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THE INSTITVTION OF CHRISTIAN RELIGION,

VVRITTEN IN LATINE BY M. IOHN CALVINE, AND TRANSLATED INTO ENgliſh according to the authors laſt edition, by

THOMAS NORTON.

Hereunto are newly added ſundry Tables to finde the principall matters entreated of in this booke, containing by order of common places the ſumme of the whole doctrine taught in the ſame, and alſo the declaration of places of Scripture therein expounded.

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S.r Iohn Leveson Gower of Trentham
in Stafford Shire Baronet.

T. N. THE TRANSLATOR TO THE READER.

GOod Reader, here is now offred you the fourth time prinsed in Englishe, M. Caluines booke of the Institution of Christian Religion, a booke of great labour to the author, and of great profit to the Church of God. M. Caluine first wrote it whē he was a yongman, a booke of small volume, and since that season he hath at sundry times published it with new encreases, still protesting at euery edition himselfe to be one of those qui scribendo proficiunt, & proficiendo scribunt, which with their writing do grow in profiting, and with their profiting do procede in writing. At length hauinge in many his other works trauailed about exposition of sundry books of the Scriptures, & in the same finding occasion to discourse of sundry common places and matters of doctrine, which being handled according to the occasiōs of the text that were offred him & not in any other methode, were not so ready for the readers vse, he therefore entred into this purpose, to enlarge this booke of Institution & therein to treate of all those titles and common places largely, with this entent, that whensoeuer any occasiō fell in his other bookes to treate of any such cause, he would not newly amplifie his bookes of Commentaries and expositions therewith, but referre his reader wholly to this storehouse and treasure of that sort of diuine learning. As age and weakenesse grew vpon him, so he hastened his labour, and according to his petition to God, he in maner ended his life with his worke, for he liued not long after. So great a iewell was meete to be made most beneficiall, that is to say, applied to most common vse. Therefore in the very beginning of the Queenes Maiesties most blessed reigne, I translated it out of Latine into Englishe, for the commoditie of the church of Christ, at the speciall request of my dere frendes of worthy memory Reginald VVolfe & Edward VVhitchurch, the one her Maiesties Printer for the Hebrewe, Greke, & Latine tongs, the other her Highnes Printer of the bookes of cōmon Prayer. I performed my worke in the house of my sayd frende Edward VVhitchurch, a man well knowen of vpright hart and dealing, an auncient zelous Gospeller, as plaine and true a frend as euer I knew liuing, and as desirous to do any thinge to common good, specially by the aduauncement of

true religion. At my ſaid firſt editiõ of this booke, I cõſidered how the auth
thereof had of long time purpoſely labored to write the ſame moſt exactly
and to packe great plenty of matter in ſmall roome of wordes, yea and tho
ſo circumſpectly and preciſely ordered, to auoide the cauillations of ſuch,
for enmity to the trueth threin contained, woulde gladly ſeeke and abu
all aduantages which migh be found by any ouerſight in penning of it, th
the ſentences were thereby become ſo full as nothinge might well be adde
without idle ſuperfluity, & againe ſo niely pared that nothing could be mi
niſhed without taking away ſome neceſſary ſubſtance of matter therein ex
preſſed. This maner of writinge, beſide the peculiar tearmes of artes and f
gures, and the difficulty of the matters themſelues, being throughout ente
laced with the ſchoolemens controuerſies, made a great hardnes in the a
thors own booke, in that tong wherin otherwiſe he is both plentiful & eaſi
inſomuch that it ſuffiſeth not to read him once, vnleſſe you can be conte
to read in vaine. This conſideration encombred me with great doutfulne
for the whole order & frame of my tranſlation. If I ſhould follow the word
I ſaw that of neceſſity the hardneſſe in the tranſlation muſt nedes be gre
ter than was in the tonge wherin it was originally wrytten. If I ſhould lea
the courſe of wordes, and graunt my ſelfe liberty after the naturall maner
my owne tonge, to ſay that in Engliſh which I conceaued to be his meani
in Latine, I plainely perceiued how hardly I might eſcape errour, & on t
other ſide in this matter of faith and religion, howe perillous it was to err
For I durſt not preſume to warrant my ſelfe to haue his meaninge witho
his wordes. And they that wœe what it is to tranſlate well and faithfull
ſpecially in matters of religion, do know that not the only grammaticall con
ſtruction of words ſuffiſeth, but the very buildinge and order to obſerue
aduantages of vehemence or grace, by placing or accent of wordes, make
much to the true ſetting foorth of a wryters minde. In the ende, I reſted v
pon this determination, to followe the wordes ſo neere as the phraſe of th
Engliſhe tonge would ſuffer me. VVhich purpoſe I ſo performed, that if th
Engliſhe booke were printed in ſuch paper and letter as the Latine is,
ſhould not exceede the Latine in quantity. VVhereby, beſide all other com
modities that a faithfull tranſlation of ſo good a worke may bring, this on
benefit is moreouer prouided for ſuch as are deſirous to attaine ſome know
ledge of the Latine tongue (which is at this time to be wiſhed in many
thoſe men for whoſe profeſſion this booke moſt fitly ſerueth) that they ſha
not finde any more Engliſh than ſhall ſuffice to conſtrue the Latine witha
except in ſuch fewe places, where the great difference of the phraſes of th
languages enforced me: ſo that comparing the one with the other, they ſha
both profit in good matter, and furniſhe themſelues with vnderſtanding
that ſpeach, wherin the greateſt treaſures of knowledge are diſcloſed. In th

doing

ding hereof, I did not only truſt mine owne wit or bility, but examined my whole doinge from ſentence to ſentence throughout the whole booke with conference & ouerlooking of ſuch learned men, amy tranſlation being allowed by their iudgement, I did both ſatisfie mie owne conſcience that I had done truly, & their approuing of it might be good warrant to the reader, that nothing ſhould herein be deliuered him ut ſound vnmingled and vncorrupted doctrin, euē in ſuch ſort as the auth himſelf had firſt framed it. All that I wrote, the graue, learned & vertuus mā M. Dauid VVhitehed (whom I name with honorable remembrāce did among other, compare with the Latine, examining euery ſentence throughout the whole booke. Beſide all this, I priuately required many, & generliy all men with whom I euer had any talke of this matter, that if they foud any thing either not truly tranſlated, or not plainly Engliſhed, they woud enforme me thereof, promiſinge either to ſatisfie them or to amende it. Snce which time I haue not bin aduertiſed by any man of any thing which hey would require to be altered. Neither had I my ſelfe, by reaſon of myprofeſſion beinge otherwiſe occupied, any leaſure to peruſe it. And that is ne cauſe, why not only at the ſecond & third time but alſo at this impreſſionyou haue no change at all in the worke, but altogether as it was before. In dde I perceiued many mē wel minded & ſtudious of this booke, to require table for their eaſe and furtherance. Their honeſt deſire I haue fulfilled n the ſecond edition, & haue added thereto a plentifull table, which is alp here inſerted which I haue tranſlated out of the Latine, wherin the princ ball matters diſcourſed in this booke are named by their due titles in order of Alphabet, and vnder euery title is ſet forth a briefe ſumme of the wholedoctrine taught in this booke, concerning the matter belonging to that titt or cōmon place: and therwith is added the Booke, Chapter, and Section or diuiſion of the Chapter, where the ſame doctrine is more largely expreſſed and proued. And for the redier finding thereof, I haue cauſed the number of Chapters to be ſet vpon euery leafe in the booke, and quoted the Section alſo by their due numbers with the vſuall figures of Algoriſme. And nove at this laſt publiſhinge, my friendes by whoſe charge it is nowe newely imprinted in a Romaine letter and ſmaller volume, with diuerſe other Tables, which ſince my ſecond edition were gathered by M. Marlorate, to be tranſlated and here added for your benefite. Moreouer, whereas in the firſt edition the euill maner of my ſcriblinge hande, the enterlininge of my Copy, and ſome other cauſes well knowen amonge workemen of that faculty, made very many faultes to paſſe the Printer, I haue in the ſecond impreſſion cauſed the booke to be compoſed by the printed copy, and corrected by the written: whereby it muſt needes be that it was much more truely done than the other was, as I my ſelfe do knowe aboue three hundred faultes amended. And now at this laſt

Printinge, the composinge after a printed copy bringeth some ease, and i
diligence vsed about the correction, hauing bin right faithfully looked v
to, it can not be but muo more truely set forth. This also is performed, th
the volume being smaller, with a letter fayre and legible, it is of more ea
price, that it may be of more common vse, and so to more large communic
tinge of so great a treasre to those that desire Christian knowledge for i
structiō of their faith, & guiding of their dueties. Thus on the printers b
halfe and mine, your eae and commodity (good readers) is prouided f
Now resteth your owne diligence for your own profit in studying it. To spe
many words in cōmendin the worke it selfe, were nedelesse: yet thus mu
I thinke I may both not vntruely and not vainely say, that though ma
great learned men haue witten bookes of common places of our religion,
Melanchton, Sarcerius, and other, whose workes are very good and profi
ble to the Church of God: yet by the consenting iudgemēt of those that v
derstande the same, there's none to be compared to this worke of Caluin
both for his substantiali sufficience of doctrine, the sounde declaration
trueth in articles of our relyion, the large and learned confirmation of t
same, and the most deepe and stronge confutation of all olde and new her
sies: so that (the holy Scriptures excepted) this is one of the most profita
bookes for all students of Christian diuinity. VVherein (good readers) a
am glad for the glory of God, and for your benefit, that you may haue t
profit of my trauell, so I beseeh you let me haue this vse of your gentlene
that my doings may be construed to such good end as I haue meant them:
that if any thinge mislike you by reason of hardnes, or any other cause th
may seeme to be my default, you will not forthwith condemne the worke, b
read it ofter: in which doing you shall finde (as many haue confessed to
that they haue found by experience) that those thinges which at the fi
readinge shall displease you for hardnes, shall be founde so easie as so ha
matter would suffer, & for the most part more easie than some other phra
which should with greater loosnes & smoother sliding away deceiue yo
vnderstandinge. I confesse in dede it is not finely & pleasantly written, n
carieth with it such delitefull grace of speech as some great wise men ha
bestowed vpon some fooliſher things, yet it containeth sound truth set for
with faithfull plainnes without wrong done to the authors meaninge: and
if you accept & vse it, you shall not faile to haue great profit thereby, and
shall thinke my labour very well employed.

Thomas Norton.

TO

TO THE MOST MIGHTY AND NOBLE PRINCE, FRANCISCE THE MOST CHRISTIAN KING THE FRENCH KING his ſoueraigne Lorde, Iohn Caluine wiſheth peace and ſaluation in Chriſt.

WHEN I did firſt ſet my hand to this worke, I thought nothing leſſe (moſt noble King) than to write any thing that afterwarde ſhould be preſented to your maieſtie. Onely my minde was to teache certaine introductions whereby they that are touched with ſome zeale of religion might be inſtructed to true godlineſſe. And this trauaile I tooke principally for my contremen the Frenchemen, of whom I vnderſtode very many to hunger and thirſt for Chriſt, but I ſawe very few that had rightly receiued ſo much as any litle knowledge of him. And that this was my meaning, the boke it ſelfe declareth, being framed after a ſimple and plaine maner of teaching. But when I perceiued, that the furious rage of ſome wicked men hath ſo farre preuailed in your realme, that in it there is no roome for ſounde doctrine: I thought I ſhould do a thing worth my trauaile, all in one worke both to geue an inſtruction for them, and to declare a confeſſion to you: whereby ye may learne what maner of doctrine ẏ is, againſt which thoſe furious men burne in ſo great rage, who at this day trouble your realme with ſweard and fier. For I will not feare to cõfeſſe, that I haue in this worke comprehended in maner the ſumme of that ſelfe ſame doctrine, againſt which they crie out, that it ought to be puniſhed with priſonment, baniſhement, condemnation without iudgement, and with fier, that it ought to be chaced away by lande and ſea. I knowe in deede with howe hainous informations they haue filled your minde and eares, to make our cauſe moſt hatefull vnto you: but this of your clemencie ought you to wey, that there ſhalbe no innocence, neither in wordes

nor deedes, if it may be enough to accuſe. Truely if any, to bring th
ſame in hatred, ſhall allege that this Doctrine whereof I nowe g
about to yelde accompt vnto you, hath bene long ago condemned b
conſente of all degrees, and atteinted by many iudgements alread
geuen in iudiciall courtes: all that he ſaith ſhall amount to no mor
but that it hath partly bin violently throwen downe by the banding
and power of the aduerſaries thereof, and partly bene traitorouſl
and fraudulently oppreſſed with their lies and ſuttle practiſes an
ſclaunders. Herein is violence ſhewed, that without hearing the cauſ
bloody ſentences are pronounced againſt it: here in is fraude, tha
it is without deſeruing accuſed of ſedition and euell doing. And tha
none may thinke that we wrongfully complaine of theſe things, yo
your ſelfe can beare vs witneſſe, moſt noble king, with howe lien
ſclaunders it is dayely accuſed vnto you: as, that it tēdeth to no othe
ende but to writh from kings their ſcepters out of their handes, t
throwe, downe all iudges ſeates and iudgements, to ſubuerte all o
ders and ciuile gouernements, to trouble the peace and quiete of th
people, to aboliſh all lawes, to vndo all proprieties and poſſeſſion
finally to turne all things vpſide downe. And yet you heare ỹ ſmalle
portion. For horrible things they ſpreade abroade among the peopl
which if they were true, the whole world might worthily iudge
with the mainteiners thereof, worthy of a thouſande fiers and ga
lowes. Who can nowe maruell that a common hatred is kindled
gainſt it, where ſuch moſt wrongfull accuſations are beleued. Lo, th
is the cauſe that all degrees agree and conſpire to the condemnin
of vs & our doctrine. They that ſit to iudge, being rauiſhed with th
affectiō pronounce for ſentences their foreconceiued determinatiō
which they brought from home with them: and thinke that the
haue well enough diſcharged their duties if they commaunde n
man to be drawen to execution, but ſuch as are founde gilty eithe
by their owne confeſſion or by ſufficient witneſſe. But of what faul
of that condemned doctrine, ſay they. But by what lawe condemne
Herein ſhould haue ſtande the ſuccor of defenſe for them, not t
denie the doctrine it ſelfe, but to mainteine it for true. But here is a
libertie ones to mutter vtterly cut of from vs.

Wherefore I do not vniuſtly require, moſt victorious King, that
may pleaſe you to take into your owne hande the whole hearing o
the cauſe which hetherto hath bene troubleſomly handled or rathe
careleſly toſſed without all order of lawe, more by outragious heat
than iudiciall grauitie. Neither yet thinke, that I here go about to
make mine owne priuate defenſe, whereby I may procure to my ſelf

a ſaf

safe returne into my natiue cõtree, to which although I beare such affection of naturall loue as becometh me: yet as the case nowe is, not miscõtentedly want it. But I take vppon me the common cause of all the godly, yea and the cause of Christ himself, which at this day lieth as it were in despeired case, and that in deede rather by the tyranny of certaine Pharisees, than by your owne knowledge. But howe that cometh to passe, it is not here needefull to tell: truely it lieth in great distresse. For thus farre haue the vngodly preuailed, that the trueth of Christ, if it be not destroyed being chaced away and scattered abrode, yet it lieth hidden as buried and vnregarded: as for the silly poore Church, it is either wasted with cruell slaughters, and so driuen away with banishments or dismayed with threatens and terrors that it dare not ones open her mouth. And yet still they cõtinue with such rage and fercenesse as they are wont, thrusting strongly against the wall already bending & the ruine which themselues haue made. In the meane time no man stepperh fourth, to set himselfe in defense against such furies. And they, if there be any such, that will most of all seeme to fauor the truth, say no more but that it were good to pardon the error and vnskilfulnesse of ignorante men. For thus the good natured men forsooth do speake, calling that error and vnskilfulnesse which they knowe to be the most certaine trueth of God: calling them ignorante men, whoes witt they see that Christ hath not so despised but that he hath vouchesaued to communicate to them the misteries of his heauenly wisedome. So much are all ashamed of the Gospell. It shalbe your office (most noble King) not to turne away your eares nor your minde from so iust a defense: specially when so great a matter is in question: namely howe the glorie of God may be mainteined safe in earth, howe the trueth of God may kepe her honor, howe Christ may haue his kingdome preserued whole among vs. This is a matter worthy for your eares, worthy for your iudgemẽt, worthy for your royall throne. For, euen this thought maketh a true king: to acknowledge himself in the gouernance of his kingdome to be the minister of God, Neither doth he nowe vse a kingdome but a robberie, which reigneth not to this ende that he may serue the glorie of God. And he is deceiued that loketh for a lõg prosperitie of that kingdome, which is not ruled by the scepter of God, that is, by his holy word: forasmuch as the heauenly Oracle can not proue vaine, whereby it is proclaimed, that the people shalbe scattered abrode where prophecie faileth. Neither ought the contempt of our baseneſſe to withdrawe you frõ this purpose. We verily knowe

Prouer. 29. 18.

right well, howe poore and abiect silly men we be, namely in th
sight of God miserable sinners, in the sight of men most despise
persones, yea and (if you will) certaine excrements and outcastes
the world, or whatsoeuer viler thing may be named: so that the
remaineth nothing for vs to glorie vpon before God, but his one
mercie whereby we are without any our deseruing receiued into th
hope of eternall saluation: and before men, nothing but our weake
nesse, which amõg them it is taken for a most great shame to cõfes
so much as in countenãce. But our doctrine must be auãced hy abou
all glorie of the world, must stande vnuanquishable aboue all powe
because it is not oures, but the doctrine of the liuing God and of h
Dan. 2. 32. Christ, whom the Father hath appointed king to beare rule eue
Esa. 11. 4. from sea to sea, and from the riuers euen to the endes of the earth
and so to beare rule, that striking the whole earth with the only ro
Psa. 2. 9 of his mouth, he may breake it with all the iron and brasen strengt
with all the golden and siluer glistering thereof, as it were potte
vessells: as the Prophets prophecie of the royaltie of his kingdom
Our aduersaries in deede do crie out to the contrary, and say that w
falsly pretende the word of God, whereof we be most wicked co
rupters. But how this is not onely a malicious sclaunder, but also
notable shamelessnesse, you your selfe by reading our confessio
may according to your wisedome iudge. Yet here it is also good t
say somwhat, either to moue you to willingnesse and heedefulnesse,
Rom. 12 6. or at the least to prepare you a way to the reading of it. Paule, wh
he willed all prophecie to be framed to the agreableneſse of faith,
hath set a most sure rule whereby the expoũding of Scripture ough
to be tried. Nowe if our doctrine be examined by this rule of faith
the victorie is already in our handes. For, what doth better or mo
fitly agree with faith, than to acknowledge our selues naked of a
vertue, that of God we may be clothed? empty of all good, that o
him we may be filled? the bonde seruantes of sinne, that of him w
may be made fre? blinde, that of him we may be enlightened? lam
that of him we may be made streight? feble, that of him we may b
vpholdẽ? to take from our selues all matter of glorieng, that he alo
may be glorious on hy, and in him we may glorie? When we say the
and such like things, they interrupt vs & cry out, that by this mean
is ouerthrowen I wote not what blind light of nature, fained prepa-
rations, freewill, workes meritorious of eternall saluation, togethe
with their supererogatiõs: becausse they can not abide that the whol
praise & glorie of all goodnesse, vertue, righteousnesse, and wisdom
Iere. 2. 13. should remaine in God. But we reade not that they were blamed tha

haue

haue drawen to much out of the fountaine of liuing water: on the contrary side they are sharply rebuked which haue digged to themselues pittes, broken pittes, which are not able to holde water. Againe what is more agreable with faith, than to promise to themselues that God will be to them a fauorable Father, where Christ is acknowledged to be a brother and procurer of fauor? than assuredly to loke for al things ioiful & prosperous at his hãd, whose vnspekable loue toward vs hath proceded so farre, that he hath not spared his onely begotten sonne, but that he gaue him for vs? than to rest in sure loking for saluation & eternall life, where we thinke vpon Christ geuen of the Father, in whom such treasures are hidden? Here they steppe in against vs, and crie out that this certainty of affiance is not without arrogance and presumption. But as nothing of our selues, so all things ought we to presume of God: and we are for none other reason spoiled of vaine glory, but that we should learne to glorie in the Lorde. What is there more? Consider (most mighty Prince) all the partes of our cause, and thinke that we are worse than any kinde of wicked men, vnlesse you plainly finde that we are in trouble and railed at, bycause we put our trust in the liuing God: becaus we beleue that this is the eternall life, to knowe one trewe God, and him whom he hath sent Iesus Christ. For this hope, some of vs are bounde in irons, some are whipped, some are caried about in mockage, some are condemned without iudgement, some are most cruelly tormented, some escape away by flight: but all are distressed with trouble, all are most terribly accursed, torne with slaunders, and handled in most hainous wise. Nowe loke vpõ our aduersaries (I speake of the degree of Priests, at whose becke and will the other exercise ennimities against vs) and consider with me a little while, with what zeale they be caried. As for the trewe religion, which is taught in the Scriptures, and which ought to be holden certaine among all men, they easily geue leaue both to themselues and other to be ignorant of it, to neglect and despise it: and they thinke that it maketh small matter what euery man beleue or not beleue concerning God and Christ, so that he do with an vnexpressed faith (as they call it) submit his minde to the iudgement of the Church: neither are they much moued, if it happen that the glorie of God be defiled with manifest blasphemies, so that no man lift vp his finger against the supremacie of the Apostolike sea, and authority of our holy mother the Church. Why therefore do they with so great crueltie & feirceneſſe fight for the Masse, Purgatorie, Pilgremages, and such trifles, so farre forth, that they say that without most expressed faith (as I may so call it) of

Rom. 8. 32.

1. Tim. 4. 10. Ioh. 17. 3.

theſe things, godlineſſe can not ſtande, whereas yet they proue no
that any of theſe things come out of the word of God? Why ſo, bu
bycauſe their belly is their God, their kitchen is their religion: whic
being taken away, they thinke that they ſhall not onely be no Chri
ſtians, but alſo no men? For though ſome of them do plenteouſl
glutt themſelues, & other ſome liue with gnawing of poore cruſte
yet they liue all of one pot, which without theſe warming helpe
ſhould not onely waxe colde, but alſo throughly freeſe. Therefor
how much more euery of thē is carefull for his belly, ſo much mo
earneſt warrier he is for their faith. Finally they all endeuor them
ſelues to this, to kepe ſtill either both kingdome ſafe, and their bel
full: but of pure zeale none of them ſheweth any token, be it neu
ſo little. Neither yet ſo do they ceaſe to ſlaunder our doctrine, an
by al the colours that they can, to accuſe and defame it, whereby the
may bring it into hatred or ſuſpicion. They call it newe, and late
forged: they cauill that it is doubtfull, & vncertaine: they demaund
by what miracles it is confirmed: they aſke whether it be meete tha
it ſhould preuaile againſt the conſente of ſo many holy Fathers, an
the moſt auncient cuſtome: they preſſe vpon vs to confes it to b
ſchiſmaticall, which moueth warre againſt the Church, or that th
Church hath lien dead in many ages in which no ſuch thing ha
bene hearde of. Laſt of all they ſay, that there neede no argument
for (ſay they) it may by the frutes be iudged of what ſorte it is, na
mely which hath bredde ſo huge a heape of ſectes, ſo many turmoil
of ſeditions, ſo great licentiouſneſſe of vices. Trewly full eaſy it i
for them, to triumph vpō a forſaken cauſe before the light beleuin
and ignorant multitude. But if we might alſo haue our turne likewi
allowed vs to ſpeake, verily this ſharpe heate would ſone be coole
wherewith they do ſo with full mouth and as licentiouſly as vnpu
niſhedly fome againſt vs.

Firſt, wheras they call it newe, they do great wrong to God, whoſ
holy word deſerued not to be accuſed of newneſſe. To them in dee
I nothing dout that it is new, to whom Chriſt is newe, & his Goſpe
Rom. 4. 25. is newe. But they which knewe that preaching of Paule to be olde
that Ieſus Chriſt died for our ſinnes, and roſe againe for our iuſtifi
cation, ſhall finde nothing newe among vs. Wheras it hath long lie
hidden vnknowen, and buried: that is the fault of the vngodlineſſ
of men. Nowe ſith it is by the bountifulneſſe of God reſtored to vs
it ought at leaſt by right of full reſtitution to receiue againe the titl
of auncientie.

Out of the ſame fountaine of ignorance ſpringeth this, that the

take it for doubtfull and vncertaine. This verely is it which the Lord by his Prophet complaineth, that the oxe knewe his owner, and the asse his maisters stall, but his people knewe not him. But howesoeuer they mocke at the vncertainty of it: if they were driuen to seale their owne doctrine with their owne blood, and with losse of their life, men might see howe much thy set by it. But farre other is our affiance, which dreadeth neither the terrors of death, nor yet the very iudgement seate of God. Esa. 1. 3.

Wheras they require miracles of vs, they deale vnreasonably with vs. For we coyne no new Gospell, but hold fast the selfe same Gospel for confirming of the truth wherof al the miracles do serue that euer Christ & his Apostles haue done. But this thing they haue special aboue vs, that they can euen to this day cõfirme their faith with continuall miracles. Yea but rather they alleage miracles, which may weaken a minde otherwise well stablished: they are so either trifling & worthy to be laughed at, or vaine & lying. And yet, although they were neuer so mõstruous, they ought not to haue bin of any value against the word of God: forasmuch as the name of God ought both in euery place & at euery time to be hallowed, whether it be by miracles or by natural order of things. This false colour might paraduẽture haue made the better shew, if the Scripture did not informe vs of ỹ lawful end & vse of miracles. For, Marke teacheth that the signes which followed the preaching of the Apostles were set forth for the confirming of it: Likewise Luke also saith ỹ the Lord did beare witnes to the worde of his grace, when signes and wonders were shewed by the handes of the Apostles. Wherwith wholly agreeth that saying of the Apostle, that when the Gospell was preached, saluation was cõfirmed by this, that the Lord did beare witnesse to it with signes, and wõders, & diuerse powers. But those things which we heare to be the sealings of the Gospell, shall we turne to the destroyinge of the credit of the Gospell? those things which are appointed only to stablish the trueth, shall we apply to confirming of lyes? Therfore it is mete that the doctrine, which (as the Euangelist sayth) goeth before miracles, be first examined and tried. If that be allowed, then it may lawfully take confirmation of miracles. But of a true doctrine (as Christ teacheth) this is the marke, if it tende not to the seekinge of the glory of men, but of God. Sith Christ affirmeth this to be the proofe of doctrine, miracles are wrongefully estemed which are drawen to any other end than to glorifie the name of God alone. And we ought to remẽber that Sathan hath his miracles which although they be iuggling deceites rather thã true powers, yet are such as may deceiue the Mar. 16. 20. Act. 14. 3. Heb. 2. 4. Iohn. 7. 18. and 8. 50.

ignorant and vnskilfull. Magicians and enchaunters haue bin alwa
famous in miracles : wonderfull miracles haue nourished idolatri
which yet do not proue to vs, that the superstition of Magicians an
idolaters is lawefull. And with this battringe ramme in olde time th
Donatistes did shake the simplicity of the common people, for th
they excelled in miracles. Therefore we do now make the same an
swere to our aduersaries, which Augustine then made to the Dona
In Ioh. tract. 13. tistes: that the Lord hath made vs ware against such miracle worken
Mat. 24. when he foretolde that there should come false prophets, which wi
24. lying signes and diuerse wonders, should, if it were possible, bring th
1. Thes. 2. 9. elect into errour. And Paule hath giuen warning that the kingdom
2. Cor. of Antichrist should be with all power, and signes, and lying wonde
11. 14. But these miracles (say they) are done not of idols, not of sorsere
not of false prophets, but of the Saintes. As though we knew not th
this is the craft of Satan, to transfigure himselfe into an Angel of lig
Hieron. in prefa. Ierem. In olde time the Ægyptians worshipped Ieremy which was buried
mong them, with sacrifices and other diuine honors. Did not they
buse the holy Prophet of God to idolatry? And yet by such worshi
ping of his tombe they obtained that they thought the healing of th
stinging of serpentes to be the iust reward thereof. What shall we sa
but that this hath bin and euer shall be the most iust vengeaunce
God, to send strength of illusion to them that haue not receaued th
2. Thes. loue of trueth, that they may beleue lyinge? Therefore we want no
2. 11. miracles, and those certaine, & not subiect to cauillations. As for mi
racles which they bring forth for themselues, they are meere illusion
of Satan, forasmuch as they lead away the people from the true wo
shipping of their God to vanity.

Moreouer, they do slaũderously set the Fathers against vs (I mean
the auncient Fathers and the writers of the age as yet more vncor
rupted) as though they had thẽ for maintainers of their vngodlines
by whose authority if the debate were to be ended, the better part
of the victory (to speake euen most modestly) would bend to our sid
But whereas many thinges haue bin excellently well and wisely wri
ten of those Fathers, and in some thinges, that hath happened t
them which is wont to happen to men: these good naturall childre
forsooth, according to the rightnes that they haue, both of wit, iudge
ment, and minde, do worship only their faultes and errours: and tho
things which are wel spoken, they either marke not, or faine as if tho
knew them not, or do corrupt them: so as a man may say that the
care was altogether to gather dunge in of the golde of the Father
Then they oppresse vs with importunate cryinge out against vs,

despise

despisers & enemies of the Fathers. But we do so not despise them, that if it were the matter of my present purpose, I could very easily proue by their consenting voices, the greater part of these things that we say at this day. But we so reade their writings, that we alway remember, that all things are ours, to serue vs, not to haue dominion ouer vs: and that we are Christes alone, whom we must obey in all things without exception. Who so keepeth not this choise, shall haue nothing certaine in religion: forasmuch as those holy men were ignorant of many things, do oftentimes striue one with an other, yea and sometimes fight with themselues. Not without cause (say they) we are warned of Salomon, that we passe not the olde boundes which our Fathers haue set. But there is not all one rule in the boundinge of fieldes, and the obedience of faith, which ought to be so framed that it forget her people and the house of her Father. If they haue so great delite to vse allegories, why do they not rather expounde the Apostles, than any other, to be their Fathers, whose appointed bouds it is not lawfull to plucke vp? for so did Hierome expounde it, whose wordes they haue registred among their Canōs. But if they will haue the boundes of the same Fathers, whom they meane, to be steedfastly kept: why do they, so oft as they list, so licentiously passe them? Of the number of the Fathers were they, of whom the one said, that our God eateth not, nor drinketh, and that therfore he needeth neither cuppes nor dishes: the other said, that the holy things require not golde, and that those things please not with golde which are not bought with golde. Therefore they passe the bounde, which are in the holy things so much delited with golde, siluer, iuorie, marble, precious stones & silkes, and thinke that God is not rightly worshipped, vnlesse altogether they be dissolutely set out with exquisite gorgeousnes, or rather with outragious excesse. A Father was he, which said, that he therefore did freely eate flesh on the day in which other abstained, because he was a Christian. Therefore they passe the boundes, when they accurse the soule that tasteth flesh in Lent. Fathers were they, of whom the one said that a Monke which laboureth not with his handes, is iudged as euill as a violent taker, or (if you wil) a robber: The other said, that it is not lawful for Monkes to liue of other mens goods, although they be continually busied in contemplations, in prayers, in studie. This bounde also they haue passed, when they placed the idle and barrell bellies of Monkes in stewes and brothelhouses to be fatted with other mens substaunce. A Father was he, which said, that it is a horrible abhomination to se any image painted, either of Christ or of any Sainte in the temples of

1. Cor. 3. 21.

Prouer. 22. 28. Psa. 45. 11.

Acatius Tripart. hist. libr. 11. c. 16.

Abros. de offic. lib. 2. ca. 28.

Spyridiō tripart. hist. li. 1. cap. 10.

Tripart. hist li. 8. cap. 1.

August. de opere monach. cap. 17.

Epiphan. in epist. ab Hier. uersa.

Christians. Neither was this pronounced by the mouth of one m
Concil. Eliberti cap. 36. alone, but also decreed by an Ecclesiasticall Councell, that that whi
is worshipped should not be painted on walles. They are farre fro
holdinge themselues within these boundes, when they leaue not o
Ambro. de Abra. lib. 1. ca. 9. corner without images. An other Father counselled, that hauin
done the dutie of naturall kindenesse toward the deade in buryi
them, we should let them rest. These boundes they breake, wh
they cast into men a continuall carefulnesse of the deade. One
the Fathers was he, which testifieth that the substance of breade a
Gelasius Pap in Concil. Roma. wine in the sacrament of the Supper so remaineth and ceaseth n
as in the Lorde Christ remaineth the substance and nature of m
ioined with the substance of God. Therefore they passe measu
which faine that after the wordes of the Lorde rehearsed, the su
stance of bread and wine ceasseth, that it may be transubstãtiate in
Chrisost. in 1. cap. Epheſ. his body and blood. Fathers were they which as they deliuered
the whole Church but one Sacrament of Thankesgeuing, and
Calix. they debarred from it wicked & hainous euill doers: so did greuou
Papa de consecra. dist. 2. condemne all those which being present, did not communicate of
How farre haue they remoued those boundes, whē they fill not on
Churches, but also priuate houses with their masses, and admitte
men to loke vpon them, and euery man so much more gladly as
more largely payeth, howe vncleane and wicked soeuer they be: b
allure no man to faith in Christ and faithfull communicating of t
Sacramēts: yea rather do boastingly set out to sale their owne wo
Gelasius canon. Comperimus. De consecra. dist. 2. for the grace and merite of Christ? Fathers were they, of whom t
one decreed, that they should be altogether debarred from the
of the holy Supper of Christ, which holding themselues content
with partaking of ỹ one kinde, absteined frō the other: And the oth
Cypria epiſto. 2. lib 1 de Lapsis. Father stoutly maintaineth, that to the christian people the blood
the Lord ought not to be denied, for the confession wherof they a
commaunded to shedde their owne blood. These boundes also th
haue taken away, when they haue by an inuiolable lawe cōmaund
the selfe same thing which the one of these Fathers punished w
excommunication, and the other reproued with a strong reason.
Augusti. lib 2. de peccat. mer. cap vlt. Father was he, which affirmed it to be rashenes to determine a
thing of a doubtfull matter on the one side or the other, with
cleare & euident witnessings of the Scripture. This bonde they s
got, when they stablished so many constitutions, so many canons,
Apolon. eccleſiaſt. hiſt li. 5. cap. 12. many maisterly determinations, without any word of God. A Fat
was he, which among other heresies reproched Montanus with th
that he was the first that had charged men with lawes of Fasting

T

his bounde also they haue farre passed, when they commaunded ting with most straite lawes. A Father was hee, which denied that riage ought to be forbidden to ministers of the Church, and pro- unced a mans lieng with his owne wife to be chastitie: & Fathers re they, which agreed to his authoritie. Beyonde these boundes ue they gone, when they seuerely enioined vnmaried life to their trificers. A Father was he which iudged, that onely Christ ought to heard, of whom it is said, Heare him: and that wee ought not to ue regarde, what other men which were before vs, haue said or ne, but what Christ (which is the first of all) hath commaunded. his bounde neither do they appointe to themselues, nor do suffer her to haue it appointed them, when they set both ouer themselues d other any maisters whatsoeuer they be rather than Christ. A Fa- er was he, which affirmed that the Church ought not to set it selfe fore Christ, bycause he alway iudgeth trewly: but the iudges of the hurch, as men, are commonly deceaued. They breaking through is bound also, sticke not to affirme that the whole authoritie of the cripture, hangeth vppon the awardement of the Church. All the thers haue with one heart accursed, & with one mouth pronounced abhominable, that the holy word of God should be entangled with e subtilties of Sophisters, and brawlings of Logitiās. Do they holde emselues within these boundes, when they go about nothing else their whole life, but with endles striues, and more then Sophisticall rablinges to wrappe and encombre the simplicitie of the Scripture? that if the Fathers were nowe raised to life againe, and should heare ch an arre of brawling, which these men call Speculatiue Diuinitie, ey would beleue that nothing lesse is done than any disputation ad of God. But my talke should spred it selfe beyond due boundes, I woulde recken vp howe boldly these men shake of the yoke of e Fathers, whose obediēt children they would seeme to be. Trewly oth monethes and yeares would be to little for me. And yet they e of so extreme and desperate shamelesnesse, that they dare blame s for that we sticke not to passe the ancient boundes.

Paphnutius. tri par. hist. lib. 2. ca. 14.

Cyprian. epistol. 2. lib. 2.

August. ca. 2. cōtra Cresc. gramat.

But now whereas they cal vs to Custome, they nothing preuaile. or we should be most vniustly dealt with, if we should be driuen to lde to custome. Truely if the iudgementes of men were right, Cu- ome should be taken of the good. But it oftētimes happeneth that en do otherwise. For, that which is seene to be done of many, by- ndby obtaineth the right of a Custome. But the state of men hath arcely at any time bin in so good case, that the better things pleased e greater number. Therfore for the most part of the priuate vices

of many hath bin made a publike errour, or rather a cõmon conse
of vices, which now these good men would haue to stand for a la
Who so haue eyes do see that not only one sea of euils hath ou
flowed, many poysonous pestilences haue inuaded the world, that
thinges runne headlong to ruine: so that either the matters of r
must be vtterly despeired, or we must lay hand vnto, or rather vse v
lence vppon so great euils. And remedy is by no other reason driu
Decret. dist. 8. ca. fi. ex de consuet. away, but because we haue now longe time accustomed vs to eu
But be it that publike errour haue place in matters of cõmon wea
yet in the kingdom of God his only trueth is to be heard and reg
ded, to which by no succeeding course of yeares, by no custome,
no conspired agreement, may any prescription be limited. So in o
Esa. 8. 12. time Esay taught the elect of God, that they should not say Cons
ringe, to all thinges in which the people said Cõspiring: that is to s
that they should not conspire together to the wicked agreemẽt of t
people, nor should feare and dread the peoples feare: but rather th
they should sanctifie the Lord of hostes, & he should be their feare
dread. Now therefore let them as much as they list obiect against
both passed and present ages, if we sanctifie the Lord of hostes, we
not be much afraid. For whether it be that many ages haue consen
ted to like vngodlines, he is strong to take vengeance to the third
fourth generation: or if the whole world together conspire into on
selfe same wickednesse, he hath by experience taught what is the e
of them that offende with the multitude, when he did with a gen
Gen. 7. 1 rall ouerflowing destroy the whole kinde of mẽ, preseruing Noe wit
He. 11. 7 a smal household, which should by his faith being but one man co
demne the whole world. Finally an euill custome, is none other tha
a common pestilence, in which they do neuertheless dye that dy
with company of a multitude. Moreouer they ought to haue consid
Epist. 3. lib. 1. & epist. ad Iulian. de here. baptiza. red that which Cyprian sayth in certaine places, that they which sinn
by ignorance, although they can not cleare themselues from al faul
yet may seeme after some maner excusable: but who so obstinatly re
fuse the trueth offred by the grace of God, they haue nothing to pre
tend for their excuse.

As for their double horned argument, they do not driue vs to s
hard a streight with it, to cõpell vs to confesse, that either the Churc
hath lyen dead a certaine time, or that we haue controuersie again
the Church. Truely the Church of Christ hath liued and shall liue, s
long as Christ shall reigne at the right hande of the Father: by whos
hande she is vpholden, by whose succour she is defended, by whos
power she keepeth her safetie. For he will vndoutedly performe tha

ich he hath once promiſed, that he will be preſent with his euen Mat. 28
ll the endinge of the worlde. Againſt it nowe we haue no warre 20.
ll. For we do with one conſent together with all the people of
faithfull honor and worſhip the one God and Chriſt the Lorde,
ke ſorte as he hath alway been worſhipped of all the godly. But
y themſelues not a litle way erre from the trueth, when they ac-
wledge no Church, but which they ſee with preſent eie, and go
ut to compaſſe it about with thoſe boundes in which it is not en-
ſed. Vpon theſe pointes hangeth our controuerſie: Firſt that they
rme that the forme of the Church is alway appearinge and to be
ene: then, that they ſet the ſame forme in the ſee of the Church of
Rome, & in the order of their prelates. We on the contrary ſide af-
me, both that the Church may conſiſt of no appearinge forme,
that the forme it ſelfe is not contained in that outward ſhining
we, which they fooliſhly haue in admiration, but hath a farre o-
r marke, namely the pure preachinge of the worde of God, and
right miniſtration of Sacramentes. They are in a rage, vnleſſe the
urch may be alwayes pointed out with a finger. But how oft hap-
ned it in the people of the Iewes to be ſo deformed, that there ap-
ared no forme at all? What forme thinke we to haue ſhined, when
lias bewailed that he alone was left? How long ſince the comming 1. King.
Chriſt hath it lyen hidden without forme? Howe ſince that time 19. 11.
h it bin ſo oppreſſed with warres, ſeditions, and hereſies, that it ſhi-
ned out on no ſide? If they had liued at ẏ time, would they haue bele-
ued that there was any Church? But it was ſayd to Helias, that there
were preſerued ſeuen thouſand mẽ, which had not bowed their knee
before Baal. Neither ought it to be doutful to vs but that Chriſt hath
alway reigned in earth ſince he aſcended into heauen. But if the god-
ly had then ſought any diſcernable forme with their eies, ſhould they
not byandby haue bin diſcouraged? And verily Hylarie accompted Contra
it euen already in his time for a moſt great fault, that beinge occu- Auxen-
pied with the fooliſh admiration of the dignity of Biſhops, they mar- tium.
ked not a deadly peſtilence lurking vnder that viſor. For thus he ſayth:
One thinge I warne you, beware of Antichriſt: for you are ill taken
with the loue of wals: ye do ill worſhip the Church of God in houſes
and buildinges: vnder them ye do ill thruſt in the name of Peace. It
is doutfull that in thoſe Antichriſt ſhall ſitte? Mountaines and woods,
and lakes, and priſons, and caues are ſafer for me. For in theſe the
Prophetes when they were either abiding or throwen into them, did
prophecy. But what doth the worlde at this day honor in his horned
Biſhoppes, but that it thinketh them to be holy prelates of religion,

whom it seeth to be heades ouer great cities? Away therefore wi
2. Tim. 2 such fooliſh eſteming. But rather let vs leaue this to the Lord, fora
19. much as he alone knoweth who be his, & ſomtime alſo taketh awa
ſtom the ſight of men the outward knowledge of his Church. Th
is (I graunt) a horrible vengeance of God vpon the earth. But if t
wickednes of men ſo deſerue, why do we ſeeke to withſtand the iu
vengeance of God? In ſuch wiſe the Lord hath in times paſt take
vengeance of the vnthankefulneſſe of men. For becauſe they woul
not receiue his trueth, and had quenched his light, he ſuffred the
being blinded in ſenſe, both to be mocked with lyes full of abſurdi
ty, & to be drowned in deepe darkenes, ſo that there was no face o
the true Church to be ſene. Yet in the meane time he ſaued his bot
being ſcattered abroade & lying hidden in the middeſt of errours &
darkeneſſe, from deſtruction. And no maruel. For he can skill to ſau
both in the very confuſion of Babylon, & in the flame of the burnin
ouen. But whereas they would haue the forme of the Church to b
iudged by I wote not what vaine pompous ſhew: how perillous tha
is, I will rather point vnto than declare, leaſt I ſhoulde drawe out m
tale into infinite length. The Pope (ſay they) which holdeth the A-
poſtolike ſee, and the Biſhoppes that are annointed and conſecrate by
him, ſo that they be trimmed with fillets and miters, do repreſent the
Church, and ought to be taken for the Church: & therefore they can
not erre. How ſo? becauſe they are paſtors of the church, & cõſecrate
to the Lord. And were not Aaron and the other rulers of Iſraell alſo
Exo. 32 Paſtors? But Aaron & his ſonnes after that they were made prieſtes,
4. did yet erre when they made the calfe. After this reaſon, why ſhould
not the foure hundred Prophets which lyed to Achab, haue repre-
1 Kin 22 ſented the Church. But the Church was on Micheas ſide, beinge in
11.
Ier. 18 deede but one man alone, and vnregarded, but out of whoſe mouth
18. came trueth. Did not the falſe prophetes in reſemblance beare both
the name and face of the Church, when they did with one violent
aſſault riſe vp againſt Ieremy, & with threatning boaſted that it wa
not poſſible that the law ſhould periſh from the prieſt, counſell from
the wiſeman, the word from the Prophet? Ieremy alone was ſent a-
gainſt the whole company of the Prophetes, to declare from the
Lorde, that it ſhould come to paſſe, that the law ſhould periſhe from
the prieſt, counſell from the wiſeman, and the worde from the Pro-
phet. Did not ſuch a gliſteringe ſhewe ſhine in that Councell which
the biſhops, Scribes, and Phariſees aſſembled, to take aduiſes toge-
ther for the killing of Chriſt. Now let them go and ſticke faſt in the
outward viſour, that they may make Chriſt and all the Prophetes of

God,

God, ſchiſmtikes: and on the other ſide make the miniſters of Sathan, the inſtrumets of the holy Ghoſt. If they ſpeake as they thinke, let them faithfully anſwere me, in what nation and place they thinke that the Church remained ſince the time that by the decree of the Councel at Baſile, Eugenius was thruſt downe and depriued from the ſtate of Pope, and Aymee ſet in his place. They can not, though they ſhulde burſt for it, deny that the Councell, for ſo much as concerneth outward ſolemnities, was lawfull, and ſummoned not onely of one Pope, but of two. Eugenius was there condemned of ſchiſme, rebellion, and obſtinacy, with the whole flocke of Cardinals and Biſhops, which had with him practiſed the diſſolution of the Councell. Yet afterward beinge borne vp by the fauour of Princes, he recouered his papacy ſafe againe. That election of Aymee, which had bin orderly made by the authority of a generall and holy Synode, vaniſhed away in a ſmoke: ſauinge that he himſelfe was appeaſed with a Cardinalls hat, as it were a barking dog with a pece of bread caſt vnto him. Out of the boſome of theſe heretikes, rebels, & obſtinates, are proceeded all the Popes, Cardinalls, Biſhops, Abbots, & Prieſtes that haue bin ſince. Here they are taken and can go no further. For, to whether ſide will they giue the name of the Church? Will they deny that the Councell was generall, which wanted nothinge to the outwarde maieſtie: namely, which beinge ſolemnely ſummoned by two bulles, and well framed in the order of all thinges, continued in the ſame dignitie to the laſt ende? Will they confeſſe Eugenius with all his company a ſchiſmatike, by whom they are all ſanctified? Therefore either lette them otherwiſe define the forme of the Church, or they all as many as are of thē ſhalbe of vs accompted ſchiſmatikes, which wittingly & willingly haue bin ordered of heretikes. If it had neuer before bin knowen, that the Church is not bounde to outward pompes, they themſelues may be to vs a large proofe, which vnder that glorious title of the Church haue ſo longe ſo proudly boaſted thēſelues, whereas yet they were the deadly peſtilences of the church. I ſpeake not of their maners, and thoſe tragicall doinges wherewith their whole life ſwarmeth full: becauſe they ſay that they be the Phariſees which are to be heard, not to be followed. But if ye will ſpare ſome of your leaſure to read our writings, you ſhall plainly know that the very doctrine, ỹ doctrine it ſelfe, for the which they ſay that they be the Church, is a deadly butchery of ſoules, the firebrand, ruine, & deſtruction of the Church.

Finally they do not vprightly enough, when they do ſpitefully rehearſe howe great troubles, vprores, and cōtentions the preaching

of our doctrine hath drawē with it, and what fruites it nowe beare in many. For the blame of theſe euels is vnworthily laide vpon which ought rather to haue bene imputed to ỹ malice of Satan. Th is as it were a certaine naturall propretie of the word of God, th whenſoeuer it riſeth vp, Satan is neuer quiet or ſleeping. This is t moſt ſure and moſt truſty marke, whereby it is diſcerned from lie doctrines, which do eaſily ſhewe forth themſelues when they are r ceiued with fauorable eares of all men, and are heard of the wo reioiſing at them. So in certaine ages paſt, when all thinges we drowned in deepe darkeneſſe, the Lorde of this world made a ſpo and a play in maner of all men, and lay idle and toke his pleaſu like a certaine Sardanapalus in ſounde peace. For, what ſhould he do but laugh and play being in quiet and peaſible poſſeſſion of h kingdome? But when the light ſhining from about ſomwhat ſcatter abrode his darkneſſe, when that ſtrong man troubled and aſſailed h kingdom, then he began to ſhake of his wonted drowſines, & haſti to arme himſelfe. And firſt he ſtirred vp the force of men, whereb he might violently oppreſſe the truth beginning to ſhine. By whic whē he nothing preuailed, he turned to ſuttle entrappings. He ſtirre vp diſſentions and diſagreements of doctrines by his Catabaptiſte and other monſtruous lewde men, whereby he might darken it an at length vtterly quenche it. And nowe he cōtinueth to aſſaile it wit both engines. For he trauaileth both by the force and power of me to plucke vp that ſeede, & with his darnell (as much as in him lieth) to choke it, that it may not growe & beare frute. But all this he do in vaine, if we heare the warning of God, which both hath long be fore opened his craftes vnto vs, that he ſhould not take vs vnware, & hath armed vs with ſufficient defences againſt all his engins. But ho great maliciouſneſſe is it to lay vpon the word of God the hatre either of the ſeditions, which noughty and rebellious men do ſtir vp, or of the ſectes which deceiuers do raiſe againſt it? Yet it is no ne example. Elias was aſked whether it were not he that troubled Iſrae Chriſt was eſteemed of the Iewes a ſeditious man. The Apoſtles we accuſed of making a cōmotion among the people. What other thing do they which at this day do father vpon vs all the troubles, vprore and cōtentions that boile vp againſt vs? But what is to be aunſwered to ſuch. Elias hath taught vs: namely that it is not we that ſcatte
1. King. 18. errors or ſtirre vp vprores: but it is they thēſelues that wraſtle againſt the power of God. But as that one thing alone is ſufficient to beate backe their raſheneſſe, ſo againe we ought to mete with the weake- neſſe of other, who oftētimes happen to be moued with ſuch offences,

and

nd in their dismayeng to wauer. But let them, to the ende that they ay not faint with this dismayeng and be discoraged, knowe that the postles in their time felte by experiēce the same things that nowe appen vnto vs. There were vnlerned and vnstedfast men, which ested to their owne destruction, those things the Paul had written by the inspiration of God, as Peter saith. 2.Pet.3 16.
There were despisers of God, which when they heard that sinne abounded to the end that grace might more abounde, by and by obiected, We will then abide sinne, that grace may abound. When they heard that the faithfull re not vnder the lawe, they by and by, answered, We will then sinne, ecause we are not vnder the lawe, but vnder grace. There were that ccused him as an exhorter to euell. There entred priuily many false Apostles to destroy the Churches which he had builded. Some by enuie and contention, and not purely, yea and maliciously preached he Gospell, thinking to adde more affliction to his bandes. Somwhere he Gospell not much profited. All sought their owne, and not the hinges of Iesus Christ. Some wente backwarde, dogges to their omite, and swine to their wallowing in the mire. The most parte id drawe the liberty of the Spirit to the licentiousnesse of the flesh. Many brethren crept in, by whom there came afterwarde great dangers to the godly. Amōg the brethren themselues were many striues raised vp. What should the Apostles haue done in this case? Should hey not either haue dissembled for a time, or rather altogether haue geuen ouer and forsaken the Gospell which they sawe to be the edeplott of so many contentions, the matter of so many dangers, he occasion of so many offences? No. But for helpe in such distresses his came in their minde that Christ is the stone of stombling and rocke of offence, set vnto the ruine and rising againe of many, and for a signe that should be spoken against. With which affiance they being armed went forward boldly through all dangers of vprores and offences. With the same thought we also ought to be vpholden, forasmuch as Paul testifieth that this is the perpetuall propretie of the Gospell, to be the sauor of death vnto death to thē ẏ perish, although it were ordeined to this vse that it should be the sauor of life vnto life, and the power of God vnto the saluation of the faithfull: which verily we should also feele, if we did not with our vnthākfulnes corrupt this so singular a benefit of God, & turne ẏ to our owne destruction which ought to haue bin to vs the only defence of our saferie. Philip. 1.15. Luk.2. 34. 2.Cor. 2.16.

But nowe I returne to you, my soueraigne Lorde. Let those false reportes nothing moue you, by which our aduersaries trauaill to cast you in feare of vs, with saying that by this newe Gospell (for so they

call it) nothing is hunted for and ſought but fit occaſion of ſeditio
and vnpuniſhed libertie of vices. For our God is not the author
diuiſion, but of peace: and the ſonne of God is not the miniſter
ſinne, which came to deſtroy all the workes of the Deuill. And we a
vnworthily accuſed of ſuch deſires, whereof we neuer gaue any ſ
ſpition were it neuer ſo ſmall. It is likely that we forſoth do practi
the ouerthrowing of kingdomes, of whom there hath neuer be
heard any one ſedicious word, whoes life hath euer bene knowe
quiet and ſimple, when we liued vnder you, and which nowe bei
chaced from home yet ceſſe not to pray for all things proſperous
you and your kingdome. It is likely forſoth that we hunt for licen
tiouſneſſe of vices, in whoes behauors although many thinges ma
be founde faulty, yet there is nothing worthy of ſo great reprochin
neither haue we with ſo ill ſucceſſe (by the grace of God) profite
in the Goſpell, but that our life may be to theſe backbyters an exam
plar of chaſtitie, liberalitie, mercy, temperance, patience, modeſtie
and whatſoeuer other vertue. Verily it is by the proofe it ſelfe euide
that we do vnfainedly feare and worſhippe God, foraſmuch as we
deſire that his name be halowed both by our life and our death, and
enuy it ſelfe is compelled to beare of ſome of vs a witneſſe of inno-
cence & ciuile vprightneſſe, in whom this onely thing was puniſhed
with death which ought to haue bene accõpted for a ſingular praiſe.
But if any vnder pretence of the Goſpell do ſtirre vp tumultes (a
hetherto it hath not bene founde that there haue bene any ſuch in
your Realme) if any pretende the libertie of the grace of God to de-
fende the licẽtiouſneſſe of their vices (of which ſort I haue knowen
many) there be lawes and penalties of lawes, by which they may ac-
cording to their deſeruinges be ſharpely puniſhed: yet ſo that in the
meane time the Goſpell of God be not euell ſpokẽ of for the wicked-
neſſe of naughty men. Thus haue you (O King) the venimous vniu-
ſtice of the ſclaunderors largely enough declared, that you may not
with an eare of to eaſy beliefe bende to their reportes. I feare me
alſo leaſt it be to largely ſet out, foraſmuch as this preface is in a ma-
ner come to the quantitie of a whole boke of defenſe. whereby I en-
tended not to make a defenſe in deede, but onely to mollify your
minde aforehande to geue audience to the diſcloſing of our cauſe:
which your minde, though it be now turned away and eſtranged from
vs, yea and enflamed againſt vs, yet we truſt that we ſhall be able to
recouer the fauor thereof, if you ſhall ones haue without diſpleaſure
and troublous affection red ouer this our confeſſion, which we will
to be in ſteede of a defence for vs to your maieſty. But if the whiſper-

inges

ges of the malicious do ſo poſſeſſe your eares, that there is no place for accuſed men to ſpeake for themſelues: and if thoſe outragious furies do ſtill with your winking at them, exerciſe cruelty with priſoning, tormenting, cutting, and burning: we ſhall in dede, as ſhepe appointed to the ſlaughter, be brought to all extremities, yet ſo that in our patience we ſhall poſſeſſe our ſoules, and waite for the ſtronge hande of the Lord: which ſhall without dout be preſent in time, and ſtretch forth it ſelfe armed, both to deliuer the poore out of affliction, and to take vengeance on the deſpiſers, which now triumphe with ſo great aſſuredneſſe.

The Lord the King of Kings ſtabliſh your throne with righteouſneſſe, and your ſeate with equity, moſt noble King.

At Baſile the firſt day of Auguſt, in the yeare. 1536.

T. V.

IOHN CALVINE TO
THE READER.

AT the first setting out of this worke, because I did not loke for that successe, which the Lorde of his vnmeasurable goodnes hath giuẽ, I had (as mẽ vse to do in smal worke) for the more part lightly passed it ouer. But whẽ I vnderstode that it was receiued with that fauor of al the godly which I neuer durst haue desired, much lesse haue hoped for: as I verily felt in my hart that much more was giuen to me than I had deserued, so I thought it should be a great vnthankefulnes if I should not at the least after my slẽder ability endeuor to answere so fauorable affections toward me, & which of themselues prouoked my diligẽce. And this I attempted not only in the second setting forth of it: but how oft since that time the worke hath bin emprinted, so oft it hath bin enriched with some encrease. But although I did not then repent me of the labor that I had employed: yet I neuer held my selfe contented till it was disposed into that order which is now set before you. Now I trust I haue giuẽ you that which may be allowed by all your iudgementes. Truely with how great endeuor I haue applied my selfe to the doinge of this seruice to the Church of God, I may bring forth for an euident witnesse, that this last winter, when I thought that the feuer Quartane had summoned me to death, how much more the sickenes enforced vpon me, so much lesse I spared my selfe, till I might leaue this booke to ouerliue me, which might make some part of thankefull recompense to so gentle prouoking of the godly. I had rather in dede it had bin done sooner: but it is soone enough if well enough. And I shall then thinke that it is come abroade in good season, when I shall perceiue that it hath brought yet more plentifull frute thã it hath done heretofore to the Church of God. This is my only desire. And truely full ill it were with me, if I did not, holding my selfe contented with the allowance of God alone, despise the iudgements of men, whether they be the foolish & froward iudgementes of the vnskilfull, or the wrõgfull & malicious of the wicked. For although God hath throughly settled my minde to the endeuor both of enlarging his kingdome, and of helping the common profit: & though I am cleare in mine owne conscience, & haue himselfe & the Angels to witnesse with me, that since I tooke vpon me the office of a teacher in the Church, I haue tended to none other purpose

but

but that I might profit the Church in maintaining the pure doctrine of godlines: yet I thinke there is no man, that hath bin snatched at, bitten, & torne in sunder with moe slaũders than I. VVhen my epistle was now in printing, I was certainly enformed that at Augsburgh where the assẽbly of the states of the Empire was holden, there was a rumor spread abroad of my revoltinge to the Papacy, and the same was more greedely receiued in the courtes of Princes than was meete. This forsooth is their thankefulnes who are not ignorant of many trialls had of my stedfastnes, which trialls as they shake of so fowle a sclaunder, so they should with all indifferẽt & gẽtle iudges haue defended me from it. But the Deuill with his whole route is deceiued if in oppressing me with filthy lies, he thinke that by his vniust dealinge I shalbe either the more discouraged or made the lesse diligent: because I trust that the Lord of his vnmeasurable goodnes will graunt me that I may with euen sufferance continue in the course of his holy calling. VVhereof I giue to the godly readers a new proofe in this settinge foorth of this booke. Now in this trauaill this was my purpose so to prepare and furnish them that be studious of holy Diuinity to the reding of the word of God, that they may both haue an easie entry into it, and go forward in it without stumblinge; for I thinke that I haue in all pointes so knit vp together the summe of religion, and disposed the same in such order, that whosoeuer shall well haue it in minde, it shal not be hard for him to determine both what he ought chiefly to seeke in the Scripture, and to what marke to apply whatsoeuer is contained in it. Therefore, this as it were a way being once made plaine, if I shall hereafter set forth any expositions of Scripture, because I shall not neede to enter into long disputations of articles of doctrine, & to wander out into common places: I will alway knit them vp shortly. By this meane the godly reader shalbe eased of great paine and tediousnesse, so that he come furnished aforehande with the knowledge of this present worke as with a necessary instrument. But because the entent of this purpose, doth clearely as in mirrors appeare in so many commentaries of mine, I had rather to declare in deede what it is, than to set it out in wordes. Farewell frendly Reader, and if thou receiue any frute of my labors, helpe me with thy prayers to God our Father.

At Geneua the first day of August in the yeare. 1559.

Augustine in his vij. Epistle.

I professe my selfe to be one of the number of them, which wryte in profiting, and profit in writing.

VVHAT CHAPTERS ARE CONtained in the bookes of this Institution.

In the first booke which entreateth of the knowledge of God the Creator: Are contained xviij. Chapters.

1 THat the knowe-ledge of God, & of our selues, are thinges conioyned: & how they be lincked the one with the other.

2 What it is to knowe God, & to what ende tendeth the knowledge of him.

3 That the knowledge of God is naturally planted in the mindes of men.

4 That the same knowledge is either choked or corrupted, partely by ignorance, & partly by malice.

5 That the knoweledge of God doth shiningely appeare in the making of the world, and in the continuall gouernment thereof.

6 That to attaine to God the creator, it is needefull to haue the Scripture to be our guide and maistresse.

7 By what testimonie the Scripture ought to be stablished, that is, by the witnesse of the holy Ghost, that the authority thereof may remaine certain: And that it is a wicked inuention to say that the credit thereof doth hange vppon the iudgement of the Church.

8 That so faras mans reason may beare, there are sufficient proues to stablish the credit of the Scripture.

9 That those fantasticall menne, which forsakinge Scripture, resorte vnto reuelation, do ouerthrowe all the principles of godlinesse.

10 That the Scripture, to correct all superstition, doth in comparison set ỹ true God against all the Gods of the Gentils, reckeninge him for none of them.

11 That it is vnlawful to attribute vnto God a visible forme, and that generally, they forsake God, so many as do erect to themselues any images.

12 That God is seuerally discerned from idols, that he may be only & wholly worshipped.

13 That there is taught in ỹ Scriptures one essence of God from the very creation, which essence containeth in it three persons.

14 That the Scripture euen in the creatiō of the world & of al things, doth by certaine markes put difference betwene the true God, and fained Gods.

15 What a one man was created: wherein there is entreated of the powers of the soule, & of the image of God, of free will, and of the first integritie of nature.

16 That God by his power doth nouriſh and maintaine the worlde, which himselfe hath created, & by his prouidence doth gouerne al the

partes

partes thereof.
17 Whereto and to what end this doctrine is to be applied, that we may be certaine of the profit thereof.
18 That God doth so vse the seruice of wicked men, and so boweth their mindes to put his iudgement in execution, that yet still himselfe remaineth pure from all spot.

In the second Booke which entreateth of the knowledge of God the Redemer in Christ, vvhich knovvledge vvas first opened to the fathers in the time of the lavve, and then to vs in the Gospell: Are conteined xvij. Chapters.

1 THat by Adamas sin and falling away, mankind became accursed, and did degenerate from his first estate: wherin is entreated of Originall sinne.
2 That man is nowe spoiled of the freedome of will, and made subiect to miserable bondage.
3 That out of the corrupt nature of mā procedeth nothing but damnable.
4 How God worketh in the hartes of men.
5 A confutation of the obiectiōs that are wont to be brought for the defence of free will.
6 That man being lost, must seke for redemption in Christ.
7 That the lawe was geuen, not to holde still the people in it, but to nourishe the hope of saluation in Christ vntill his comming.
8 An expositiō of the Moral law.
9 That Christ although he was knowē to the Iewes vnder the law, yet was he deliuered onely by the Gospell.
10 Of the likenesse of the olde and newe Testament.
11 Of the difference of the one Testament from the other.
12 That it behoued, that Christ to performe the office of the Mediator, should be made man.
13 That Christ tooke vpon him the true substāce of ỹ flesh of man.
14 Howe the natures of the Mediator do make one person.
15 That we may knowe to what ende Christ was sent of his father, & what he brought vs: three things are principally to be considered in him, his Propheticall office, his kingdome, & his Priesthode.
16 Howe Christ hath fulfilled the office of Redemer, to purchase saluation for vs, wherein is entreated of his Death and Resurrection, and his Ascending into heauen.
17 That it is truely and properly sayd, ỹ Christ hath deserued Gods fauour and saluation for vs.

In the third Boke which entreateth of the maner howe to receiue the grace of Christ, and vvhat fruites come thereof to vs, and vvhat effectes followe of it: Are conteined xxv. Chapters.

1 THat those things which are spoken of Christ do profit vs, by secret working of the holy Ghost.

2 Of faith, wherin both is the definition of it, & the properties that it hath are declared.
3 That we are regenerate by faith, wherein is entreated of Repentance.
4 That all that the Sophisters babble in their Schooles of penance, is farre from the purenes of the Gospell: where is entreated of confession and Satisfaction.
5 Of the supplyings which they adde to satisfactions, as Pardons and Purgatory.
6 Of the life of a Christian man. And first by what arguments the scripture exhorteth vs thereunto.
7 The summe of a Christian life: where is entreated of the forsaking of our selues.
8 Of the bearing of the Crosse, which is a parte of the forsaking of our selues.
9 Of the meditation of the life to come.
10 Howe we ought to vse this present life, and the helpes therof.
11 Of the Iustification of faith, & first of the definitiō of the name and of the thing.
12 That to the ende we may be fully persuaded of the free Iustification, we must lifte vp our mindes to the iudgement seate of God.
13 That there are two things to be marked in free Iustification.
14 What is the beginning of Iustification, and the continuall proceding thereof.
15 That those things that are cōmonly boasted cōcerning the merites of workes, do ouerthrowe as well the praise of God in geuing of righteousnesse, as also the assurednesse of saluation.
16 A cōfutation of the slaunders whereby the Papistes go about to bring this doctrine in hatred.
17 The agreemēt of the promises of the Lawe and the Gospell.
18 That of the reward, the righteousnesse of workes is ill gathered.
19 Of Christian liberty.
20 Of Prayer which is the chiefe exercise of faith, and whereby we daily receiue the benefites of God.
21 Of the eternall electiō, whereby God hath predestinate some to saluation, some other to destruction.
22 A cōfimation of this doctrine by the testimonies of Scripture.
23 A confutation of the slaunders, wherewith this doctrine hath alway bene vniustly charged.
24 That Election is stablished by the calling of God: & that the reprobate do bring vpō thēselues the iust destruction, to which they are appointed.
25 Of the last Resurrection.

In the fourth Booke which entreateth of the outward meanes or helpes vvhereby God calleth vs into the fellovvship of Christ, and holdeth vs in it: Are contained xx. Chapters.

1 OF the true Church with which we ought to keepe vnitie, bicause it is the mother of all the godly.

The Table

2 A cõpariſon of ỹ falſe Church with the true Church.

3 Of the teachers and miniſters of the Church, & of their Election and office.

4 Of the ſtate of ỹ olde Church, and of the maner of gouerning that was in vſe before the Papacy.

5 That the old forme of gouernment is vtterly ouerthowen by the tyranny of the Papacy.

6 Of the Supremacy of the See of Rome.

7 Of the beginning & encreaſing of ỹ Papacy of Rome, vntill it aduãced it ſelfe to this height, wherby both ỹ libertie of the Church hath bene oppreſſed, and all the right gouernment thereof ouerthrowen.

8 Of the power of the Church as touching the articles of faith: and with howe vnbrideled licentiouſneſſe it hath in the Papacy bene wreſted to corrupt all pureneſſe of doctrine.

9 Of Councells and of their authoritie.

10 Of the power in making of lawes wherein the Pope and his haue vſed a moſt cruell tyranny & butchery vpon ſoules.

11 Of the iuriſdiction of the Church, and the abuſe thereof, ſuch as is ſene in the Papacie.

12 Of ỹ diſcipline of ỹ Church, whereof the chiefe vſe is in the cenſures and excommunication.

13 Of vowes, by raſhe promiſing whereof eche man hath miſerably entangled himſelfe.

14 Of Sacramentes.

15 Of Baptiſme.

16 That the Baptiſme of Infants doth very well agree with the inſtitution of Chriſt, & the nature of the ſigne.

17 Of the holy Supper of Chriſt: and what it auaileth vs.

18 Of the Popiſhe Maſſe, by which ſacrilege ỹ ſupper of Chriſt hath not onely bene prophaned, but alſo brought to nought.

19 Of the fiue falſely named Sacramentes: where is declared, that the other fiue which haue bene hitherto commonly taken for Sacramentes, are not Sacramentes: and then is ſhewed what maner of things they be.

20 Of Ciuile gouernemene.

THE FIRST BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the knowledge of God the Creator.

The first Chapter.

That the knowledge of God, and of our selues are things conioyned: and how they be linked the one with the other.

THE whole summe in a maner of all our wisdom, which onely ought to be accompted true and perfect wisdome, consisteth in two parts, that is to say, the knowledge of God, & of our selues. But wheras these two knowledges be with many bonds linked togither: yet whether goeth before or engendreth the other, it is hard to discerne. For first no man can looke vpō him selfe, but he must needes by and by turne all his senses to the beholding of God, in whom he liueth & is moued: because it is playne that those giftes wherwith we be indued are not of our selues, yea euen that that we haue being is nothing els but an essence in the one God. Finally, by these good thinges that are as by dropmeale powred into vs from heauen, we are led as it were by certaine streames to the spring head. And so by our owne needinesse, better appeareth that infinite plentie of good thinges that abideth in God. Specially that miserable ruine, whereinto the fall of the firste man hath throwen vs, compelleth vs to lift vp our eyes, not onely beyng foodeles and hungry, to craue from thence that which we lacke, but also being awakened with feare, to learne humilitie. For as there is found in man a certaine world of all miseries, & since we haue bene spoyled of the diuine apparell, our shamefull nakednesse discloseth an infinite heape of filthy disgracements: it must needes be that euery man be pricked with knowledge in conscience of his own vnhappinesse to make him come at least vnto some knowledge of God. So by the vnderstanding of our owne ignorance, vanitie, beggery weakenes, peruersnes, and corruption, we learne to reknowledge that no where else but in the Lord abideth the true light of wisdom, sound vertue, perfecte aboundance of all good thinges, and puritie of righteousnes. And so by our owne euils we are stirred to cōsider the good things of God: and we cannot earnestly

aſpire towarde him, vntill we beginne to miſlike our ſelues. For of men what one is there, that would not willingly reſt in him ſelfe? who doth not reſt, ſo longe as he knoweth not him ſelfe, that is to ſ ſo long as he is contented with his owne gifts, and ignorāt or vnmin full of his owne miſery? Therfore euery man is by the knowledge him ſelfe, not onely pricked forward to ſeeke God, but alſo led a were by the hand to finde him.

2 Agayne it is certaine, that man neuer commeth vnto the tr knowledge of himſelfe, vnles he haue firſt beholden the face of Go and from beholding therof do deſcend to looke into himſelfe. F (ſuch is the pride that is naturally planted in vs) we alway thinke o ſelues righteous, innocent, wiſe and holy, vntill that with manif proues we be cōuinced of our vnrighteouſnes, filthines, ſolly and v cleannes. But we are not conuinced therof, if we looke vpon our ſelu onely, & not vpon God alſo, who is the only rule wherby this iudg ment ought to be tryed. For becauſe we are naturally inclined to h pocriſie, therfore a certaine vayne reſemblance of righteouſnes do aboundantly content vs in ſtead of righteouſnes in deede. And becau there appeareth nothing among vs, nor about vs, that is not defil with much filthines, therfore that which is ſomewhat leſſe filthy ple ſeth vs as though it were moſt pure, ſo long as we holde our ſelu within the boundes of mans vnclennes. Like as the eye that is vſed t ſee nothing but black, thinketh that to be pure white, which yet is b darkiſh white, or browne. Yea, we may yet more playnely diſcerne b our bodily ſenſe how much we are blinded in conſidering the powe of the ſoule. For if at midday we either looke down vpon the groun or behold thoſe thinges that rounde about lye open before our eye then we thinke our ſelues to haue a very aſſured and percing force o ſight: but when we looke vp to the ſunne, & behold it with fixed eye then that ſame ſharpneſſe that was of great force vpon the ground, with ſo great brightnes byandby daſeled and confounded, that we ar compelled to confeſſe that the ſame ſharp ſight which we had in con ſidering earthly things, when it commeth to the ſunne is but mee dulneſſe. Euen ſo commeth it to paſſe in weying our ſpirituall goo things. For while we looke no further then the earth, ſo longe beyn weil contented with our own righteouſnes, wiſdom and ſtrength, w do ſweetely flatter our ſelues, and thinke vs in maner halfe gods. B if we once beginne to rayſe vp our thought vnto God & to wey wh a one he is, and howe exact is the perfection of his righteouſnes, wiſe dom and power, after the rule wherof we ought to be framed: the that which before dyd pleaſe vs in our ſelues with falſe pretence o

righte-

righteousnes, shall become lothsom to vs as greatest wickednesse: the that which did marueilously deceiue vs vnder colour of wisdom, shall stinke before vs as extreme folly: then that which did beare the face of strength, shal be proued to be most miserable weaknes. So slenderly doth that which in vs seemeth euen moste perfect, answere in proportion to the purenes of God.

13 Hereof proceedeth that trembling & amasednes, wherewith the scripture in many places reciteth that the holy men were striken and astonished so oft as they perceyued the presence of God. For when we see that they which in his absence did stād assured & vnmoued, so sone as he discloseth his glory, begin so to quake and are so dismayd, that they fall downe, yea are swalowed vp & in maner as destroyed with feare of death: it is to be gathered therby that man is neuer sufficiently touched and inwardly moued with knowledge of his owne basenes, vntill he haue compared himselfe to the maiestie of God. But of such dismaying we haue often examples both in the Iudges & in the Prophets: so that this was a common saying among the people of God: We shall dye becausе the Lord hath appeared vnto vs. And therfore the history of *Iob*, to throw men downe with knowledge of their owne folly, weaknes, & vnclennes, bringeth alway his principall proofe from describing Gods wisdom, strength and clennes. And that not without cause. For we see how *Abraham*, the nerer that he came to behold the glory of God, the better acknowledged himselfe to be earth and dust. We see how *Elias* could not abide to tary his comming to him with vncouered face: so terrible is the beholding of him. And what maie man do that is but corruption & a worme, when euē the Cherubins for very feare muste hide their faces? Euen this is it that the Prophet *Esay* speaketh of: The sunne shall blushe, & the moone shall be ashamed, when the Lord of hostes shall raigne, that is to say, when he displayeth his brightnes, and bringeth it nearer to sight, then in comparison thereof the brighteste thing of all shall be darkened. But howsoeuer the knowledge of God and of our selues, are with mutuall knotte linked together, yet the order of right teaching requireth that first we intreate of the knowledge of God, and after come downe to speake of the knowledge of our selues.

Iud. 13. 22. Esa. 6. 5 Eze. 2. 1 Gen. 18 17. 1. King 19. 13. Esa 14. 23. Esa. 2. 10 and 19.

The second Chapter.

VVhat it is to knovve God, and to vvhat ende tendeth the knowledge of him.

I Meane by the knowledge of God, not only that knowledge, wherby we conceiue that there is some God, but also that, wherby we learne so much as behoueth vs to know of him, & as is profitable

for his glorie, finally so much as is expedient. For, to speake p
perly, we can not say that God is knowen where there is no religi
nor godlinesse. But heere I do not yet touch that speciall kinde
knowledge whereby those men that are in themselues reprobate a
accursed do conceiue God the redeemer in Christ the mediator: b
I speake onely of that first and simple maner of knowledge, wherv
the very order of nature would haue led vs, if Adam had continued
state of innocécie. For although no man, sith mankinde is in this ruin
can perceiue God to be eyther a father, or author of saluation, or
any wise fauourable, vnles Christ come as a meane to pacifie him t
warde vs: yet it is one thing to feele that God our maker doth by h
power sustaine vs, by his prouidence gouerne vs, by his goodnes no
rish vs, & endue vs with all kinds of blessings: & an other thing to em
brace the grace of reconciliatiõ offered vs in Christ. Wheras therfo
the Lord first simply appeareth as well by the making of the world,
by the generall doctrine of the scripture, to be the Creator, & then
the face of Christ to be the redeemer: hervpõ arise two sorts of kno
wing him, of which the former is now to be intreated of, & then th
other shall orderly follow in the place fit for it. For although our min
can not conceiue the knowledge of God, but that it must giue to hi
some kind of worship, yet shall it not be sufficient simply to know th
it is he only that ought to be honored & worshipped of all men, vnle
we be also perswaded that he is the foũtaine of all good things, to th
end that we should seeke for no thing elsewhere but in him. I mean
hereby, not only for that as he hath once created this world, so by h
infinite power he susteineth it, by his wisdom he gouerneth it, by hi
goodnes he preserueth it, & specially mankind he ruleth by his righ
teousnes & iudgement, suffreth by his mercy, & sauegardeth by his de
fence: but also because there can no where be found any one drop t
ther of wisdom, or of light, or of righteousnes, or of power, or of vp
rightnes, or of sincere truth, which floweth not frõ him or whereof h
is not the cause: to this end verely, that we should learne to looke for
craue all these things at his hand, & with thanksgeuing accompt the
receiued of him. For this feeling of the powers of God is to vs a me
scholemaster of godlines, out of which springeth religion: Godlines
call a reuerence of God ioined with loue of him which is procured b
knowledge of his benefits. For men will neuer with willing obedienc
submit thẽ selues to God, vntill they perceiue that they owe all thing
to him, that they are nourished by his fatherly care, that he is to the
the author of all good things, so that nothing is to be sought elswh
than in him. Yea they will neuer yeld thẽselues truely & with all the

heart wholely to him, vnles they assuredly beleue that in him is perfect felicitie repoſed for them.

2 Therfore they do but trifle with vaine ſpeculations, which in entreating of this queſtion, do make it their purpoſe to diſcuſſe, what thing God is, where it rather behoueth vs to know what maner one he is, and what agreeth with his nature. For to what end ſerueth it to confeſſe as Epicure doth, that ther is a God which doth only delight him ſelfe with idlenes, hauing no care of the worlde? Finally, what profiteth it to knowe ſuch a God with whom we may haue nothing to do? But rather the knowledge of him ought to ſerue to this ende, firſt to frame vs to feare & reuerence: then that by it guiding and teaching vs, we may learne to craue all good things at his hand, & to accompt them receiued of him. For how can any thought of God enter into thy mind, but that thou muſt therwithall byandby thinke, that forasmuch as thou art his creature, therfore thou art of right ſubiect and bound to his authoritie, that thou oweſt him thy life, that whatſoeuer thou enterpriſeſt, whatſoeuer thou doeſt, ought to be directed to him? If this be true, then truely it foloweth that thy life is peruerſely corrupted if it be not framed to obeying of him, forasmuch as his will ought to be our law to liue by. Agayn, thou canſt not cleerely ſee him, but that thou muſt needes know that he is the fountain and originall of all good things, wherevpon ſhould grow both a deſire to cleaue vnto him, and an aſſured truſt in him, if mans owne corruptnes did not drawe his minde from the right ſearching of him. For firſt of all, the godly minde doth not as by a dreame imagine to her ſelfe any God at aduenture, but ſtedfaſtly beholdeth the onely one and true God: and doth not falſely forge of him whatſoeuer her ſelfe liketh, but is content to beleeue him to be ſuch a one as he diſcloſeth himſelfe, and doth alway with greate diligence beware that with preſumptuous raſhneſſe ſhe paſſe not beyond his wil, and ſo wander out of the way. And when ſhe ſo knoweth him, becauſe ſhe vnderſtandeth that he gouerneth all thinges, ſhe aſſuredly truſteth that he is her ſafekeeper and defender, and therefore wholely committeth her ſelfe to his fayth? Becauſe ſhe vnderſtandeth that he is the author of all good things, therefore if any thing trouble her, or if ſhee want any thing, byandby ſhe flyeth to him for ſuccour, looking for helpe at his hand. Becauſe ſhee is perſwaded that he is good and merciſull, therefore with aſſured confidence ſhee reſteth on him, and doubteth not in all her euills to finde readie remedy in his merciſull kindneſſe. Beceauſe ſhee knoweth him to be her Lord and father, therefore ſhee determineth that he is worthy that ſhee ſhould in all thinges haue regard

to his authoritie, reuerence his maiestie, procure the aduauncem
of his glorie, and obey his commaundements. Becauſe ſhee ſeeth th
he is a ryghteous Iudge, & armed with his ſeueritie to puniſh ſinne
therefore ſhe alway ſetteth his iudgement ſeare before her eyes, a
with feare of him withdraweth & reſtrayneth her ſelfe from prou
king his wrath. Yet is ſhe not ſo afraide with the feeling of his iudg
ment, that ſhee would conuey her ſelfe from it, although there we
a way open to eſcape it: but rather ſhee doth no leſſe loue him, wh
he extendeth vengeance vpon the wicked, than while he is benefici
to the godly, foraſmuch as ſhe vnderſtãdeth that it doth no leſſe b
long to his glory that he hath in ſtore puniſhment for the wicked a
euill doers, than that he hath reward of eternal life for the righteo
Moreouer ſhee doth not for onely feare of puniſhment refraine h
ſelfe from ſinning: but becauſe ſhee loueth and reuerenceth him
her father, attendeth on him and honoreth him as her Lord, therefo
although there were no hell at all, yet ſhee dreadeth his only diſple
ſure. Nowe behold what is the pure and true religion, euen faith io
ned with an earneſt feare of God: ſo that feare may contayne in i
willing reuerence, and drawe with it a right forme of worſhippi
ſuch as is appointed in the lawe. And this is the more heedfully to b
noted, becauſe all men generally do worſhip God, but fewe doe reue
rence him, while ech where is great pompous ſhewe in Ceremonie
but the purenes of hart is rare to be found.

3 Truely, they that iudge rightly, will alway hold this for certain
that there is grauen in the mindes of men a certaine feeling of th
Godhead, which neuer can be blotted out. Yea that this perſwaſio
that there is a God, is euen from their generation naturally planted
them, and deepely rooted within their bones, the very obſtinacie o
the wicked is a ſubſtantiall witneſſe, which with their furious ſtriuin
yet can neuer winde themſelues out of the feare of God. Althoug
Dirigoras and ſuch other doe ieſt and laugh at all that hath in all age
bene beleeued concerning religion: although *Dyoniſius* doe ſcoffe
the heauenly iudgemẽt: yet that is but a laughter from the teeth for
ward, becauſe inwardly the worme of conſcience gnaweth thẽ muc
more ſharpely than all hot fearing irons. I alleage not this that *Cice*
ſayth, that errors by continuance of time growe out of vſe, & religio
daily more and more encreaſeth and waxeth better. For the world
(as a litle hereafter we ſhall haue occaſion to ſhew) trauaileth as muc
as in it lieth to ſhake of all knowledge of God, and by all meanes t
corrupt the worſhipping of him. But this only I ſay, that whẽ the du
hardnes, which the wicked doe deſirouſly labor to get to deſpiſe Go

with-

withall, doth lie piningly in their harts, yet the same feeling of God, which they woulde most of all desire to haue vtterly destroyed, liueth still, and sometime doth vtter it selfe: whereby we gather that it is no such doctrine as is first to be learned in schooles, but such a one wherof euery man is a teacher to himselfe euen from his mothers womb, & such a one as nature suffreth none to forget, although many bend all their endeuoure to shake it out of their minde. Now, if all men be borne & do liue to this end, to know God, & the knowledge of God is but fickle and lightly vanisheth away, vnlesse it proceede thus farre: it is euident, that they all swarue out of kinde from the lawe of theyr creation, that doe not direct to this marke all the whole thoughts & doings of their life. Of which the Philosophers themselues were not ignorant. For *Plato* ment nothing else, when he oftentimes taught, that the soueraign good of the soule is the likenesse of God, when the soule hauing throughly cõceiued the knowledge of him is wholely transformed into him. Therefore very aptly doth *Grillus* reason in *Plutarche*, where he affirmeth, that men, if religion be once taken frõ their life, are not only nothing better than brute beasts, but also many waies much more miserable, for that being subiect to so many sorts of euils they continually draw forth a troublesome vnquiet life: and that therfore the worshipping of God is the only thing that maketh them better than brute beastes, by which alone they aspire to immortality.

In Phedrone & theetero.

The iij. Chapter.

That the knowledge of God is naturally planted in the mindes of men.

WE hold it out of controuersie, that there is in the mind of man, euen by naturall instinction, a certaine feeling of the Godhead. For to the ende that no man should flee to the pretence of ignorãce, God himselfe hath planted in all men a certaine vnderstanding of his diuine maiestie: the remembrance whereof, with powring in now and then as it were new droppes, he continually reneweth: that when all, not one excepted, do know that there is a God, and that he is their maker, they may all be condemned by their owne testimonie, for that they haue not both worshipped him, and dedicate their life to his will. But truely if the not knowing of God be any where to be found, it is likely that there can no where else be any example of it more thã among the grossest sorts of peoples and furtheste from ciuill order of humanirie. But (as the heathen man sayeth) there is no nation so barbarous, no kinde of people so sauage, in whom resteth not this persuasion that there is a God. And euen they that in other parts of their life seeme very litle to differ

Cicero de nat. Deorũ.

from brute beastes, yet do continually keepe a certaine seede of R... gion. So throughly hath this common principle possessed all m... mindes, and so fast it sticketh within all mens bowels. Sith then fr... the beginning of the world there hath bin no countrey, no C... yea no house, that could be without religion, in this is emplied a c... taine secret confession that a feeling of the Godhead is written in... hearts of all men. Yea and idolatrie it selfe is a substantiall proof... this persuasion. For we know how vnwillingly man abaseth him... to honor other creatures aboue himselfe. Therefore when he had... ther worship a block and a stone, than he would be thought to h... no God, it appeareth that this imprinted persuasion of God is of m... great force, which is impossible to be raced out of the mind of m... that it is much more easie to haue the affectiō of nature broken, a... deede it is broken whē mā from his own natural swelling pride of... own will stoupeth downe euen to the baseſt creatures to honor G...

2 Wherfore it is most vayne which some doe say, that religion w... deuised by the sutteltie and craft of a few, by this policie to keepe t... simple people in awe, whereas they them selues that procured oth... to worship God, beleeued nothing lesse than that there was any G... at all. I graunt in deede that suttle men haue inuented many things... religion, whereby to bring the people to a reuerēce, and cast them in... feare, to make their minds the more pliable to obediēce: But this th... could neuer haue brought to passe, vnles the mindes of men had b... already before hand perswaded that there was a God, out of whi... persuasion as out of seede springeth that ready inclinatiō to religio... Neither is it likly that euē they which suttelly deceiued the simple so... with colour of religion, were them selues altogether without know... ledge of God. For though in times past there haue bene some, and... this day there arise vp many, that denie that there is any God: y... whether they will or no, they oftentimes feele that which they are d... sirous not to know. We reade of none that euer did breake forth in... more presumptuous and vnbridled despising of God, than Caius C... ligula: yet none more miserably trembled when any token of Go... wrath appeared. And so agaynste his will he quaked for feare of hi... whom of wilfull purpose he endeuored to despise. And the same ma... a man commonly see to happen to such as he was. For the bolder d... spiser of God that any man is, the more is he troubled at the ver... noyse of the falling of a leafe. And whence commeth that, but fro... the reuengement of Gods maiestie, which doth so much the mo... vehemently strike their consciences as they more labor to flie awa... from it? They do in deede looke about for all the starting holes th...

ma...

may be, to hide them selues from the presence of the Lord: but whether they will or no, they are still holden fast tyed. For howsoeuer sometime it seemeth to vanish away for a moment, yet it oft returneth againe, and with new assault doth runne vpon them: so that the rest which they haue, if they haue any at all, from torment of conscience, much like to the sleepe of drunkards or frantike men, which euen while they sleepe do not quietly rest, because they are at euery momēt vexed with horrible and dreadfull dreames. Therefore the very vngodly themselues serue for an example to proue that there alway lyeth in all mens mindes some knowledge of God.

The iiij. Chapter.

That the same knowledge is eyther choked, or corrupted, partly by ignorance, and partly by malice.

BVt as experience teacheth that God hath sowen the seede of religion in all men, so scarcely may be founde the hundreth mā, that hauing it conceyued in his heart doth cherish it, but no mā in whom it ripeneth, so far is it of that any frute appeareth in due time. Therefore whether it be that some become vaine in theyr owne superstitions, or that some do of set purpose maliciously reuolt from God, yet all doe runne out of kind from the true knowledge of him. So commeth it to passe that there remaineth no true godlinesse in the worlde. But whereas I sayd that some by error fall into superstition, I meane not thereby as though their simplicity might excuse them from blame, because the blindnesse that they haue, is commonly alway mingled both with proud vanity, & with stubbornesse. Vanity and the same ioyned with pride appeareth in this, that they miserable men both in the seeking of God do not climbe aboue thēselues as they ought to haue done, but measure him according to the proportion of their owne fleshly dulnesse, and also neglecting the sound manner of searching for him, do curiously fly to vayne speculations. And so they conceiue him not such a one as he offreth himselfe, but do imagine him such a one as of their owne rashe presumption they haue forged him. Which gulfe being once opened, what way soeuer they stirre their feete, they must needes alway run hedlong into destruction. For whatsoeuer afterward they goe about toward the worshipping or seruice of God, they can not accompt it done to him, because they worship not him, but rather the deuise of their own heart, & their owne dreame in steade of him. This peruersnes doth *Paule* expressely touche, where he sayth, that they were made fooles when they coueted to be wise. He had before sayd, that they were Rom. 1. 21.

made vaine in their imaginations : but leaſt any man ſhould ther excuſe them from blame, he addeth further, that they are wort blinded becauſe not contented with ſobrietie, but preſumptuouſly king vpon themſelues more than they ought, they wilfully b darkneſſe vpon them, yea with vaine & froward pride do make the ſelues fooles. Wherupō followeth, that their fooliſhnes is not exc ble, wherof the cauſe is not only vaine curioſity, but alſo a gredine knowe more than is meete for them, ioyned with a falſe confidence

2 As for this that *Dauid* ſayth, that the wicked & mad mē thi

Pſa. 13. 1. in their hearts, that there is no God: Firſt that is meant only of th that choking the light of nature, do of purpoſe make themſel ſenſeleſſe, as we ſhall ſee againe a litle hereafter. Euen as we ſee t many after that they haue bin hardened with boldeneſſe and ſtome of ſinning, do furiouſly put from them all the remembranc God which yet is by very feeling of nature inwardly miniſtred their mindes. Nowe *Dauid*, to make their madnes the more dete ble, bringeth them in as though they preciſely denied, that th is any God: although they take not from him his being, but beca in taking from him his iudgement and prouidence, they ſhut h vp idle in heauen. For whereas nothing les agreeth with the nature God, than to throw away the gouernement of the world, and lea it to fortune, to winke at the ſinnes of men, ſo as they may liue in centious outrage vnpuniſhed: whoſoeuer he be that quenching t feare of the heauenly iudgement, doth careleſly folow his owne affe tions, he denieth that there is a God. And this is the iuſt vengeance God, to draw a fatnes ouer their hartes, ſo that the wicked when th haue once cloſed their eyes, euen in ſeeing may not ſee. And *Dau*

Pſa. 30. 6. 2. in an other place is the beſt expounder of his owne meaning, whe he ſayeth: That the feare of God is not before the eyes of the wicke

Pſa. 10. 11. Again, that in their euill doinges they proudly reioyce at them ſelue becauſe they perſuade themſelues, that God doth not loke vpon the Therfore although they be compelled to acknowledge ſome God, y they do rob him of his glorie, in withdrawing frō him his power. Fo

2. Tim. 1 13. as God (as *Paule* witneſſeth) cannot denie himſelfe, becauſe he co tinually abideth like himſelfe: ſo is it truely ſayd, that theſe men faining God to be a dead and vaine image doe denie God. Moreouer it is to be noted that although they wraſtle againſt their own natura feeling, and do deſire not onely to ſhake out God from thence, bu alſo to deſtroy him in heauen: yet their dull hardnes can neuer ſo far preuaile, but that God ſometime draweth them backe to his iudge ment ſeat. But foraſmuch as they are not withholden with any fea

from

om running violently against God: therefore it is certaine that there
signeth in them a brutish forgetfulnes of God, so long as that blind
ang of rage doth so forciblie carie them.

3 So is that vaine defense ouerthrowne, which manie are wont
pretende for excuse of their superstition. For they thinke, that any
euotion to religion suffiseth, whatsoeuer it be, though it be neuer so
uch contrarie to order and truth. But they consider not, that true
eligion ought to be framed according to the will of God, as by a per-
tuall rule: and that God himselfe abideth alway like himselfe, and is
o imagined Ghost or fantasie, that maie be diuersly fashioned after e-
ery mannes liking. And truely we may plainly see with how lying
eceites superstition mocketh God, while she goeth about to do him
leasure. For catching holde of those thinges in a manner only, which
God hath testified that he careth not for, she eyther contemptuously
seth, or openly refuseth those things that he appoynteth and sayeth
to be pleasant vnto him. Therfore whosoeuer do set vp new inuented
formes of worshipping God, they worship & honor their own doting
deuises: because they durst not so trifle with God, vnles they had first
fayned a God agreeing with the follies of the trifeling toyes. Where-
fore the Apostle pronounceth, that that vnstayed and wandering opi-
nion of the maiestie of God, is a very not knowing of God. When
(sayeth he) ye knewe not God, ye serued them that in nature were no Ga.4.8.
gods. And in an other place he sayeth that the Ephesians were without
a God at such time as they strayed from the right knowledge of the Ep.2.12
one God. And at least in this case, it differeth not much, whether thou
beleue one God or many, because in both cases thou departest from
& forsakest the true God: whom whē thou hast once forsaken, there is
nothing left with thee but a detestable Idol. It foloweth therfore, that
we must determine with Lactantius, that there is no lawfully allowa-
ble religion, but that which is ioyned with truth.

4 There is also a second fault, that they neyther haue at any time
any consideration of God, but against their wills, nor do approche to-
ward him, till for all their holding backe they be forcibly drawen to
him: and euen then also they haue not a willing feare that proceedeth
from reuerence of Gods maiestie, but onely a seruile and constrayned
feare, which the iudgement of God wringeth out of them: which
iudgement because they can not escape, therfore they dread it, but yet
so as therwithall they abhorre it. And so that saying of Statius, that
feare first made gods in the world, may be fitly spoken of vngodlinesse,
and of this kinde of vngodlines onely. They that haue a minde abhor-
ring from the iustice of God, do hartily wish to haue his throne of

iudgement ouerthrowen, which they know to ſtand for puniſhmen
offences agaynſt his iuſtice by which affectiō they warre againſt G
who can not be without his iudgement. But when they vnderſtand t
his power impoſſible to be auoyded, hangeth ouer them. becauſe t
can neyther by force remoue it, nor by flight eſcape it, therefore t
feare it So leaſt they ſhould in all things ſeeme to deſpiſe him, wh
maieſtie ſtill preſſeth vpon them, they vſe a certaine outward forme
religion, ſuch as it is: but in the meane tyme they ceaſe not to de
them ſelues with all kinde of vices, to ioyne outragious miſcheue
miſcheues, vntill they haue in all pointes violate the holy lawe of
Lord, and deſtroyed his whole ryghteouſneſſe or at leaſt they are
ſo holden backe with that fayned feare of God, but that they ſwe
reſt in their ſinnes, and flatter themſelues, and had rather to folow
intemperāce of their fleſh than reſtraine it with the bridle of the h
Ghoſt. But foraſmuch as the ſame is but a voyde and lying ſhadow
religion, yea ſcarcely worthy to be called a ſhadow: hereby agai
eaſily gathered howe much the true godlines, which is powred on
into the heartes of the faithfull, I meane that out of which religi
ſpringeth, doth differ from this confuſe knowledge of God. And
the hypocrites would obtaine by crooked compaſſes to ſeeme ny
vnto God, whom they flye from. For whereas there ought to ha
bin one continuall vnbroken courſe of obedience in their whole li
they in a maner in all their doinges careleſſely rebelling againſt hi
labour with a fewe ſacrifices to appeaſe him. Whereas they ought
haue ſerued him with holines of life and ſincereneſſe of heart, they
uent triflings and obſeruāces of no value, to procure his fauour wit
all: yea they do the more licentiouſly lye dull in their owne dregg
becauſe they truſt that they may be diſcharged againſt him with th
owne mockeries of propiciatory ſatisfactions. Finally whereas the
affiaunce ought to haue bin faſtened in him, they neglecting him
reſt in themſelues, or in creatures. At length they entangle themſelu
with ſuch a heape of errors, that the darke miſt of malice doth chok
and at laſt vtterly quench thoſe ſparkes, that glimmeringly ſhined
make them ſee the glory of God. Yet that ſeede ſtill remaineth whi
can by no meane be plucked vp by the roote, to beleue that there
a certaine godhead: but the ſame ſeede is ſo corrupted, that it bri
geth forth of it none other but very euill frutes. Yea therby is th
which I trauaile to proue more certainly gathered, that there is a fe
ling of godhead naturally grauen in the heartes of men, foraſmuch
the very reprobate themſelues are of neceſſity enforced to confeſſe
In quiet proſperitie they pleaſantly mocke at God, yea they are full o

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talke and prating to diminiſh the greatneſſe of his power: but if once any deſperation touche thē, it ſtirreth them vp to ſeeke the ſame God, and miniſtreth them ſodaine ſhort prayers: by which it may appeare, that they were not vtterly ignorant of God, but that the ſame which ought ſooner to haue bene vttered, was by obſtinacie ſuppreſſed.

The fifth Chapter.

That the knowledge of God doth ſhiningly appeare in the making of the world and in the continuall gouernement thereof.

MOreouer becauſe the furtheſt ende of bleſſed life ſtandeth in the knowledge of God: that the way to felicitie ſhould be ſtopped to none, therfore God hath not only planted in the minds of men that ſeede of religion which we haue ſpoken of, but alſo hath ſo diſcloſed himſelfe in the whole workemanſhip of the world, and daily ſo manifeſtly preſenteth himſelfe, that men can not open their eyes but they muſt needs behold him. His ſubſtāce in deede is incomprehenſible, ſo that his diuine maieſtie farre ſurmoūteth all mens ſenſes: but he hath in all his works grauen certaine marks of his glorie, and thoſe ſo plaine and notably diſcernable, that the excuſe of ignorance is taken away from mē, be they neuer ſo groſſe and dull witted. Therefore the Prophet rightfully crieth out, that he is clothed with light as with a garment: as if he ſhould haue ſayd, that then he firſt began to come forth to be ſeene in viſible apparel, ſince the time that he firſt diſplaied his enſignes in the creatiō of the world, by which euen now what way ſoeuer we turne our eies, he appeareth glorious vnto vs. In the ſame place alſo the ſame Prophet aptly compareth the heauens as they be diſplaied abrod, to his royall pauillion: he ſayth that he hath framed his parlours in the waters, that ỹ cloudes are his chariots, that he rideth vpon the wings of the windes, that the winds and lightnings are his ſwift meſſengers. And becauſe the glory of his power and wiſdom doth more fully ſhine aboue, therefore commonly the heauen is called his pallace. And firſt of all, what way ſoeuer thou turne thy eyes, there is no peece of the world be it neuer ſo ſmall, wherein are not ſeene at leaſt ſome ſparkles of his glory to ſhine. But as for this moſt large and beutifull frame, thou canſt not with one viewe peruſe the wide compaſſe of it, but that thou muſt needs be on euery ſide ouerwhelmed with the infinite force of the brightnes thereof. Wherefore the author of the Epiſtle to the *Hebrues* doth very well call the ages of the worlde the ſpectacle of inuiſible thinges, for that the ſo orderly framing of the worlde ſerueth vs for a mirror wherein we may behold God which otherwiſe is inuiſible.

Pſa.104 2.

He.11.3

For which cause the Prophet assigneth to the heauenly creature
language that all nations vnderstand, for that in them there is a mo
euident testification of the Godhead, than that it ought to escape t
Psa.19.1 consideration of any nation be they neuer so dull. Which thing t
Ro.1.19 Apostle declaring more plainly sayth that there is disclosed vnto m
so much as was behouefull to be knowen concerning God: becau
all men without exception, do throughly see his inuisible things eu
to his very power and Godhead, which they vnderstand by the cre
tion of the world.

2 As for his wonderfull wisdom, there are innumerable pro
both in heauen and in earth that witnesse it: I meane not only that
creter sort of thinges, for the nerer marking whereof *Astrologie*, P
sike, and all naturall Philosophie serueth, but euen those things th
thrust them selues in sight of euerie one, euen of the rudest vnlearn
man, so that men can not open their eyes but they must needs be w
nesses of them. But truely they that haue digested, yea or but tasted t
liberall arts, being holpen by the ayd thereof do proceede much fu
ther to looke into the secrets of Gods wisdom. Yet is there no m
so hindred by lacke of knowledge of those arts, but that he through
seeth aboundantly enough of conning workemanship in Gods wor
to bring him in admiration of the workeman thereof. As for examp
to the searching out of the mouings of the starres, appointing of the
places, measuring of their distances, & noting of their properties, the
needeth art and an exacter diligence: by which being throughly pe
ceiued, as the prouidence of God is the more manifestly disclosed, so
is conuenient, that the mind rise somewhat the hier thereby to be
hold his glory. But forasmuch as the vnlearned people, yea and t
rudest sort of them, such as are furnished with the only helpe of the
eyes, can not be ignorant of the excellencie of Gods cunning worke
manship, which in this innumerable and yet so seuerally well order
and disposed variety doth of it selfe shewe forth it selfe: it is euide
that there is no man to whom God doth not largely open his w
In libr. de vsu part. dom. Likewise it requireth a singular sharpenes of wit, to wey wi
such cunning as *Galen* doth, the knitting together, the proportion
agreement, the beautie, and vse in the frame of mans body: but by
mens confession, the body of man doth vtter in very shewe of it sel
so cũning a compacting together, that for it the maker of it may wo
thily be iudged wonderfull.

3 And therefore certaine of the Philosophers in olde time did n
without cause call man a litle world, because he is a rare representatio
of the power, goodnesse, and wisdom of God, and conteineth in hi
sel

ſelfe miracles enowe to occupie our mindes, if we will be content to marke them. And for this reaſon *Paul*, after that he had ſayd that the very blind men may find out God by groping for him, byandby ſayth further, that he is not to be ſought farre of, becauſe all men do feele vndoutedly within themſelues the heauenly grace wherewith they be quickned. But if we neede to go no further than our ſelues, to finde and take hold of God: what pardon ſhall his ſlouthfulnes deſerue that will not vouchſafe to deſcend into himſelfe to finde God? And the ſame is the reaſon why *Dauid*, when he had ſhortly ſpoken in the aduancement of the wonderfull name & honor of God that do euery where glorioufly ſhine, byandby crieth out: What is man that thou art mindfull of him? Againe, out of the mouth of infantes and ſucking babes thou haſt ſtabliſhed ſtrength. For ſo he pronounceth that not only in the whole kinde of man is a mirror of the workes of God, but alſo that the very infantes, while they yet hang on their mothers breſtes, haue tongues eloquent enough to preache his glory, ſo that there nedeth no other orators. And therefore he douteth not to ſet their mouthes in the vauwarde, as being ſtrongly armed to ſubdue their madneſſe that would according to their deuiliſh pride couet to extinguiſh the name of God. And hervpon riſeth that which *Paul* allegeth out of *Aratus*, that we are the offspring of God: becauſe he garniſhing vs with ſuch excellencie, hath teſtified that he is our father. Like as eue by cõmon reaſon, & as it were by information of experience, the prophane Poets called him the father of men. And truly no mã will aſſentingly and willingly yeelde him ſelfe to ſerue God, but he that hauing taſted his fatherly loue, is mutually allured to loue and worſhip him.

Act.17. 27.

Pſa.8.5

Act.17. 28.

4 And here is diſcloſed the foule vnthankfulneſſe of men, which while they haue within them ſelues a workehouſe glorioufly furniſhed with innumerable workes of God, and alſo a ſhop ſtuffed with ineſtimable plentie of riches, and whẽ they ought to burſt forth into prayſing of him, are contrariwiſe puffed vp and doe ſwell with ſo much the greater pride. They feele how diuerſly in maruelous wiſe God worketh in them: they are taught by experience it ſelfe, how great variety of gifts they poſſeſſe by his liberalitie: whether they will or no, they are enforced to knowe that theſe are the tokens of his godhead: and yet they ſuppreſſe it cloſe within them. Truely they nede not to goe out of them ſelues, ſo that they would not in preſumptuouſly taking vpon them ſelues that which is giuen from heauen, bury within the ground that which brightly giueth light to their minds to ſee God. But euen at this day the earth beareth many mõſterous ſpirites, which ſticke not to abuſe the whole ſeede of Godhead that is ſowen in mãs

nature, and to emploie it to oppreſſe the name of God. How deteſtable, I pray you, is this madnes, that man finding God a hundred times in his body and his ſoule, ſhould by the very ſame pretence of excellence deny that there is a God? They will not ſay, that they are by chaunce made different from brute beaſt. But they pretend a cloke of nature, whom they accompt the māker of all things, and ſo do conuey God away. They ſee that exquiſite workmāſhip in all their members, from their mouth and their eyes euen to the nailes of their toaes, and yet here alſo they put nature in place of God. But ſpecially the ſo ſwift motions, the ſo excellent powers, the ſo rare gifts of the ſoule, do repreſent a diuine nature that doth not eaſily ſuffer it ſelfe to be hid: vnleſſe the Epicureans like the Giauntes Cyclopes would bearing them ſelues bold vpon this hie degree outrageouſly make warre againſt God. Do the whole treaſures of the heauenly wiſdom ſo meete together, to rule a worme of fiue feete long: and ſhall the whole vniuerſalitie of the world be without this prerogatiue? Firſt to agree that there is a certaine inſtrumental thing that aunſwereth to all the parts of man, doth ſo ſerue nothing at all to obſcure the honour of God, that it rather doth more glorioufly ſet it out. Let Epicure aunſwere me, what meeting of vndiuiſible bodies, boiling [illegible] meat and drinke in man, doth diſpoſe part into excrements and part into blood, and bringeth to paſſe that there is in all the members of man ſuch an endeuoring to do their office, euen as if ſo many ſeuerall ſoules did by common aduiſe rule one bodie.

5 But I haue not nowe to do with that ſtie of ſwine. I rather ſpeake vnto them, that being geuen to ſuttelties would by croked conueyance wryth that cold ſaying of *Ariſtotle*, both to deſtroy the immortalitie of the ſoule, and alſo to take from God his right. For becauſe there are inſtrumentall powers of the ſoule, by pretence thereof they bind the ſoule to the body, that it can not continue without the body: & with prayſes of nature they do as much as in them is, ſuppreſſe the name of God. But the powers of the ſoule are farre from being enclоſed in thoſe exerciſes that ſerue the body. For what pertaineth it to the body, for a man to meaſure the ſkie, to gather the number of the ſtarres, to learne the greatneſſe of one, to know what ſpace they be diſtant one from an other, with what ſwiftneſſe or ſlowneſſe they go their courſes, how many degrees they decline this way or that way? I graunt in deed that there is ſome vſe of Aſtrologie: but my meaning is onely to ſhew that in this ſo depe ſearching out of heauenly things it is not an inſtrumental meaſuring, but that the ſoule hath her office by it ſelf ſeuerall frō the body. I haue ſhewed one example, by which

it ſhall

it ſhalbe eaſie for the readers to gather the reſt. Truely the manifold nimbleneſſe of the ſoule, by which it ſurueieth both heauen & earth, ioyneth things paſt with things to come, kepeth in memorie things heard long before, and expreſſeth ech thing to it ſelf by imagination, alſo the ingeniouſnes by which it inuēteth things incredible, & which is the mother of ſo many maruelous arts, are ſure tokens of diuine nature in man. Beſide that, euen in ſleeping it doth not onely roll and turne it ſelfe, but alſo conceiueth many thinges profitable, reaſoneth of many thinges, and alſo prophecieth of thinges to come. What ſhal we in this caſe ſay, but that the ſignes of immortalitie that are emprinted in man, can not be blotted out? Now what reaſon may beare that man ſhalbe of diuine nature, and not acknowledge his Creator: Shall we forſoth by iudgement that is put into vs diſcerne betweene right and wrong, and ſhall there be no iudge in heauen? Shall we euen in our ſleepe haue abiding with vs ſome remnant of vnderſtanding, & ſhall no God be waking in gouerning the world? Shall we be ſo compted the inuenters of ſo many artes and profitable things, that God ſhalbe defrauded of his praiſe, whereas yet experience ſufficiently teacheth, that from an other and not from our ſelues, all that we haue, is in diuerſe wiſe diſtributed amōg vs? As for that, which ſome do babble of the ſecret inſpiration that geueth liuelines to the world, it is not only weake, but alſo vngodly. They like well that famous ſaying of Vergile:

Firſt heauen and earth, and flowing fields of ſeas,
The ſhining globe of Moone, and Titans ſtars, Aen. 6.
Spirite feedes within, and throughout all the lims,
Infuſed minde the whole huge maſſe doth moue,
And with the large bigge bodie mixe it ſelfe.
Thence come the kindes of men and eke of beaſts,
And liues of flying foules, and monſters ſtrange,
That water beares within the marble Sea.
A firye liuelineſſe and heauenlie race there is
Within thoſe ſedes. &c.

Forſoth, that the world which was created for a ſpectacle of the glorie of God, ſhould be the creator of it ſelfe. So in an other place the ſame author folowing the common opinion of the Greeks and Latins, ſayeth:

Some ſay that bees haue parte of minde diuine, Geo. 4.
And heauenly draughts. For eke they ſay that God
Gothe through the coaſts of land, and creeks of ſea,
And through depe skie. And hence the flocks and herdes:
And men, and all the kindes of ſauage beaſts,

Ech at their birth receiue their ſuttle liues.
And therto are they rendered all at laſt,
And all reſolued are retournd againe.
Ne place there is for death: but liuely they,
Flie into nomber of the ſtarres abouc,
And take theyr place within the lofty skie.

Loe, what that hungry ſpeculatiõ of the vniuerſall minde that geueth ſoule and liuelineſſe to the world, auaileth to engender & nourish Godlines in the harts of men. Which doth alſo better appeare by the blaſphemous ſayings of the filthy dogge Lucretius, which are deriued from the ſame principle. Euen this is it, to make a ſhadowiſh God, to driue farre away the true God whom we ought to feare & worſhip. I graũt in deede that this may be godlily ſayd, ſo that it proceede from a godly minde, that Nature is God: but becauſe it is a hard & an vnproper maner of ſpech, foraſmuch as Nature is rather an order preſcribed by God: therefore in things of ſo great weight and to which is due a ſingular religiouſneſſe, it is hurtfull to wrap vp God confuſedly with the inferior courſe of his works. Let vs therefore remember ſo oft as any man conſidereth his owne nature, that there is one God which ſo gouerneth all natures, that his will is to haue vs to looke vnto him, our faith to be directed to him, and him to be worſhipped and called vppon of vs: becauſe there is nothing more againſt conueniẽce of reaſon than for vs to enioy thoſe excellẽt gifts that ſauour of diuine nature in vs, and to deſpiſe the author that freely doth geue them vnto vs: Now as concerning his power, with how notable examples doth it forceable draw vs to conſider it vnleſſe perhapps we may be ignorant, of how great a ſtrength it is with his only word to vphold this infinite maſſe of heauen and earth, with his only beck, ſometime to ſhake the heauen with noiſe of thunders, to burne vp ech thing with lightnings, to ſet the aire on fier with lightning flames, ſometime to trouble it with diuers ſorts of tempeſts, and byandby the ſame God whẽ he liſt in one moment to make faire wether: to hold in the Sea as if it hanged in the aire, which with his heighth ſeemeth to threaten continuall deſtruction to the earth, ſometime in horrible wiſe to raiſe it vp with outragious violence of winds, and ſometime to appeaſe the waues & make it calme again. For proſe hereof do ſerue all the praiſes of God gathered of the teſtimonies of nature, ſpecially in the booke of Iob & in Eſay, which now of purpoſe I ouerpaſſe, becauſe they ſhall els where haue an other place fitter for them, where I ſhall entreat of the creation of the world according to the Scriptures. Only my meaning was now to touch, that both ſtrangers & they of the houſehold

of God haue this way of seeking God common to them both, that is, to follow these first draughts which both aboue and beneth do as in a shadow set forth a liuely image of him. And now the same power leadeth vs to consider his eternitie. For it must needs be that he from whom all things haue their beginning, is of eternall continuance, and hath his beginning, of himselfe. But now if any man enquire the cause whereby he both was once lead to create all these things, & is now moued to preserue them: we shall finde that his only goodnes was it that caused him. Yea and although this only be the cause, yet ought the same aboundantly to suffice to allure vs to the loue of him, forasmuch as there is no creature (as the Prophet sayth) vpon which his mercy is not poured out. Psa. 145. 9.

6 Also in the second sort of his works, I meane those that come to passe beside the ordinary course of nature, there doth appeare no lesse euident proofe of his powers. For in gouerning the fellowship of men he so ordereth his prouidence, that wheras he is by innumerable means good and bountifull to all men, yet by manifest and daily tokens he declareth his fauorable kindnesse to the Godly, and his seuerity to the wicked and euell doers. For not doutfull are the punishments that he layeth vpon haynous offences: like as he doth openly shew himselfe a defendor and reuenger of innocencie, while he prospereth the life of good men with his blessing, helpeth their necessity, asswageth and comforteth their sorowes, relieueth their calamities, and by all meanes prouideth for their safety. Neither ought it any thing to deface the perpetuall rule of his iustice, that he oftentimes permitteth wicked men and euell doers for a time to reioice vnpunished: and on the other side suffereth good and innocent to be tossed with many aduersities, yea and to be oppressed with the malice and vniust dealing of the vngodly. But rather a much cõtrary consideratiõ ought to enter into our mindes: that when by manifest shew of his wrath be punisheth one sinne, we should therefore thinke that he hateth all sinnes: and when he suffereth many sinnes to passe vnpunished, we should thereupon thinke that there shalbe an other iudgement to which they are differred to be then punished. Likewise howe great matter doth it minister vs to consider his mercy, while he oftentimes cesseth not to shew his vnweried bountifulnesse vpon miserable sinners in calling them home to him with more than fatherly tendernesse, vntill he haue subdued their frowardnesse with doing them good?

7 To this end, where the Prophet particularly rehearseth, how God in cases past hope, doeth sodenly and wonderfully and beside all Psa. 107

hope, succour men that are in miserie and in a maner lost, whether
defend them wandering in wilderneſſe from the wild beaſtes and
length leadeth them into the way againe, or miniſtreth foode to
needy and hungry, or deliuereth priſoners out of horrible dongeo
and yron bandes, or bringeth men in perill of ſhipwrack ſafe into
hauen, or healeth the half dead of diſeaſes, or ſcorcheth the earth w
heat and drieneſſe, or maketh it frutefull with ſecret watering of
grace, or aduaunceth the baſeſt of the raſcall people, or throwe
downe the noble Peeres from the hie degree of dignitie: by ſuch
amples ſhewed foorth he gathereth that thoſe thinges which are
ged chaunces happening by fortune, are ſo many teſtimonies of
heauently prouidēce, and ſpecially of his fatherly kindeneſſe, and
therby is geuen matter of reioycing to the Godly, and the wicked
reprobate haue their mouthes ſtopped. But becauſe the greater
infected with their errors are blinde in ſo clere a place of beholdi
therefore he crieth out that it is a gift of rare and ſingular wiſedo
wiſely to wey theſe works of God: by ſight wherof they nothing
fit that otherwiſe ſeme moſt clere ſighted. And truely how much
uer the glorie of God doeth apparantly ſhine before them, yet ſca
the hundreth man is a true beholder of it. Likewiſe his power & w
dome are no more hid in darkneſſe: wherof the one, his power, do
notably appeare, when the fierce outragiouſneſſe of the wicked bei
in all mens opinion vnconquerable is beaten flat in one momēt, th
arrogancie tamed, their ſtrongeſt holdes raſed, their weapons and
Pſa.113. mour broken in pieces, their ſtrengthes ſubdued, their deuiſes ou
7. throwene, and themſelues fall with their owne weight, the preſu
ptuous boldneſſe, that auaunced it ſelfe aboue the heauens is throw
downe euen to the bottome point of the earth: againe, the lowly
lifted vp out of the duſt, & the needy raiſed from the donghill, the o
preſſed and afflicted are drawen out of extreme diſtreſſe, men in
ſpaired ſtate are reſtored to good hope, the vnarmed beare away t
victory from the armed, few from many, the feeble from the ſtrōg.
1.Cor. for his wiſedome, it ſelfe ſheweth it ſelfe manifeſtly excellent, wh
3.19. it diſpoſeth euery thing in fitteſt oportunitie, confoundeth the wi
dome of the world be it neuer ſo pearcing, findeth out the ſubtile
their ſubtiltie, finally gouerneth all things by moſt conuenient orde

8 We ſee that it nedeth no long or laborſome demōſtration,
fetch out teſtimonies, to ſerue for the glorious declaratiō and proo
of Gods maieſtie: for by theſe few that we haue touched it appear
that which way ſoeuer a man chaunce to looke, they are ſo comm
and ready that they may be eaſily marked with eye, and pointed o

wi

with the finger. And here againe is to be noted, that we are called to the knowledge of God, not such as contented with vaine speculatiõ, doth but flie about in the braine, but such as shalbe sound and frutefull, if it be rightly conceiued and take roote in our harts. For the Lord is declared by his powers, the force whereof becausse we feele within vs, and doe enioy the benefits of them, it must nedes be that we be inwardly moued much more liuely with such a knowledge, than if we shoulde imagine God to be such one, of whom we should haue no feeling. Wherby we vnderstand that this is the rightest way and fittest order to seek God, not to attempt to enter depely with presumptuous curiositie throughly to discusse his substance, which is rather to be reuerently worshipped then scrupulously serched: but rather to behold him in his workes, by which he maketh himselfe nere and familiar, and doth in a maner communicate himselfe vnto vs. And this the Apostle meant, when he sayd, that God is not to be sought a farre of, forasmuch as he with his most present power dwelleth within euery one of vs. Wherfore Dauid, hauing before confessed his vnspeakeable greatnesse, when he descendeth to the particular rehersall of his workes, protesteth that the same will shew forth it selfe. Therefore we also ought to geue our selues vnto such a searching out of God, as may so hold our wit suspended with admiration, that it may therewithall throughly moue vs with effectuall feeling. And, as Augustine teacheth in an other place, becausse we are not able to cõceiue him, it behoueth vs as it were fainting vnder the burden of his greatnesse, to looke vnto his workes, that we may be refreshed with his goodnes.

Act. 17. 27.
Psa. 145
In Psal. 144.

9 Then such a knowledge ought not only to stirre vs vp to the worshipping of God, but also to awake vs, and raise vs to hope of the life to come. For when we consider that such examples as God sheweth both of his mercifulnesse, and of his seueritie, are but begun and not halfe full: without dout we must thinke, that herein he doth but make a shew aforehand of those things, whereof the open disclosing and full deliuerance is differred vnto an other life. On the other side, when we see that the godly are by the vngodly greued with afflictions, troubled with iniuries, oppressed with sclaunders, and vexed with despitefull dealings and reproches: contrarywise that wicked doers do florish, prosper, and obteine quiet with honor, yea and that vnpunished: we must byandby gather that there shalbe an other life, wherin is layd vp in store both due reuenge for wickednesse, and reward for rightuousnesse. Moreouer when we note that the faithfull are often chastised with the roddes of the Lord, we may most certainly determine that much lesse the vngodly shal escape his scourges.

For very well is that spoken of Augustin. If euery sinne should now
De ciui. dei cap. 8. be punished with open peine, it would be thought that nothing were
reserued to the last iudgement. Again, if God should now openly pu-
nish no sinne, it would be beleued, that there were no prouidence of
God. Therfore we must confesse, that in euery particular woorke of
God, but principally in the vniuersall generalitie of them, the power
of God are sette forth as it were in painted tables, by which all man-
kinde is prouoked and allured to the knowledge of him, and from
knowledge to full and perfect felicitie. But where as these his power
do in his workes most brightly appeare, yet what they principally
tende vnto, of what valoure they be, and to what end we ought to
weie them: this we then only attaine to vnderstand when we descend
into our selues, and do consider by what meanes God doth shew forth
in vs his life, wisdom, and power, and doth vse toward vs his righte-
ousnesse, goodnesse, and mercyfull kindnesse. For though Dauid iustly
Psa. 92. 7. complaineth, that the vnbeleuing do dote in folly, because they wey
not the deepe counsailes of God in his gouernance of mankinde: yet
that is also most true, which he sait in an other place, that the won-
derfull wisdom of God in that behalfe excedeth the heares of our
Psa. 40. 13. heade. But because this poinct shall hereafter in place conuenient be
more largely entreated, therfore I do at this time passe it ouer.

10 But with howe great brightnes soeuer God doth in the mirrour
of his works shewe by representation both himselfe and his immor-
tall kingdome: yet such is our grosse blockishnesse, that we stand dull
amased at so plaine testimonies, so that they passe away from vs with-
out profit. For, as touching the frame and most beautifull placing of
the world, howe many a one is there of vs, that when he either lif-
teth vp his eyes to heauen, or casteth them about on the diuers coun-
tries of the earth doth direct his minde to remembrāce of the creator,
and doth not rather rest in beholding the workes without hauing re-
gard of the workman. But as touching those things that daily happe
beside the order of natural course, how many a one is there that do
not more thinke that men are rather whirled about and rowlled by
blind vnaduisednesse of fortune, than gouerned by prouidēce of God.
But if at any time we be by the guiding & directiō of these things dri-
uen to the consideration of God (as all men must needes be) yet
soone as we haue without aduisement conceiued a feeling of some
Godhead, we byandby slide away to the dotages or erroneous inuen-
tions of our flesh, and with our vanity we corrupt the pure verity of
God. So heerein in deede we differ one from an other, that euery
man priuately by himselfe procureth to himselfe some peculiar error
by

but in this point we all are moſt like together, that we all, not one excepted, doe depart from the one true God to monſtruous trifles. To which diſeaſe not onely common and groſſe wits are ſubiect: but alſo the moſt excellent and thoſe that otherwiſe are endued with ſingular ſharpnes of vnderſtanding, are entangled with it. How largely hath the whole ſect of Philoſophers bewraied their owne dullnes and beaſtly ignorance in this behalfe? For, to paſſe ouer all the reſt, which are much more vnreaſonably fooliſh, Plato himſelfe the moſt religious & moſt ſober of all the reſt, vainly erreth in his round globe. Now what might not chance to the other, when the cheefe of them, whoſe parte was to geue light to the reſt, do themſelues ſo erre and ſtumble? Likewiſe where Gods gouernance of mens matters doth ſo plainly proue his prouidence, that it can not be denied, yet this doth no more preuail with men, than if they beleued that all things are toſſed vp and down with the raſh will of Fortune: ſo great is our inclination to vanity and error. I ſpeake now altogether of the moſt excellent, and not of the common ſort, whoſe madnes hath infinitely wandered in prophaning the truth of God.

11 Heereof proceedeth that vnmeaſurable ſink of errors, wherewith the whole world hath bin filled and ouerflowne. For ech mannes wit is to himſelfe as a maze, ſo that it is no maruell that euery ſeuerall nation was diuerſly drawen into ſeuerall deuiſes, and not that only, but alſo that ech ſeuerall man had his ſeuerall gods by himſelfe. For ſince that raſh preſumption and wantonnes was ioined to ignorance & darkeneſſe, there hath bin ſcarcely at any time any one man found, that did not forge to himſelfe an idole or fanſie in ſteede of God. Truely euen as out of a wide and large ſpring do iſſue waters, ſo the infinite number of Gods hath flowed out of the wit of man, while euery man ouer licenciouſly ſtraying, erroneouſly deuiſeth this or that concerning God himſelfe. And yet I nede not here to make a regiſter of the ſuperſtitions, wherewith the world hath bin entangled: becauſe both in ſo doing I ſhould neuer haue end, and alſo though I ſpeake not one word of them, yet by ſo many corruptions it ſufficiently appeareth how horrible is the blindnes of mans minde. I paſſe ouer the rude & vnlearned people. But amõg the Philoſophers, which enterpriſed with reaſon & learning to pearce into heauẽ, how ſhamefull is the diſagreement? With the higher wytte that any of thẽ was endued, and filled with arte and ſcience, with ſo much the more glorious coloures he ſeemed to paint out his opinion. All which notwithſtanding, if one do narowly looke vpon, he ſhall finde them to be but vaniſhing falſe colours. The Stoickes ſeemed in their owne con-

ceite to speake very wisely, that out of all the partes of nature may be gathered diuers names of God, and yet that God being but one is not thereby torne in sunder. As though we were not already more than enough enclined to vanity, vnlesse a manifold plenty of gods set before vs should further and more violently draw vs into errour. Also the Ægyptians misticall science of diuinity sheweth, that they all diligently endeuored to this end, not to seeme to erre without a reason. And it is possible, that at the first sight some thing seeming probable, might deceiue the simple and ignorant: but no mortall man euer inuented any thing, wherby religiō hath not bin fowlly corrupted. And this so confuse diuersity emboldned the Epicures & other grosse despisers of godlinesse, by little and little to cast of all feeling of God. For when they saw the wisest of all to striue in contrary opiniōs, they sticked not out of their disagreements, & out of the fooliſh or apparantly erroneous doctrine of ech of them, to gather, that men do in vaine & fondly procure torments to themselues while they serche for God, which is none at all. And this they thought that they might freely do without punishment, becausse it was better breefely to deny vtterly, that there is any God, than to fayne vncertaine Gods, and so to raise vp contentions that neuer should haue ende. And to much fondly do they reason, or rather cast a mist, to hide their vngodlinesse by ignorance of men, whereby it is no reason that any thing should be taken away from God. But forasmuch as all do confesse, that there is nothing, about which both the learned and vnlearned do so much disagree, thereupon is gathered that the wittes of men are more than dull and blinde in heauēly misteries, that do so erre in seeking out of God. Some other do praise that answere of Symonides, which being demaunded of king Hieron what God was, desired to haue a dayes respite graunted him to study vpō it. And when the next day following, the king demaunded the same question, he required two daies respite, and so oftentimes doubling the number of dayes at length he answered: How much the more I consider it, so much the harder the matter seemeth vnto me. But graunting that he did wisely to suspend his sentence of so darke a matter, yet hereby appeareth, that if men be only taught by nature, they can know nothing certainly, soundly, & plainly concerning God, but only are tyed to confused principles to worship an vnknowen God.

12 Now we must also hold, that all they that corrupt the pure religiō (as all they must needes do that are giuē to their owne opinion) do depart frō the one God. They will boast that their meaning is otherwise: but what they meane, or what they persuade thēselues maketh

not much to the matter, ſith the holy Ghoſt pronoũceth, that all they are Apoſtates, that according to the darknes of their own minde do thruſt deuils in the place of God. For this reaſon, Paule pronounceth that the Epheſians were without a God, till they hadde learned by the Goſpel, what it was to worſhip the true God. And we muſt not thinke this to be ſpoken of one nation only, for as much as he generally affirmeth in an other place, that all menne were become vaine in their imaginations, ſins that in the creation of the world, the Maieſtie of the Creator was diſcloſed vnto them. And therfore the ſcripture, to make place for the true and one only God, condemneth of falſehod and lying, whatſoeuer godhead in old time was celebrate among the Gentiles, and leaueth no God at all, but in the moũte Sion, wher flouriſhed the peculiar knowledge of God. Truely among the Gentiles the Samaritans in Chriſtes time ſeemed to approche nigheſt to true godlineſſe: and yet we heare it ſpoken by Chriſtes owne mouth, that they knew not what they worſhipped. Whervpon foloweth, that they were deceiued with vaine error. Finally although they were not all infected with groſſe faultes, or fell into open idolatries, yet was there no true and approued religion that was grounded only vpon common reaſon. For all be it, that there were a few that were not ſo madde as the common people were, yet this doctrine of Paule remaineth certainly true, that the princes of this world conceiue not the wiſdom of God. Now if the moſt excellent haue wandred in darkneſſe, what is to be ſaid of the very dregges? Wherefore it is no meruayle, if the holy Ghoſt do refuſe as baſtard worſhippings all formes of worſhipping deuiſed by the will of men. Bycauſe in heauenly miſteries opinion cõceiued by witt of men, although it do not alway brede a heape of errours, yet is alway the mother of errour. And though there come no worſe of it, yet is this no ſmall fault, at aduenture to worſhip an vnknowen God: of which fault all they by Chriſtes own mouth are pronoũced gilty, that are not taught by the law what God they ought to worſhip. And truly the beſt lawmakers that euer were, proceded no further, than to ſaie that religion was grounded vpon common conſent. Yea and in Xenophon Socrates praiſed the anſwere of Apollo, wherin he willed that euery man ſhould worſhip gods after the maner of the countrey, and the cuſtome of his owne citie. But how came mortall men by this power, of their owne authoritie to determine that which farre ſurmounteth the world? or who can ſo reſte in the decrees of the elders, or common ordinaunces of peoples, as to receaue without douting a God deliuered by mannes deuiſe? Euery man rather will ſtand to his owne iudgement, than yeld him ſelfe to

Ephe. 2. 12.
Rom. 1. 21.
Abac. 2. 18. 20.
Ioh. 4. 22.
1. Cor. 2 8.
Iohn 4. 22.

the will of an other. Sith therfore it is to weake and feble a bonde of godlineſſe, in worſhipping of God to folow either a cuſtom of a citie, or the conſent of antiquitie, it remaineth that God him ſelfe muſt teſtifie of him ſelfe from heauen.

13 In vaine therfore ſo many lampes lightned do ſhine in the edifice of the world, to ſhew forth the glory of the creator, which do ſo euery way diſplay their beames vpon vs, that yet of them ſelues they can not bring vs into the right way. In deede they raiſe vp certaine ſparkles, but ſuch as be choked vp before that they can ſprede abrode any full brightneſſe. Therfore the Apoſtle in the ſame place where he calleth the ages of the world images of thinges inuiſible, ſaith further, that by faith is perceyued, that they were framed by the word of God: meaning therby that the inuiſible godhead is in deede repreſented by ſuch ſhewes, but that we haue no eyes to ſe the ſame throughly, vnles they be enlightned by the reuelation of God through faith. And Paule, where he teacheth that by the creation of the world was diſcloſed that which was to be knowne concerning God, doth not meane ſuch a diſcloſing as may be comprehended by the wit of men: but rather ſheweth, that the ſame procedeth no further but to make them vnexcuſable. The ſame Paule alſo, although in one place he ſaith, that God is not to be ſought afarre of, as one that dwelleth within vs: yet in an other place teacheth to what end that nereneſſe auayleth. In the ages paſt (ſaith he) God ſuffred the nations to walke in their owne waies: yet he left not him ſelfe without teſtimonie, doing good from heauen, geuing ſhowres and fruitfull ſeaſons, fillyng the hartes of men with foode & gladneſſe. Howſoeuer therfore the Lord be not without teſtimonie, while with his greate and manyfold bountyfulneſſe he ſweetly allureth men to the knowledge of him: yet for all that, they ceſſe not to folow their owne waies, that is to ſay, their damnable errors.

Heb. 11. 3.

Act. 17. and 27.

Act. 13. and 16.

14 But although we want natural power, wherby we can not climbe vp vnto the pure and cleare knowledge of God, yet bycauſe the fault of our dulneſſe is in our ſelues, therfore all colour of excuſe is cutte away from vs. For we can not ſo pretende ignorance, but that euen our conſcience doth ſtill condemne vs of ſlouthfulneſſe and vnthankefulneſſe. It is a defenſe forſooth right worthy to be receiued, if man will allege that he wanted eares to heare the truth, for the publiſhing wherof the very dombe creatures haue lowde voices: if man ſhall ſay that he can not ſee thoſe thinges with his eyes, which the creatures without eyes do ſhew him: if man ſhall lay for his excuſe the febleneſſe of his wit, where all creatures without reaſon do inſtruct him:

Wher-

Wherefore ſith all things do ſhew vs the right way, we are worthily put from all excuſe of our wandering and ſtraying out of the way. But how ſoeuer it is to be imputed to the fault of men, that they do byandby corrupt the ſeede of the knowledge of God, ſowen in their mindes by maruelous workmanſhip of nature, ſo that it groweth not to good & cleane fruite: yet it is moſt true, that we are not ſufficiently inſtructed by that bare and ſimple teſtimony, that the creatures do honorably declare of Gods glory. For ſo ſoone as we haue taken by the beholding of the world a ſmale taſt of the Godhead, we leauing the true God do in ſteade of him raiſe vp dreames and fanſies of our own brayne, and do conuey hither and thither from the true fountaine the praiſe of righteouſnes, wiſdom, goodneſſe and power. Moreouer we do ſo either obſcure, or by ill eſteeming them, depraue his daily doings, that we take away both from them their glory, and from the author his due praiſe.

The vj. Chapter.

That, to attaine to God the Creator, it is nedefull to haue the Scripture to be our guide and maiſtreſſe.

THerefore although that ſame brightneſſe, which both in heauen and earth ſhineth in the eyes of all men, doth ſufficiently take away all defence from the wickedneſſe of men, euen ſo as God, to wrap all mankind in one giltines, doth ſhew his diuine maieſtie to all without exception as it were portrayed out in his creatures: yet is it neceſſary that we haue alſo an other & a better helpe that may rightly direct vs to the very creator of the world. Therfore not in vaine he hath added the light of his word, that therby he mought be knowen to ſaluacion. And this prerogatiue he hath vouchſaued to giue to vs, whom it pleaſed him more nerely and more familiarly to draw together to himſelfe. For becauſe he ſaw the mindes of all men to be caried about with wandering and vnſtedfaſt motion, after he had choſen the Iewes to his peculiar flocke, he compaſſed them in as it were with barres, that they ſhould not wander out in vanity as other did. And not without cauſe he holdeth vs with the ſame meane in the true knowledge of himſelfe. For otherwiſe euen they ſhould quickly ſwarue away that ſeeme to ſtand ſtedfaſt in compariſon of other. For as old men, or poore blind, or they whoſe eyes are dimme ſighted, if you lay a fayre booke before them, though they perceiue that there is ſomwhat wrytten therin, yet can they not read two words together: but being holpē with ſpectacles ſet betwene thē & it, they begin to read diſtinctly: ſo the Scripture gathering vp toge-

ther in our minds the knowledge of God, which otherwise is but co
fused, doth remoue the mist, and plainly shew vs the true God. Th
therfore is a singular gift, that to the instructiō of his church god vse
not only dumme teachers, but also openeth his own holy mouth: no
only publisheth that there is some God to be worshipped, but al
therwithall pronounceth that he himselfe is the same God whom w
ought to worship: and doth not only teache the elect to looke upo
God, but also presenteth himselfe vnto them to be looked vpon. Th
order hath he kept frō the beginning toward his church, beside the
common instructions to giue them also his word. Which is the righ
ter & certainer marke to know him by. And it is not to be douted, tha
Adam, Noe, Abraham and the rest of the fathers by this helpe attai
ned to that familiar knowledge, which made them as it were seuerall
different from the vnbeleuers. I speake not yet of the proper doctrin
of faith, wherewith they were enlightened into the hope of eterna
life. For, that they might passe from death to life, it was nedefull fo
them to know God not onely to be the creator, but also the redeme
as doutlesse they obteined both by the word. For that kinde of know-
ledge wherby was giuen to vnderstand who is the God by whom th
world was made and is gouerned, in order came before the other: and
then was that other inward knowledge adioyned, which onely quick-
neth dead soules, whereby God is knowen not only to be the make
of the world and the only author & iudge of all things that are done,
but also to be the redemer in the person of that mediator. But becaus
I am not yet come to the fall of the world and corruption of nature,
I will omit also to entreate of the remedy thereof. Therefore let th
readers remember that I do not yet speake of the couenaunt whereb
God hath adopted to himselfe the children of Abrahā, & of that spe-
cial parte of doctrine whereby the faithfull haue alway bin peculiarl
seuered from the prophane natiōs: becaus that doctrine was founde
vpon Christ: but I speake how we ought to learne by the Scripture,
that God which is the creator of the world, is by certaine markes se-
uerally discerned from the counterfait multitude of false Gods. And
then the order it selfe shall conueniently bring vs to the redemer. But
although we shall alleage many testimonies out of the newe Testa-
ment, & some also out of the law & the Prophets, wherein is expresse
mencion made of Christ: yet they shall all tend to this end, to proue
that in the scripture is disclosed vnto vs God the creator of the world,
& in the Scripture is set foorth what we ought to think of him, to the
end that we should not seke about the bush for an vncertain godhead.

2 But whether God were knowen to the fathers by oracles & visi-

ons,

ons,or whether by the mean & miniſtration of mẽ he informed them of that which they ſhould from hand to hand deliuer to their poſterity:yet it is vndoutedly true that in their harts was engrauen a ſtedfaſt certainty of doctrine,ſo as they might be perſwaded & vnderſtãd,that it which they had learned came frõ God. For God alwayes made vndouted aſſurance for credit of his word, which farre exceeded all vncertaine opinion. At length that by cõtinuall proceeding of doctrine, the trueth ſuruiuing in all ages might ſtill remaine in the worlde, the ſame oracles which he had left with the fathers, his pleaſure was to haue as it were enrolled in publike tables. For this entent was the law publiſhed, whereunto after were added the Prophets for expoſitors. For though there were diuerſe vſes of the law, as herafter ſhall better appeare in place conuenient : and ſpecially the principall purpoſe of Moiſes and all the Prophets was to teach the manner of recõciliation betwene God and men, for which cauſe alſo Paule calleth Chriſt the Ro.10.4 end of the law:yet, as I ſay once againe, beſide the proper doctrine of faith and repentance which ſheweth forth Chriſt the mediatour,the Scripture doth by certaine marks and tokens paint out the onely and true God, in that that he hath created and doth gouerne the world, to the end he ſhould be ſeuerally knowen and not reckned in the falſe nomber of fained Gods. Therefore although it behoueth man earneſtly to bend his eyes to conſider the works of God,foraſmuch as he is ſet as it were in this gorgeous ſtage to be a beholder of them : yet principally ought he to bend his eares to the word, that he may better profit thereby. And therefore it is no maruell that they which are borne in darkneſſe do more &more waxe hard in their amaſed dulnes, becauſe very fewe of thẽ do giue themſelues pliable to learne of the word of God, whereby to kepe them within their boundes, but they rather reioiſe in their own vanity. Thus thẽ ought we to hold,that to the end true religion may ſhine amõg vs,we muſt take our beginning at the heauenly doctrine. And that no man can haue any taſt be it neuer ſo little of true and ſound doctrine, vnleſſe he haue bin ſcholer to the Scripture. And from henſe groweth the originall of true vnderſtanding,that we reuerently embrace whatſoeuer it pleaſeth God therin to teſtifie of himſelfe. For not only the perfect & in all pointes abſolute faith,but alſo all right knowledge of God ſpringeth from obedience. And truely in this behalfe God of his ſingular prouidẽce hath prouided for men in and for all ages.

3 For if we conſider how ſlippery an inclinatiõ mans minde hath to ſlide into forgetfulnes of God, how great a redines to fall in to all kinde of errors,how great a luſt to forge oftentimes new & coũterfait

religions, we may therby perceiue how neceſſarie it was to haue the heauenly doctrine ſo put in writing, that it ſhould not either perish by forgetfulnes, or grow vaine by errour, or be corrupted by boldnes of men. Sith therefore it is manifeſt that God hath alway vſed the helpe of his word, toward all thoſe whom it pleaſed him at any time frutefully to inſtruct, becauſe he forſaw that his image emprinted in the moſt beautiful forme of the world was not ſufficiētly effectuall: Therefore it behoueth vs to trauaile this ſtraight way, if we earneſtly couet to attaine to the true beholding of God. We muſt, I ſay, come to his word, wherin God is well and liuely ſet out by his workes, when his workes be weyed not after the peruerſneſſe of our owne iudgement but according to the rule of the eternall trueth. If we ſwarue from that word, as I ſaied euen now, although we runne neuer ſo faſt, yet we ſhall neuer attain to the marke, becauſe the courſe of our running is out of the way. For thus we muſt thinke, that the brightneſſe of the
1.Tim.6 16. face of God, which the Apoſtle calleth ſuch as cannot be atteined vnto, is vnto vs like a maze, out of which we cannot vnwrap our ſelues vnleſſe we be by the line of the word guided into it: ſo that it is much better for vs to halt in this way, than to runne neuer ſo faſt in an other. And therfore Dauid often times when he teacheth that ſuperſticions are to be taken away out of the world, that pure religion may
Pſa.9.& 96. 97. 99. &c. floriſh, bringeth in God reigning: meaning by this word reigning not the power that he hath, but the doctrine wherby he chalengeth to himſelfe a lawfull gouernemēt: becauſe errors can neuer be rooted out of the hartes of men, till the true knowledge of God be planted.

4 Therfore the ſame Prophete, after that he hath recited that the
Pſa.19. 21. heauens declare the glory of God, that the firmamēt ſheweth forth the workes of his handes, that the orderly ſucceeding courſe of daies and nightes preacheth his maieſtie, then deſcendeth to make mention of his word. The law of the Lord (ſaieth he) is vndefiled, conuerting ſoules: the witneſſe of the Lord is faithfull, geuing wiſdom to litle ones: the righteouſneſſes of the Lord are vpright, making harts cheerefull: the commandement of the Lord is bright geuing light to the eyes. For although he comprehendeth alſo the other vſes of the law, yet in generalitie he meaneth, that foraſmuch as God doth in vain call vnto him all nations by the beholding of the heauen and earth, therfore this is the peculiar ſchoole of the children of God. The ſame meaning hath the xxix. Pſalme, where the Prophet hauing preached of the terrible voice of God, which in thunder, windes, ſhowres, whirlewindes and ſtormes, ſhaketh the earth, maketh the mountaines to tremble, and breaketh the cedre trees: in the ende at laſt he goeth

further and saith, that his praises are song in the sanctuarie, because the vnbeleuers are deafe and heare not all the voices of God that resounde in the aire. And in like manner in an other Psalme, after that he had described the terrible waues of the Sea, he thus concludeth: thy testimonies are verified, the beauty of thy temple is holynesse for euer. And out of this meaning also proceded that which Christ said to the woman of Samaria, that her nation and the rest did honor that which they knew not, and that onely the Iewes did worship the true God. For wheras the wit of man by reason of the febleneſſe therof can by no meane attain vnto God, but being holpen and lifted vp by his holy word, it folowed of neceſſitie, that all men, excepte the Iewes, did wander in vanite and errour, becauſe they ſought God without his word.

Psa. 93. 5.

Iohn 4. 22.

The vij. Chapter.

By vvhat teſtimonie the Scripture ought to be eſtabliſhed, that is by the vvitneſſe of the holy Ghoſt, that the authoritie therof may remaine certain. And that it is a vvicked inuention to ſay that the credit therof doeth hang vpon the iudgement of the Church.

BVT before I go any further, it is nedefull to ſay ſomwhat of the authoritie of the Scripture, not only to prepare mens mindes to reuerence it, but alſo to take away all dout therof. Now, when it is a matter confeſſed that it is the word of God that is there ſette forth, there is no man of ſo deſperate boldneſſe, vnleſſe he be voide of all common ſenſe and naturall wit of man, that dare derogate the credit of him that ſpeaketh it. But becauſe there are not daily oracles geuen from heauen, and the only Scriptures remaine wherin it hath pleaſed the Lord to preſerue his truth to perpetual memorie, the ſame Scripture by none other meanes is of full credit among the faithfull, but in that they do beleue that it is as verely come from heauen as if they heard the liuely voice of God to ſpeake therin. This matter in deede is right worthy both to be largly entreated of and diligently weyed. But the readers ſhall pardon me if herein I rather regarde what the proportion of the worke which I haue begon may beare, than what the largeneſſe of the matter requireth. There is growen vp among the moſt part of men a moſt hurtfull error, that the Scripture hath only ſo much authority as by common conſent of the Church is geuen vnto it: as if the eternall and inuiolable trueth of God did reſt vpon the pleaſure of men. For ſo, to the great ſcorne of the holy Goſt, they aſke of vs who can aſſure vs that theſe Scriptures came from God: or who can aſſertaine vs that they haue conti-

nued vnto our age safe and vncorrupted: who can perswade vs, tha this one booke ought to be reuerently receiued, and that other to b striken out of the number of Scripture, vnles the church did appoi a certaine rule of all these things? It hangeth therfore (say they) vpo the determination of the church, both what reuerence is due to th Scripture, & what bookes are to be reckened in the canon therof. S these robbers of Gods honor, while they seeke vnder colour of th church to bring in an vnbrideled tyranny, care nothing with what ab surdities they snare both themselues and other, so that they may en force this one thing to be beleued among the simple, that the churc can do all thinges. But if it be so: what shall become of the poo consciences that seeke stedfast assurance of eternall life, if all the pro misses that remaine thereof stand and be staied onely vpon the iudge ment of men? When they receiue such answere, shall they cease t wauer and tremble? Again to what scornes of the vngodly is our fait made subiect? into how great suspicion with all men is it brought, this be beleued that it hath but as it were a borowed credit by the fa uour of men.

2 But such bablers are well confuted euen with one word of th Eph. 2. 20. Apostle. He testifieth that the church is builded vpon the foundatio of the Prophets and Apostles. If the doctrine of the Prophets, and A postles be the foundacion of the Church: then must it needes be, tha the same doctrine stode in stedfast certaintie, before that the Churc began to be. Nether can they well cauil, that although the Churc take her first beginning therof, yet it remaineth doutfull what is to b sayed the writinges of the Prophetes and Apostles, vnlesse the iudge ment of the Church did declare it. For if the Christian Church we at the beginning builded vpon the writinges of the Prophetes an preaching of the Apostles: whereseoeuer that doctrine shalbe foūd, th allowed credite therof was surely before the Church, without whic the Church it selfe had neuer bin. Therfore it is a vaine forged deuis that the Church hath power to iudge the Scripture, so as the certain tie of the Scripture should be thought to hang vpon the will of th Church. Wherfore when the Church doth receiue the Scripture an sealeth it with her consenting testimonie, she doth not of a thin doutfull, and that otherwise should be in controuersie, make it auten tike and of credit: but because she acknowledgeth it to be the truet of her God, according to her dutie of godlinesse without delay sh doth honor it. Wheras they demaūd, how shall we be perswaded tha it came from God, vnlesse we resort to the decree of the Church? Thi is all one as if a man should aske, how shall we learne to know ligh

fro

from darkneſſe, white from blacke, or ſwete from ſower. For the Scripture ſheweth in it ſelfe no leſſe apparaunt ſenſe of her trueth, than white and blacke things do of theyr colour, or ſwete & ſower things of their taſt.

3 I know that they commonly alleage the ſaying of Auguſtine, where he ſayth that he would not beleue the Goſpell, ſaue that the authority of the church moued him therto. But how vntruely & cauillouſly it is alleged for ſuch a meaning, by the whole tenor of his wryting it is eaſy to perceiue, He had to do with the Manichees, which required to be beleued without gainesaying, when they vaunted that they had the truth on their ſide, but proued it not. And to make their Manicheus to be beleued, they pretēded the Goſpel. Now Auguſtine asketh thē what they would do, if they did light vpō a man that would not beleue the Goſpell it ſelfe, with what maner of perſwaſion they would draw him to their opinio. Afterward he ſayeth. I my ſelf would not beleue the Goſpell. &c. ſaue that the authority of the church moued me therto. Meaning that he himſelfe, when he was a ſtraunger frō the faith, could not otherwiſe be brought to embrace the Goſpel for the aſſured trueth of God, but by this that he was ouercom with the authority of the church. And what maruell is it, if a man not yet knowing Chriſt, haue regarde to men? Auguſtine therfore doth not there teach that the faith of the godly is grounded vpō the authority of the church, nor meaneth that the certainty of the goſpel doth hang therupō: but ſimply & only, that there ſhould be no aſſurednes of the Goſpell to the infidels, whereby they might be won to Chriſt vnleſſe the cōſent of the church did driue them vnto it. And the ſame meaning a little before he doth plainly cōfirme in this ſaying. Whē I ſhall praiſe that which I beleue, & ſcorne that which thou beleueſt, what thinkeſt thou mete for vs to iudge or do? but that we forſake ſuch men as firſt call vs to come & know certaine truethes and after commaunde vs to beleue things vncertaine: and that we follow them that require vs firſt to beleue that which we are not yet able to ſee, that being made ſtrōg by beleuing we may attaine to vnderſtād the thing that we beleue: not men now, but God himſelfe inwardly ſtrengthning and giuing light to our minde. Theſe are thē very words of Auguſtine: wherby euery mā may eaſely gather, that the holy man had not this meaning, to hang the credite that we haue to the Scriptures vpon the will and awardement of the church, but onely to ſhew this, (which we our ſelues alſo do confeſſe to be true) that they which are not yet lightned with the ſpirite of God, are brought by the reuerēce of the church vnto a willingneſſe to be taught, ſo as they can finde in their hartes to learne the

Contra epiſt. fū damentalem. cap. 5.

Contra epiſt. fū damentalem. cap. 4.

faith of Christ by the Gospell: and that thus by this meane the authority of the church is an introduction, whereby we are prepared beleue the Gospell. For, as we see, his minde is that the assurance the godly be stayed vpon a far other foundation. Otherwise I do deny but that he often presseth the Manichees with the consent the whole church, when he seketh to proue the same Scripture wh they refused. And from hence it came, that he so reproched Faust for that he did not yeld himselfe to the trueth of the Gospel so gro ded, so stablished, so gloriously renomed, & from the very time of Apostles by certaine successions perpetually commended. But he uer trauaileth to this end, to teach that the authority which we knowledge to be in the Scripture, hangeth vpon the determinati or decree of men. But only this, which made much for him in the m ter yhe disputed of, he bringeth forth the vniuersall iudgement of church, wherin he had the auaũtage of his aduersaries. If any desi fuller profe her of, let him reade his booke cõcerning the profit of leuing. Where he shall finde that there is no other redinesse of bel commended vnto vs by him, but that which only giueth vs an ent and is vnto vs a conuenient beginning to enquire, as he termeth it yet not that we ought to rest vpon bare opinion, but to leane to certaine and sound trueth.

Contra Faustũ lib. 32.

Aug. de vtilitate cred.

4 We ought to holde, as I before sayd, that the credit of this ctrine, is not established in vs, vntil such time as we be vndoutedly swaded that God is the author thereof. Therfore the principall pr of the Scripture is commonly taken of the person of God the spea of it. The Prophetes and Apostles bost not of their owne sharpe or any such things as procure credit to men that speake: neither st they vpon proues by reason, but they bring foorth the holy name God, therby to cõpell the whole world to obedience. Now we h to see how not only by probable opinion, but by apparant trueth euidẽt, that in this behalfe the name of God is not without cause deceitfully pretended. If then we will prouide well for conscien that they be not cõtinually caried about with vnstedfast douting, may wauer, nor stay at euery smale stop, this maner of persuasion be fetched deper then from either the reasons, iudgements or the iectures of men, euen from the secrete testimony of the holy Gh True in deede it is, that if we listed to worke by way of argumen many thinges might be alleged that may easily proue, if there be God in heauen, that the law, the prophecies and the Gospell c from him. Yea although men learned and of depe iudgement w stand vp to the contrary, and would employ & shew foorth the w

force of their wits in this disputation: yet if they be not so hardened as to become desperatly shameless, they would be compelled to cõfesse, that there are seene in the Scripture manifest tokens that it is God that speaketh therin: whereby it may appeare that the doctrine therof is frõ heauẽ. And shortly herafter we shal see, that all the books of the holy Scripture do far excel all other writings what soeuer they be. Yea if we bring thither pure eyes & vncorrupted senses, we shall foorthwith finde there the maiestie of God, which shall subdue all hardnesse of gainesaying and enforce vs to obey him. But yet they do disorderly, that by disputation trauel to establish the perfect credit of the Scripture. And truely although I am not furnished with great dexterity, nor eloquence: yet if I were to cõtend with the most suttle despisers of God, that haue a desire to shew themselues witty and pleasãt in febling the authority of Scripture, I trust it should not be hard for me to put to silẽce their bablings. And if it were profitable to spẽd labour in confuting their cauillations, I would with no great businesse shake in sunder the bragges that they mutter in corners. But though a man do deliuer the sound word of God from the reproches of men, yet that sufficeth not foorthwith to fasten in their harts that assurednesse that godlines requireth. Prophane men becausse they thinke religion standeth only in opiniõ, to the end they would beleue nothing fondly or lightly, do couet and require to haue it proued to them by reason, that Moises & the Prophetes spake from God. But I answere that the testimony of the holy Ghost is better than all reason. For as only God is a conuenient witnesse of himselfe in his owne worde, so shall the same word neuer finde credit in the hartes of men, vntill it be sealed vp with the inward witnes of ỹ holy Ghost. It behoueth therefore of necessity that the same holy Ghost which spak by the mouth of the Prophetes, do enter into our hartes to perswade vs that they faythfully vttered that which was by God commaunded them. And this order is very aptly set foorth by Esay in these wordes. My spirite which is in thee and the words that I haue put in thy mouth & in the mouth of thy sede shall not faile for euer. It greueth some good men, that they haue not ready at hand some cleare profe to allege, when the wicked do without punishmẽt murmure against the word of God: as though the holy Ghost were not for this cause called both a seale and a pledge, becausse vntill he do lighten mens mindes they do alway wauer among many doutings. Esay 51. 16.

5 Let this therfore stand for a certainly perswaded truth, that they whom the holy Gost hath inwardly taught, do wholely rest vppon the Scripture, and that the same Scripture is to be credited for it selfe

ſake, and ought not to be made ſubiect to demonſtration & reaſo
but yet that the certainety which it getteth among vs, it atteineth
the witneſſe of the holy Ghoſt. For though by the only maieſty o
ſelfe it procureth reuerẽce to be giuen to it: yet then only it throu
ly perceth our affections, when it is ſealed in our hartes by the h
Ghoſt. So being lightened by his vertue, we do then beleue, no
our owne iudgement, or other mens, that the Scripture is from G
but aboue all mans iudgement we hold it moſt certainly determi
euen as if we beheld the maieſty of God himſelfe there preſent, t
by the miniſtery of men it came to vs frõ the very mouth of God.
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but as to a thing without all compaſſe of cõſideration, we ſubmit
iudgement & wit vnto it. And that not in ſuch ſorte as ſome are w
ſometime haſtily to take holde of a thing vnknowen, which after
ing throughly perceiued diſpleaſeth them: but becauſe we are in
conſciences well aſſured that we hold an inuincible trueth. Nei
in ſuch ſorte, as ſilly men are wont to yeld their minde in thraldo
ſuperſtitions: but becauſe we vndoutedly perceiue therin the ſtre
& breathing of the diuine maieſtie, wherewith we are drawen &
red to obey, both wittingly and willingly, and yet more liuely
Eſa. 43. 10. effectually than mans will or witte can attaine. And therfore for g
cauſe doth God cry out by Eſay, that the Prophetes with the w
people do beare him witneſſe, becauſe being taught by prophe
they did vndoutedly beleue without guile or vncertainty that
himſelfe had ſpoken. Such therfore is our perſwaſion, as requiret
reaſons: ſuch is our knowledge, as hath a right good reaſon to m
taine it, euẽ ſuch a one, wherein the minde more aſſuredly & ſted
ly reſteth thã vpõ any reaſons: ſuch is our feeling, as can not proc
but by reuelation from heauen. I ſpeake now of none other thing
that which euery one of the faithfull doth by experiẽce finde in
ſelfe, ſauing that my words do much want of a full declaration o
leaue here many things vnſpokẽ, becauſe there wil be elſwhere a
a conuenient place to entreate of this matter. Only now let vs k
that only that is the true faith which the ſpirite of God doth ſea
our harts. Yea with this only reaſon will the ſober reader and w
Eſa. 54. 13. to learne, be contented. Eſay promiſeth, that al the children of th
nued church ſhalbe the ſcholers of God. A ſingular priuilege t
doth God vouchſaue to graunt to his elect onely, whom he ſeu
from all the reſt of mankinde. For what is the beginning of true
ctrine, but a ready cherefulneſſe to here the voice of God? But
requireth to be heard by the mouth of Moiſes, as it is wrytten: ſa

in thy harte, who ſhall aſcend into heauen, or who ſhall deſcend into the depe? the word is euen in thine owne mouth. If it be the pleaſure of God that this treaſure of vnderſtanding be layd vp in ſtore for his children, it is no maruell nor vnlikely, that in the common multitude of men is ſeene ſuch ignorance and dulneſſe. The common multitude I call euen the moſt excellent of thē, vntil ſuch time as they be graffed into the body of the church. Moreouer Eſay giuing warning that the Prophets doctrine ſhould ſeeme incredible not only to ſtrangers but alſo to the Iewes that would be accompted of the houſehold of God addeth this reaſon: becauſe the arme of God ſhal not be reueled to all men. So oft therfore as the ſmallneſſe of number of the beleuers doth trouble vs, on the other ſide let vs call to minde, that none can comprehende the miſteries of God but they to whom it is giuen.

Deu. 30 12. Ro. 10. 6 Eſa. 53. 1

The viij. Chapter.

That ſo farre as mans reaſon may beare, there are ſufficient proues to ſtablish the credit of Scripture.

VNleſſe we haue this aſſurance, which is both more excellent & of more force than any iudgement of man, in vaine ſhall the authority of Scripture eyther be ſtrengthened with argumentes, or ſtabliſhed with conſent of the church, or confirmed with any other meanes of defence. For vnleſſe this fundation be layd, it ſtill remayneth hanging in doute. As on the other ſide when exempting it from the common ſtate of thinges, we haue embraced it deuoutly and according to the worthineſſe of it: then theſe things become very fit helpes, which before were but of ſmall force to graffe and faſten the aſſurance thereof in our mindes. For it is maruelous, how great eſtabliſhement groweth hereof, when with earneſt ſtudy we conſider howe orderly and well framed a diſpoſition of the diuine wiſdom appeareth therein, how heauenly a doctrine in euery place of it, and nothing ſauoring of earthlyneſſe, how beautifull an agreement of all the partes among themſelues, and ſuch other thinges as auaile to procure a maieſty to wrytings. But more perfectly are our hartes confirmed when we conſider, howe we are euen violently caried to an admiration of it rather with dignity of matter, than with grace of words. For this alſo was not done without the ſingular prouidēce of God, that the hye miſteries of the heauēly kingdom ſhould for the moſt part be vttered vnder a contemptible baſenes of wordes, leaſt if it had bin beautified with more glorious ſpeache the wicked ſhould cauill that the onely force of eloquence doth raigne therein. But when that rough and in a maner rude ſimplicity doth raiſe vp a

greater reuerence of it selfe than any Rhetoricians eloquence, w
may we iudge, but that there is a more mighty strēgth of truth in
holy Scripture, than that it nedeth any art of wordes? Not with
cause therefore the Apostle maketh his argument, to proue that
1.Cor.2 faith of the Corinthians was grounded vpon the power of God a
4. not vpon mans wisdom, because his preaching among them was
forth not with enticing spech of mans wisdom, but in plaine euide
of the spirite and of power. For the trueth is then sette free from
douting, when not vpholden by foraine aides it selfe alone suffi
to susteine it selfe. But how this power is properly alone belonging
the Scripture, hereby appeareth, that of all the wrytinges of men,
they neuer so cunningly garnished, no one is so farre able to pe
our affections. Read Demosthenes or Cicero, read Plato, Aristotle,
any other of all that sorte: I graunt they shall maruelously allure,
lite, moue, and rauish thee. But if from them thou come to this h
reading of Scriptures, wilt thou or not, it shall so liuely moue thy a
ctions, it shall so pearce thy hart, it shall so settle within thy bo
that in cōparison of the efficacy of this feeling, all that force of R
toricians and Philosophers shall in manner vanish away: so that
easie to perceiue that the Scriptures, which do far excell all gifts
graces of mans industrie: do in deede breath out a certayne
uinitie.

2 I graunt in deede, that som of the Prophets haue an elegāt cl
yea & a beautifull phrase of speeche, so as their eloquence giueth
place to the prophane wryters: & by such examples it pleased the
ly Ghost to shew that he wanted not eloquence, though in the re
vsed a rude and grosse stile. But whether a man reade Dauid, Esay,
such like, who haue a swete and pleasant flowing speech, or Amos,
heardman, Hieremie and Zacharie, whose rougher talke sauoreth
countrey rudenesse: in euery one of them shall appeare that ma
of the holy Ghost that I spake of. Yet am I not ignorāt, that as Sa
is in many things a counterfaiter of God, that with deceitfull re
blance he might the better creepe into simple mens mindes: so h
he craftily spread abroade with rude and in maner barbarous spe
Schole men & Cano-nistes. those wicked errours wherewith he deceiued sely men, and hath
times vsed discontinued phrases, that vnder such visour he might
his deceites. But how vaine and vncleanly is that curious counte
ting, all men that haue but meane vnderstanding do plainely see.
for the holy Scripture, although froward men labour to bite at m
thinges, yet is it full of such sentences as could not be conceiue
man. Let all the Prophetes be looked vpon, there shall not on

found among them, but he hath farre excelled all mans capacity, in ſuch ſorte that thoſe are to be thought, to haue no iudgement of taſt to whom their doctrine is vnſauorie.

3 Other men haue largely entreated of this argument, wherfore at this time it ſuffiſeth to touch but a fewe thinges, that chiefly make for the principall ſumme of the whole matter. Beſide theſe points that I haue already touched, the very antiquity of the Scripture is of great weight. For how ſoeuer the Greke wryters tell many fables of the Ægyptian diuinity: yet there remaineth no monument of any religion, but that is farre inferiour to the age of Moſes. And Moſes deuiſeth not a new God, but ſetteth foorth the ſame thing which the Iſraelites had receiued in long proceſſe of time, conueied to them by their fathers as it were from hand to hand concerning the euerlaſting God. For what doth he elſe but labour to call them backe to the couenaunt made with Abraham. If he had brought a thing neuer hearde of before, he had had no entrie to begin. But it muſt needs be that the deliueraunce from bondage, wherein they were deteyned, was a thing well and commonly knowen among them, ſo that the hearing of the mention thereof did foorthwith raiſe vp all their mindes. It is alſo likely that they were informed of the number of the CCCC. yeares. Now it is to be conſidered, if Moſes which himſelfe by ſo long diſtance of time was before all other wryters, do from a beginning ſo long before himſelfe fetch the originall deliuerance of his doctrine: how much the holy Scripture then is beyonde all other wrytinges in antiquity.

4 Vnleſſe perhappe ſome liſte to beleue the Ægyptians, that ſtretch their auncienty to ſixe thouſand yeares before the creation of the world. But ſith their vaine babbling hath bin alway ſcorned euen of all the prophane wryters themſelues, there is no cauſe why I ſhould ſpend labour in confuting of it. But Ioſephus againſt Appion, alleageth teſtimonies worthy to be remembred out of auncient wryters, whereby may be gathered, that by conſent of all nations the doctrine that is in the lawe hath bin famous euen from the firſt ages, although it were neither redde nor truely knowen. Now, that neither there ſhould remaine to the malicious any cauſe of ſuſpicion, nor to the wicked any occaſion to cauill, God hath for both theſe daungers prouided good remedies. When Moiſes rehearſeth what Iacob almoſt three hundred yeares before had by heauenly inſpiration pronounced vpon his owne poſterity, how doth he ſet foorth his owne tribe? yea in the perſon of Leui he ſpotteth it with eternall infamie. Symeon (ſayth he) & Leui the veſſels of wickedneſſe. Ge. 49.5

My ſoule come not into their counſell, nor my toūg into their ſecre
Truely he might haue paſſed ouer that blot with ſilence, in ſo do
ing not onely to pleaſe his father, but alſo not to ſtaine himſelfe an
his whole family with parte of the ſame ſhame. How can that wri
ter be ſuſpected, which vnconſtrainedly publiſhing by the oracle o
the holy Ghoſt, that the principall aunceſter of the family where
himſelfe deſcended was an abhominable doer, neither priuately pro
uided for his owne honor, nor refuſed to enter in diſpleaſure of a
his owne kinſmen, whom vndoutedly this matter greued? When al
he rehearſeth the wicked murmuring of Aaron his owne brother,
Num. 12 1. Mary his ſiſter: ſhall we ſay that he ſpake after the meaninge of th
fleſh, or rather that he wrote it obeying the commaundement of th
holy Ghoſt? Moreouer ſith himſelfe was hyeſt in authority, why d
he not leaue at leaſt the office of the hye prieſthode to his own
ſonnes, but appointeth them to the baſeſt place? I touche here one
a few thinges of many. But in the law it ſelfe a man ſhall eche whe
mete with many argumentes that are able to bring full profe to ma
men beleue that Moiſes without all queſtion commeth from heaue
as an Angell of God.

5 Now theſe ſo many & ſo notable miracles that he recompted
are euen as many eſtabliſhments of the law that he deliuered, and th
Exo. 24. 18. doctrine that he publiſhed. For, this that he was caried in a clouder
into the mountayne: that there euen to the foretyeth day he con
nued without company of men: that in the very publiſhing of th
Exo. 34 29. law his face did ſhine as it were beſette with ſonnebeames: that ligh
Exo. 19. 16. teninges ſtaſhed rounde about: that thunders and noiſes were hear
eche where in the ayre: that a trompette ſounded being not blowe
Exo. 40 34. with any mouth of man: that the entrie of the tabernacle by a clou
ſette betweene was kept from the ſight of the people: that his auth
rity was ſo miraculouſly reuenged with the horrible deſtruction
Nu. 16. 24 Chore, Dathan and Abiron, and all that wicked faction: that th
Nu. 20. 10. rocke ſtriken with a rodde did byandby powre foorth a riuer: that
his prayer it rayned Manna from heauen: did not God herein com
Nu. 11. 9 mende him from heauen as an vndouted Prophet? If any man ob
iect agaynſt me, that I take theſe thinges as confeſſed, which are no
out of controuerſie, it is eaſie to anſwere this cauillation. For ſeein
that Moſes in open aſſembly publiſhed all theſe thinges, what pla
was there to fayne before thoſe witneſſes that had themſelues ſeen
the thinges done? It is likely forſooth that he would come among
them, & rebuking the people of infidelity, ſtubbornes, vnthankfulne
& other ſinnes, would haue boſted that his doctrine was eſtabliſhe

in their own ſight with ſuch miracles, which in deede they neuer ſaw.

6 For this is alſo worthy to be noted, ſo ofte as he telleth of any miracles, he therwithall odiouſly ioyneth ſuch thinges as might ſtirre the whole people to crie out againſt him, if there had bin neuer ſo litle occaſion. Wherby appeareth, that they were by no other meane brought to agree vnto him, but becauſe they were euer more than ſufficiently conuinced by their owne experience. But becauſe the matter was plainlier knowen, than that the prophane coulde deny that miracles were done by Moſes: the father of lyeng hath miniſtred them an other cauillation, ſaying that they were done by Magicall artes and ſorcerie. Exod. 7. 11. But what likely prooſe haue they to accuſe him for a ſorcerer, which ſo farre abhorred from ſuch ſuperſtition, that he commaundeth to ſtone him to death, that doth but aſke counſell of ſorcerers and ſoothſaiers? Truely no ſuch deceiuer vſeth his iugglinge caſtes, but that he ſtudieth to amaſe the mindes of the people to get himſelfe a fame. Leu. 20 Exo. 16. But what doth Moſes? by this that he crieth out, that himſelfe and his brother Aaron are nothing, but doth onely execute thoſe thinges that God hath appointed, he doth ſufficiently wipe away all blottes of thinking euil of him. Now if the thinges themſelues be conſidered, what enchantement coulde bring to paſſe that Manna dayly raining from heauen, ſhould ſuffiſe to feede the people? and if any man keept in ſtore more than his iuſte meaſure, by the very rotting therof he ſhould be taught, that God did puniſh his want of beleefe? Beſide that, with many great proues God ſuffred his ſeruaunt ſo to be tried, that now the wicked can nothing preuayle with prating againſt him. For how oft did ſometime the people prowdely and impudently make inſurrections, ſometime diuers of them conſpiryng among them ſelues wente about to ouerthrow the holy ſeruaunt of God: how could he haue begyled their furour with illuſions? And the end that folowed plainly ſheweth, that by this meane his doctrine was ſtabliſhed to continue to the ende of all ages.

7 Moreouer where he aſſigneth the chiefe gouernement to the tribe of Iuda in the perſone of the Patriarch Iacob, who can denie that this was done by ſpirite of prophecie, ſpecially if we wey in conſideratiõ the thing it ſelfe, how in commyng to paſſe it proued true? Imagine Moſes to haue bin the firſt author of this prophecie: yet from the time that he did firſt put it in writing, there paſſed fower hundred yeares wherein there was no mencion of the ſceptre in the tribe of Iuda. Gen. 49 After Saule was conſecrate king, it ſeemed that the kingdom ſhould reſt in the tribe of Beniamin. When Dauid was annointed by Samuel, what reaſon appeared there why the courſe of inheritaunce 1 Sam. 11. 15.

Sam. 16 of the kingdome ſhould be chaunged? who would haue looked that there ſhould haue come a king out of the baſe houſe of a herdman? And when there were in the ſame houſe ſeuen brethren, who would haue ſaid that that honour ſhould light vpon the yongeſt? By what meane came he to hope to be a king? who can ſay that this annoinment was gouerned by any art, trauaile or policie of man, and not rather that it was a fulfilling of the heauenly prophecie? Likewiſe thoſe thinges that Moſes afore ſpeaketh, albeit darkely, concerning the Gentiles to be adopted into the conuenaunt of God, ſeing they came to paſſe almoſt two thouſand yeres after, do they not make it plain that he ſpake by the inſpiration of God? I ouerſkip his other tellinges aforehand of thinges, which do ſo euidently ſauoure of the reuelation of God, that all men that haue their ſounde wit may plainly perceiue that it is God that ſpeaketh. To be ſhorte, that ſame one ſong of his, is a clere looking glaſſe, wherin God euidently appeareth.

Deuter. 32.

8 But in the other prophetes the ſame is yet alſo much more plainely ſeene. I will chooſe out only a few examples, becauſe to gather them all together were to greate a laboure. When in the time of Eſaie the kingdom of Iuda was in peace, yea when they thought that the Chaldees were to them ſome ſtay and defence, then did Eſaie prophecie of the deſtruction of the citie and exile of the people. But admitte that, yet this was no token plaine enough of the inſtinct of God, to tell long before of ſuch thinges as at that time ſeemed falſe, and afterward proued true: yet thoſe prophecies that he vttereth concerning their delyueraunce, whenſe ſhall we ſay that they proceded but from God? He nameth Cyrus by whom the Chaldees ſhould be ſubdued, and the people reſtored to libertie. There paſſed more than a hundred yeares from the time that Eſaie ſo prophecied before that Cyrus was borne: for Cyrus was borne in the hundreth yeare or thereaboutes after the death of Eſaie. No man could then geſſe that there ſhould be any ſuch Cyrus, that ſhould haue warre with the Babylonias, that ſhould bring ſubiect ſo mightie a monarchie vnder his dominiō, and make an ende of the exile of the people of Iſraell. Doth not this bare tellyng without any garniſhment of wordes euidently ſhew, that the thinges that Eſaie ſpeaketh, are the vndoubted oracles of God, and not the coniectures of men? Again, when Ieremie a little before that the people was caried awaie, did determine the ende of the captiuitie within threſcore and tenne yeares, and promiſed returne and libertie, muſt it not needes be that his tongue was gouerned by the ſpirite of God? What ſhameleſneſſe ſhall it be to denie, that the credit of the prophetes was ſtabliſhed by ſuch proues, & that the ſame thing

Eſa. 45. 1.

Iere. 25 11.

Eſa. 42.

was fulfilled in dede, which they them ſelues do reporte to make their ſayinges to be beleued? Beholde, the former thinges are come to paſſe, and new thinges do I declare: before they come forth, I tell you of them. I leaue to ſpeake how Hieremie and Ezechiell beyng ſo farre aſonder, yet prophecying both at one time, they ſo agreed in all their ſayinges as if either one of them had endited the wordes for the other to write. What did Daniel? Doth he not write continuing propheſies of thinges to come for the ſpace of ſixe hundred yeares after, in ſuch ſorte as if he had compiled an hiſtorie of thinges already done and commonly knowen? Theſe thinges if godly men haue well conſidered, they ſhall be ſufficiently well furniſhed, to appeaſe the barkinges of the wicked. For the plaine proofe hereof is to cleare to be ſubiect to any cauillations at all.

9 I know what ſome learned men do prate in corners, to ſhew the quickneſſe of their witte in aſſaltyng the truth of God. For they demande, who hath aſſured vs that theſe thinges which are red vnder title of their names, were euer written by Moſes and the prophetes. Yea, they are ſo hardy to moue this queſtiō, whether euer there were any ſuch Moſes or no. But if a manne ſhould call in doubt whether euer there were any Plato, or Ariſtotle, or Cicero, who would not ſay, that ſuch madneſſe were worthy to be corrected with ſtrokes and ſtrypes? The law of Moſes hath bin meruayouſly preſerued rather by heauenly prouidence then by diligence of men. And though by the negligence of the Prieſtes it laie buried a littell while: yet ſins the time that the godly king Ioſias found it, it hath ſtill by continuall ſucceſſion from age to age bin vſed in the handes of men. Neyther did Ioſias bring it forth as an vnknowen or new thing, but ſuch a thing as had bin euer commonly publiſhed, and wherof the remembraunce was at that time famous. The originall booke it ſelfe was appointed to be ſacredly kept in the temple, and a copie written out thereof, to remaine with the keepers of the kinges Recordes. Only this had happened, that the Prieſtes had ceaſſed to publiſh the law according to the old accuſtomed maner, and the people them ſelues had neglected their wounted reading of it. Yea there in maner paſſed no age wherin the eſtabliſhment therof was not confirmed and renued? They that had Dauid in their handes, knew they not of Moſes? But to ſpeake of them all at ones, it is moſt certaine that their writings came to poſteritie none otherwiſe but from hand to hand (as I may terme it) by continuall orderly courſe of yeres deliuered from their fathers, which had partly heard them ſpeake, & partly while the remembraunce was freſh of it, did lerne of them which herd them that they had ſo ſpoken.

10 As for that which they obiect out of the hiſtorie of the Ma-
1.Mac.1 chabees, to miniſh the credite of ſcripture, it is ſuch a thing as nothi-
can be deuiſed more fitte to ſtabliſh the ſame. But firſt let vs wipe
way the colour that they lay vpon it, and then let vs turne vpon the
ſelues the engine that they raiſe vp againſt vs. When Antiochus (ſa-
2. Mac. they) commaunded all the bookes to be bourned, whence are co-
1.59. theſe copies that we now haue? On the other ſide I aſke them,
what ſhop they could ſo ſone be made? It is euident, that after th
crueltie appeaſed they were immediatly abrode again, and were wit-
out controuerſy knowen to be the ſame of all godly men, that hauin
bin brought vp in the doctrine of them did familiarly know them. Y
when all the wicked men beyng as it were conſpired togither, did i
ſolently triumphe with reproches vpō the Iewes, yet neuer was the
any that durſt lay to their charge falſe changing of their bookes. F
what ſoeuer they thinke the Iewes religion to be, yet ſtill they think
Moſes to be the authour of it. What then do theſe praters els, but b
wraie their owne more then doggiſh frowardeneſſe, while they falſ
ly ſay that theſe bookes are chaunged, and new put in their place
whoſe ſacred antiquitie is approued by conſente of all hiſtories? B
to ſpende no more labour vainly in cōfuting ſuch fooliſh cauillation
let vs rather hereby conſider how great a care God had for the pr
ſeruation of his word, when beyonde the hope of all men, he ſaued
from the outrage of the moſt cruell tyrant, as out of a preſent fir
that he endewed the godly prieſtes and other with ſo great cōſtanc
that they ſticked not to redeeme this booke euen with loſſe of the
life if neede were, and ſo to conuey it ouer to poſteritie: that he di
appointed the narow ſearch of ſo many gouernours and ſouldiour
Who can but acknowledge the notable and miraculous woorke
God, that theſe ſacred monumētes which the wicked verely thoug
to haue bin vtterly deſtroyed, byandby came abroade againe as ful
reſtored, and that with a greate deale more honour. For byandb
folowed the tranſlating of them into Greke, to publiſh them throug
out the world. And not in this only appeared the miraculous woo
king, that God preſerued the tables of his couenaunt from the blou
proclamations of Antiochus: but alſo that among ſo manyfold m
ſerable afflictions of the Iewes, wherwith the whole nation was ſom
time worne to a fewe and waſted, and laſt of all, brought in maner
vtter deſtruction, yet they remained ſtill ſafe and extant. The Hebr
tongue lay not only vneſteemed, but almoſt vnknowen. And ſure
had not bin Gods pleaſure to haue his religion prouided for, it ha
periſhed altogether. For how much the Iewes that were ſince the

retour

retourne from exile, were ſwarued from the naturall vſe of their mother tongue, appeareth by the Prophetes, that liued in that age, which is therefore worthy to be noted, becauſe by this compariſon the antiquitie of the law and the prophetes is the more plainely perceyued. And by whom hath God preſerued for vs the doctrine of ſaluation conteyned in the law and the prophetes, to the end that Chriſt might in his appointed time be openly ſhewed? euen by the moſt cruelly bente enemies of Chriſt, the Iewes, whom Sainct Auguſtine doeth therefore woorthyly call the keepers of the Librarie of Chriſtian Church, becauſe they haue miniſtred vnto vs that thing, to reade wherof, themſelues haue no vſe.

11 Now if we come to the new Teſtament, with how ſounde pillers is the trueth thereof vpholden? The three Euangeliſtes write the hiſtorie in baſe and ſimple ſpeach. Manie prowde menne do loeth that ſimplicitie, becauſe they take no heede to the chiefe pointes of doctrine therin, whereby it were eaſie to gather, that they entreate of heauenly miſteries aboue mannes capacitie. Surely who ſo euer haue but one droppe of honeſt ſhame will be aſhamed if they reade the firſt chapter of Luke. Now, the ſermons of Chriſt, the ſumme wherof is ſhortly compriſed by theſe three Euangeliſtes, do eaſely deliuer their writinges from all contempte. But Ihon thundering from on hie, thoſe whom he cõpelleth not to obedience of faith, he throweth downe their ſtubbourneſſe more mightily than any thũderbolt. Now let come forth all theſe ſharpnoſed faultfinders, that haue a great pleaſure to ſhake the reuerence of ſcripture out of their owne and other mens heartes, let them reade Iohns Goſpell: Will they or no, they ſhall there finde a thouſande ſentences that may at leaſt awaken their ſluggiſheneſſe, yea that may printe a horrible brande in their conſciences to reſtraine their lawghyng. The ſame is to bee thought of Peter and Paul, in whoſe writings although the more part be blinde, yet the very heauenly maieſtie in them holdeth all men bounde, and as it were faſt tied vnto it. But this one thing doth ſufficiently aduance their doctrine aboue the world, that Mathew being before all geuen to the gaine of his money boorde, Peter & Iohn brought vp in their fiſher boates, all groſſe vnlearned men, had learned nothing in mens ſchoole that they might deliuer to other. Paule, not onely from a profeſſed, but alſo from a cruell and blouddy ennemy conuerted to a new man, with ſodaine and vnhoped chaunge doeh ſhew, that being compelled by heauenly authoritie he now maintaineth that doctrine, which before he had ſought againſt. Now let theſe dogges denie, that the holy Ghoſt came downe vpon the Apoſtles, or let them diſcredite

the hiſtorie: yet ſtill the trueth it ſelfe openly crieth out, that they were taught by the holy Ghoſt, which beyng before time deſpiſed men among the raſkall people, ſodeinly began ſo glorioufely to entreate of heauenly miſteries.

12 There be yet alſo furthermore many very good reaſons, why the conſente of the Church ſhould not be eſteemed without weight. For it is to be accompted no ſmalle matter, that ſins the Scripture was firſt publiſhed, the willes of ſo many ages haue conſtantly agreed to obey it. And that how ſoeuer Sathan with all the worlde hath trauayled by maruaylous meanes, either to oppreſſe it, or ouerthrow it, or vtterly to blotte and deface it out of mennes remembraunce, yet euer ſtill like a palme tree, it hath riſen vp aboue, and remained inuincible. For there hath not lightly bin in old time any ſophiſter or Rhetorician that had any more excellēt wit than other, but he hath bent his force againſt this Scripture: yet they all haue nothing preuayled. The whole power of the earth hath armed it ſelfe to deſtroy it, and yet all their enterpriſes are vaniſhed away, as in ſmoke. How coulde it haue reſiſted being ſo mightyly on eche ſide aſſailed, if it hadde had none other defence but mannes? Yea rather it is hereby proued, that it came from God himſelfe, that all the trauailes of men ſtriuing againſt it, yet it hath of her owne power ſtill riſen vp. Beſide that, not one citie alone, nor one onely nation hath agreed to receiue and embrace it: but ſo farre as the worlde extendeth in length and breadth the Scripture hath atteined her credite, by one holy conſpiracie of diuers nations, which otherwiſe were in nothing agreable one with other. And foraſmuch as ſuch agreement of mindes ſo diuers and diſagreyng in maner in all thinges elles, ought much to moue vs, becauſe it appeareth, that the ſame is brought about none other way but by working of the heauenly maieſtie: no ſmall eſtimatiō groweth vnto it, when we beholde their godlineſſe, that do ſo agree, I meane not of them all, but only of thoſe, with whom as with lightes it pleaſed God to haue his Church to ſhine.

13 Now with what aſſuredneſſe of minde ought we to ſubmit vs to that doctrine which we ſee ſtabliſhed and witneſſed with the bloude of ſo many holy menne? They when they had but ones receiued it, ſticked not boldely without feare, yea and with great cherefulneſſe to die for it: how ſhould it then come to paſſe, that we, hauing conueyed to vs with ſuch an aſſured pledge, ſhould not with certain and vnmouable perſuaſion take holde of it? It is therfore no ſmall confirmation of the Scripture, that it hath bin ſealed with the bloud of ſo many witneſſes, ſpecially when we conſider that they ſuffred death

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beare witnesse of their faith: and not of a frentike distemperaunce of braine, as sometime the erroneous spirites are wont to do, but with a firme and constant and yet sobre zeale of God. There be other reasons and those not fewe nor weake, whereby the Scripture hath her dignitie and maiestie not onely ascertained vnto godly hartes, but also honourably defended against the subtilties of cauillers, yet be they such as be not of them selues sufficiently auaylable to bring stedfast credite vnto it, vntill the heauenly father disclosing therin his maiestie, doth bring the reuerence therof out of all controuersie. Wherfore then onely the scripture shall suffise to that knowledge of God that bringeth saluation, when the certaintie therof shall be grounded vpon the inwarde persuasion of the holy Ghost. So those testimonies of men that serue to confirme it shall not be vaine, if as seconde helpes of our weakenesse they follow that chiefe & hyest testimony. But they do fondly that will haue it perswaded by proofe to the vnfaithfull, that the scripture is the woorde of God, which can not be knowen but by faith. For good reason therfore doth Augustine geue warning, that godlinesse and peace of minde ought to go before, to make a man vnderstand somewhat of so greate matters. Devtilitate credendi.

The ix. Chapter.

That those fanaticall men, vvhich forsaking Scripture, resort vnto reuelation, do ouerthrovv all the principles of godlinesse.

NOw they that forsaking the Scripture do imagine I wote not what waie to attaine vnto God, are to be thought not so much to be holden with errour, as to be caried with rage. For there haue arisen of late certaine giddy brained men, which most presumptuously pretending a schoole of the spirite, both them selues do forsake all reading, & allso do scorne their simplicitie which still follow the dead & slaying letter, as they call it. But I would faine know of these men, what spirite that is, by whose inspiration they are caried vp so hie, that they dare despise the doctrine of the Scripture as childish and base. For if they aunswere that it is the spirite of Christ, then such careleshesse is woorthy to be laughed at. For I thinke they will graunte, that the Apostles of Christ and other faithfull in the primitiue Church were lightned with none other spirite. But none of them did learne of that spirite to despise the word of God: but rather euery one was moued more to reuerēce it, as their writings do most plainely witnesse. And surely so was it foretold by the mouth of Esaie. For where he saith, My spirite that is vpon thee, and my wordes which I haue put in thy mouth, shall not departe out of thy Esa. 59. 21.

mouth, nor out of the mouth of thy seede for euer: he doth not bind the old people to the outwarde doctrine as though they were set to learne to spelle, but rather he teacheth, that this shall be the true and perfect felicitie of the new church vnder the reigne of Christ, that they shall no lesse be ledde by the voice of God, thā by the spirite of God. Wherby we gather, that these lewde menne with wicked sacrilege do seuer asunder those thinges that the Prophet hath ioyned with an inuiolable knotte. Moreouer, Paule beyng rauished vp into the third heauen, yet ceassed not to go forward in the doctrine of the law and
1. Ti 4. 13. the Prophetes, euen so as he exhorteth Timothe, a doctour of singular excellence to apply reading. And worthy is that cōmendation to be remembred, wherwith he setteth forth the Scripture, saying
2. Tim. 3. 16. that it is profitable to teach, to admonish and to reproue, that the seruauntes of God may be made perfect. How diuelish a madnesse is it to faine, that the vse of Scripture is but transitorie, and lasteth but for a while, which in deede guideth the children of God euen to the last ende? Againe, I would haue them aunswere me this: whether they haue tasted of an other spirite than that, which the Lord promised to his disciples. Although they be vexed with extreme madnesse, yet I thinke they are not caried with such giddinesse, that they dare so boast. But what maner of spirite did he speake of in his promise? euen
Ioh. 16. 13. that spirite which should not speake of it selfe, but should minister and inspire into their mindes those thinges which he the Lord himself had taught by his worde. It is not therfore the office of the spirite which is promised vs, to faine new and vnhearde of reuelations, or to coine a new kinde of doctrine, whereby we should be led from the receiued doctrine of the Gospell, but to seale in our mindes the self same doctrine that is commended vnto vs by the Gospell.

2 Whereby we plainly vnderstand, that we ought right studiously to apply the reding and hearing of the Scripture, if we list to take any
2 Pet. 1. 10. vse and fruite of the spirite of God. As also Peter praiseth their diligence that are hedefull to the doctrine of the Prophetes, which yet might seme to haue geuen place after the rising of the light of the Gospell. On the other side if any spirite leauing the wisdom of the word of God doth thrust vnto vs an other doctrine, that the same spirite ought rightefully to be suspected of vanitie and lying. For what, when Sathan transformeth himselfe into an aungell of light, what credite shal the holy Ghost haue amōg vs, if it be not seuerally knowen by some assured marke? And truely it hath bin plainely pointed out vnto vs by the worde of the Lord, but that these miserable men willingly couete to erre to their owne destruction, while they seeke

spirite

ſpirite rather from them ſelues than from him. But (ſay they) it is diſhonorable, that the ſpirite of God, whom all thinges ought to obey, ſhould be ſubiect to the Scripture. As if this were a diſhonour to the holy Ghoſt to be euery where egall and like to it ſelfe, to agree with it ſelfe in all thinges, and no where to varie. In deede if it were to be tried by the rule either of men, or of angels, or any others rule whatſoeuer, then it might well be thought, that it were brought into obedience, or if ye liſt ſo to terme it, into bondage. But when it is compared with it ſelfe, when it is conſidered in it ſelfe, who can therfore ſay, that there is any wrong done vnto it? But thus it is brought to triall. I graunt, but ſuch a triall wherewith it was his owne pleaſure to haue his maieſtie eſtabliſhed. It ought to content vs ſo ſoone as he entreth into vs. But leſt vnder his name the ſpirite of Sathan ſhould creepe in, he wil haue vs to know him by that image of him ſelfe, which he hath printed in the Scriptures. He is the authour of the Scriptures: he can not be diuers and vnlike him ſelfe. Therefore it muſt needes be, that he continually remaine ſuch as he hath ſhewed him ſelfe therin. This is no diſhonor vnto him, vnleſſe perhappe we count it honorable to ſwarue and go out of kinde from himſelfe.

3 Wheras they cauill that we reſt vpō the letter that ſleieth, herein they ſuffer puniſhement for deſpiſing of the Scripture. For it is plaine enough that Paule there contendeth againſt the falſe Apoſtles, which commending the law without Chriſt did call away the people from the benefite of the new Teſtament, wherin the Lord doth couenant that he will graue his law within the bowels of the faithfull, and write it in their hartes. The letter therfore is dead, and the law of the Lord killeth the readers of it, when it is ſeuered from the grace of Chriſt, and not touching the heart, only ſoundeth in the eares. But if it be effectually printed in our hartes by the holy Ghoſt, if it preſent Chriſt vnto vs: then is it the worde of life, conuerting ſoules, geuing wiſdom to little ones. &c. Alſo in the ſame place the Apoſtle calleth his preaching the miniſterie of the holy Ghoſt: meaning that the holy Ghoſt doth ſo ſticke faſt in his truth which he hath expreſſed in the Scriptures, that then only he putteth forth and diſplaieth his force, when the Scripture hath her due reuerence and dignitie. And it diſagreeth not herewith which I before ſaid, that the worde it ſelfe is not much aſſured vnto vs, vnleſſe it be cō firmed by ỹ vitneſſe of the holy Ghoſt. For with a certaine mutuall knot the Lord hath coupled together the aſſuraunce of his worde and of his ſpirite, ſo that perfect reuerence to the word doth then ſettle in our mindes whē the holy Ghoſt ſhineth vpon vs to make vs therin beholde the face of God: and on the other

2. Cor. 3 6.

2. Cor. 3 8.

ſide without all feare of being deceiued we do embrace ỹ holy Gh
when we reknowledge him in his owne image, that is in his wo
Thus it is vndoutedly: God brought not abrode his worde am
mẽ for a ſodeine ſhew, meaning at the comming of his ſpirite by
by to take it away again, but he after ſent the ſame ſpirite with wh
power he had diſtributed his worde, to make an ende of his wo
with effectual confirmacion of his worde. In this ſorte Chriſt ope
Luk. 24. 27. the mindes of the two diſciples, not that they ſhould caſt away
Scriptures and vaxe wiſe of themſelues, but that they ſhould vnd
1. Theſſ. 5. 19. ſtand the Scriptures. Likewiſe Paule when he exhorteth the Th
ſalonians not to extinguiſh the ſpirite, doth not cary them vpon
to vaine ſpeculations without the worde, but by and by ſaith furth
that prophecies are not to be deſpiſed: wherby without dout is me
that the light of the ſpirite is choked vp ſo ſone as prophecies co
to be deſpiſed. What ſay theſe proudely ſwelling men, rauiſhed w
the ſpirite, to theſe thinges, which recken this only to be an excel
illumination, when careleſly forſaking and ſaying farewell to the w
of God, they both boldly and raſhly do take holde of all that t
haue conceiued in their ſleepe. Truely a farre other ſobrietie beco
meth the children of God: which as they ſee that without the ſpi
of God they are voide of all light of trueth, ſo do they know that
worde is the inſtrument wherwith the Lord diſtributeth to the fa
full the light of his ſpirite. For they know none other ſpirite but t
which dwelte and ſpake in the Apoſtles, by whoſe oracles they
continually called to the hearing of the worde.

The x. Chapter.

That the Scripture, to correct all ſuperſticion, doth in compariſon ſet the true God againſt all the gods of the Gentiles, reckening him for none of them.

BVt becauſe we haue ſhewed, that the knowledge of God wh
in the frame of the world and all the creatures is ſomew
plainely ſet forth, is yet more familiarly and plainely decl
in the worde: now is it good to conſider, whether the L
ſhew himſelfe ſuch in the Scripture as it pleaſed him firſt to be re
ſented in his workes. But I ſhall at this time be contented onely
point vnto it, wherby the godly mindes being admoniſhed may k
what is chiefely to be ſearched in the Scriptures concerning God
be directed to one certaine marke in their ſeking. I do not yet to
the peculiar conuenaũte, wherby God ſeuered the ſtocke of Abra
from other nations. For euen then he appeared the redemer in re

uing to his children by free adopcion thoſe that before were ennemies. But we are yet about that knowledge that reſteth in the creatiō of the worlde and aſcendeth not to Chriſt the mediatour. And although byandby it ſhalbe good to allege certaine places out of the new Teſtament, foraſmuch as euen out of it both the power of God the Creator and his prouidence in preſeruing of the firſt nature is approued, yet I warne the readers before, what is now my purpoſe to do, to the ende that they paſſe not the appointed boundes. So for this preſent, let it ſuffice vs to learne, how God the maker of heauen and earth doth gouerne the worlde by him created. Euery where is renomed both his fatherly bountie and enclined will to do good, and there are alſo exemples rehearſed of his ſeueritie, which ſhew him to be a righteous puniſher of wicked doinges, ſpecially where his ſufferaunce nothing preuaileth with the obſtinate.

2 In certaine places are ſet forth more plaine deſcriptions wherin his naturall face is as in an image repreſented to be ſeen. For in the place wher Moſes deſcribeth it, it ſemeth that his meaning was ſhortly to comprehende all that was lawfull for men to vnderſtand of God. The Lord (ſayeth he) the Lord, a mercyfull God, and gracious, paciente and of much mercy, and true, which keepeſt mercy, vnto thouſandes which takeſt away iniquitie and wicked doinges, before whom the innocente ſhall not be innocent, which rendreſt the wickedneſſe of the fathers to the children and childrens children. Where let vs marke, that his eternitie & being of himſelfe is expreſſed in the twiſe repeting of that honorable name: and that then his vertues are rehearſed, in which is deſcribed vnto vs, not what he is in reſpect to himſelfe, but what a one he is towarde vs: that this knowledge of him may rather ſtand in a liuely feling, than in an empty and ſupernaturall ſpeculation. And here we do heare recited thoſe vertues of his which we noted to ſhine in the heauen and earth, that is to ſay, clemencie, bountie, mercie, iuſtice, iudgement and trueth. For might and power are conteined vnder this name Elohim God. With the ſame names of addition do the Prophetes ſet him forth when they meane fully to paint out his holy name. But, becauſe I would not heape vp to many examples together, at this preſent let one Pſalme ſuffice vs, wherin the ſumme of all his vertues is ſo exactly reckened vp, that nothing can ſeeme to be omitted. And yet is nothing there reharſed, but that which we may beholde in his creatures. So plainely do we perceiue God by informacion of experiēce, to be ſuch as he declareth himſelfe in his worde. In Ieremie where he pronounceth, what a one he would haue vs know him to be, he ſetteth forth a deſcription not altogether

Exo. 34. 6.

Pſa. 145 3.

Iere. 6. 24.

so full, but yet comming all to one effect. He that gloryeth, saieth he, let him glory in this that he knoweth me to be the Lord that do mercie, iustice, and iudgement on the earth. Surely these three thinges are very necessary for vs to know: mercy, in which alone consisteth all our saluacion: Iudgement, which is dayly executed vpon euill doers, and more greuous is prepared for them to eternall destruction: Iustice wherby the faithful are preserued and most tenderly cherished. Which thinges when thou hast conceiued, the prophecy saith thou hast sufficiently enough wherof thou maiest glory in God. And yet here are not omitted either his trueth or his power, or his holinesse or goodnesse. For how should the knowledge stand sure which is here required of his iustice, mercy and iudgement, vnlesse it did rest vpon his vnmouable trueth? And how should we beleue that he doeth gouerne the earth with iustice & iudgement, but vnderstãding his power? And whence cõmeth his mercy but of his goodnesse? If then all his waies be mercy, iudgement and iustice, in them must holinesse also nedes be seen. And to none other end is directed that knowledge of God that is set forth vnto vs in the Scriptures, thã is that knowledge also which appeareth emprinted in his creatures, that is to say: it first moueth vs to the feare of God, and then to put confidence in him, to the ende we may learne first to honor him with perfect innocency of life and vnfained obedience, and then to hang altogether vpon his goodnesse.

3 But here I meane to gather a summe of generall doctrine. And first let the readers note, that the Scripture to the ende to direct vs to the true God, doth expresly exclude and cast away all the gods of the Gentiles, because commonly in a manner in all ages religiõ hath been corrupted. True it is in deede that the name of one God was euerywhere knowen and renomed. For euen they that worshipped a great nomber of gods, so oft as they did speake according to the proper sense of nature, they simply vsed the singular name of God as if there were contented with one God alone. And this was wisely marked by Iustine the Martyr, which for this purpose made a booke of the Monarchie of God, where by many testimonies he sheweth that this, that there is but one God, was engrauen in the hartes of all mẽ. The same thing also doth Tertulliane proue by the common phrase of speach. But forasmuch as all without exception are by their owne vanitie either drawen or fallen to false forged deuises, and so their senses are become vaine, therefore all that euer they naturally vnderstode of the being but one God, availed no further but to make them inexcusable. For euen the wisest of them do plainely shew the wandering error of their minde, when they wish some god to assist them, and so in their

prayers

prayers do call vpon vncertaine gods. Moreouer in this that they imagined God to haue many natures although they thought somewhat lesse absurdely than the rude people did of Iupiter, Mercury, Venus, Minerua and other: yet were they not free from the deceites of Satan, and as we haue already sayed els where, whatsoeuer wayes of escape the Philosophers haue suttelly inuented, they cannot purge themselues of rebellion but that they all haue corrupted the trueth of God. For this reson, Habacuc after he had condemned all idoles bid- Hab.2.
deth to seke God in his owne temple, that the faithfull should not admit him to be any other than such as he had disclosed him selfe by his worde.

The xj. Chapter.

That it is vnlawfull to attribute vnto God a visible forme, and that generally they forsake God, so many as do erect to them selues any images.

BVt as the Scripture prouiding for the rude and grosse wit of mā vseth to speake after the common maner: so when it meaneth to make seuerally knowen the true God from the false gods, it chiefly compareth him with idoles: not that it doth allow these inuentions that are more suttelly and finely taught by the Philosophers, but the plainlier to disclose the folishnesse of the world, yea rather their madnesse in seking God so long as they cleaue euery one to their owne imaginations. Therfore that exclusiue definition which we commonly heare, bringeth to nought all that maner of Godhead that men frame to themselues by their owne opinion, because God himselfe is the onely conueniente witnesse of himselfe. In the meane time, sith this brutish grossenesse hath possessed the whole world, to couet visible shapes of God, and so to forge themselues Gods of timber, stone, golde, siluer, & other dead and corruptible matter, we ought to holde this principle, that with wicked falshod the glorie of God is corrupted so oft as any shape is fained to represent him. Therefore God in the law, after he had once chalenged the glory of his deitie to himselfe alone, meaning to teache vs what manner of worshipping him he aloweth or refuseth, addeth immediatly: Thou shalt make thee Exo.20.
no grauen image, nor any similitude, in which woordes he restraineth 4.
our libertie, that we attempt not to represent him with any visible image. And there he shortly reckneth vp all the formes wherwith of long time before, superstició had begon to turne his trueth into lying. For we know that the Persians worshipped the sonne, yea and so many starres as the folish natiōs saw in the skie, so many goddes they fained

Maximus Tirius Platonicus sermone. 38.

them. And scarce was there any liuing creature which was not amõ the Egiptians a figure of God. But the Grecians were thought to b wiser than the rest, because they worshipped God in the shape of manne. But God compareth not images one with an other, as thoug one were more and an other lesse mete to be vsed, but without any e ception he reiecteth all images, pictures and other signes, wherby th superstitious thought to haue God nere vnto them.

Deu. 4. 10. 12. 15.

2 This is easy to be gathered by the reasons which he ioyne to the prohibition. First with Moses. Remember that the Lord ha spoken to thee in the vale of Horeb. Thou heardest a voice, but tha sawest no body. Therefore take hede to thy selfe, least paraduentu thou be deceiued and make to thy selfe any likenesse. &c. We see ho openly God setteth his voice against all counterfaite shapes, that w may know that they forsake God whosoeuer do couet to haue vi

Esa. 40. 18. and 41. 7. & 45. 9. & 46. 5.

ble formes of him. Of the Prophetes onely Esay shalbe enoug which speaketh oft and much hereof, to teache that the maiestie God is defiled with vncomely and foolish conterfaiting, whē he ben without body is likened to bodily matter: being inuisible, to a visib image: being a spirite, to a thing without life: being incomprehe sible, to a small lompe of timber, stone or golde. In like manner re

Act. 17. 29.

soneth Paule: For asmuch as we are the generacion of God, we ough not to thinke that the godhead is like vnto golde, or siluer or ston grauen by art and the inuention of man. Wherby it certainely ap peareth, whatsoeuer images are erected or pictures painted to expre the shape of God, they simply displease him as certaine dishonors o his maiestie. And what maruel is it if the holy Ghost do thonder o these oracles from heauen, sith he compelleth the very wretched an blinde idolaters themselues to confesse this in earth? It is knowe

Li. 6 de ciui. dei cap. 10.

how Seneca complained as it is to reade in Augustine. They dedica (saith he) the holy immortall and inuiolable Gods in most vile an base stuffe, and put vpon them the shapes of men & beastes, and som of them with kinde of man and woman mingled together, and wi sondry shapen bodies, and such they call Gods which if they shou receiue breth and mete them would be reckened monsters. Wherb againe plainly appeareth, that it is a fonde cauillacion wherewith th defenders of images seke to escape, which say that the Iewes were for bidden images, because they were inclinable to superstitiõ. As thoug that thing perteined to one nation onely which God bringeth for of his eternall being and the continuall order of nature. And Pau spake not to the Iewes but to the Athenienses when he confute their error in conterfaiting a shape of God.

3 God in dede, I graunt, ſometime in certaine ſignes hath geuen a preſence of his godhead, ſo as he was ſayed to be beholden face to face, but al theſe ſignes that euer he ſhewed did aptly ſerue for meanes to teache, and withall did plainly admoniſh men of an incomprehenſible eſſence. For the cloude and ſmoke and flame, although they were tokens of the heauenly glory, yet did they as it were bridle and reſtraine the mindes of men that they ſhould not attempt to paſſe any further. Wherfore not Moſes himſelfe, to whom God diſcloſed himſelfe moſt familiarly in compariſon of other, obteined by prayer to ſee that face, but receyued this anſwere that man is not able to ſuſteine ſo great brightneſſe. The holy Ghoſt appeared vnder the likeneſſe of a doue, but ſith he immediatly vaniſhed away, who doeth not ſee that by that token of ſo ſhort a continuance of a moment the faithfull are put in minde that they ought to beleue him to be an inuiſible ſpirite, that holding them contented with his vertue and grace, they ſhould make him no outward ſhape. This, that God appeared ſometimes in forme of a mā, was a foreſhewing of the reueling that was to be made of him in Chriſt. And therefore it was not lawfull for the Iewes to abuſe this pretenſe to erect to themſelues a repreſentaciō of the godhead in the ſhape of man. Alſo the mercy ſeate wherin God ſhewed forth the preſence of his power in the time of the law, was ſo made as it might teach that the beſt beholding of the godhead is this, when mens mindes are caried beyond them ſelues with adminiſtration of it. For the Cherubins with their winges ſtretched abrode did couer it, the veile did hide it, and the place it ſelfe being ſet faire inwarde did of it ſelfe ſufficiētly kepe it ſecrete. Therfore it is very plaine that they be very mad that go about to defende the images of God & of Saintes with the example of theſe Cherubins. For, I pray you, what meant theſe litle images, but to ſhew that images are not mete to repreſent the miſteries of God? foraſmuch as they were made for this purpoſe, that hiding the mercy ſeate with their winges they ſhould not onely kepe backe the eyes of man, but alſo all his ſenſes from the beholding of God, and ſo to correct his raſh hardineſſe. For this purpoſe maketh it that the Prophetes deſcribed the Seraphins ſhewed thē in viſiō, with their face vncouered: wherby they ſignifie, that ſo great is the brightneſſe of the glory of God that the Angels themſelues are kept from direct beholding it, and the ſmall ſparkes therof that ſhine in the Angels are withdrawen from our eyes. Although yet ſo many as rightly iudge, do acknowledge that the Cherubins of whom we now ſpeake, perteined only to the old maner of introduction as it were of children vſed in the law. So to draw them now for an example to our age, is

Deu 4. 11.
Exo. 33. 13.
Mat. 3. 16.
Exo. 25. 17.
Eſa. 6. 2.

an absurditie. For that childish age, as I may so terme it, is passed, t the which such rudimentes were appointed. And it is much shame that the painime writers are better expounders of the law of G than the Papistes are. Iuuenale reprocheth the Iewes as it were scorne that they honor the white cloudes & the deitie of the heaue I graunt he speaketh peruersly and wickedly: & yet he speaketh mo truely in saying that they haue among them no image of God, th the Papistes do which prate that they had a visible image of Go And wheras that people with a certaine hote hastinesse, brake o oftētimes to seke them idols, euen as waters out of a great fresh spri boile out with violent force: hereby rather let vs learne how grea the inclination of our nature to idolatry, least throwing vpon t Iewes the blame of that fault which is common to all, we slepe deadly slepe vnder vaine alluremētes to sinne.

4 To the same purpose serueth this saying. The idols of the Ge tiles are golde and siluer, euen the workes of mens handes. Becau Ps. 115. b. & 13. 5. 15. the Prophete doth gather of the stuffe it selfe, that they are no go that haue a golden or siluer image: and he taketh it for cōfessed tru that it is a folish fained inuencion whatsoeuer we cōceiue of our ow sense concerning God. He nameth rather gold and siluer than clay stone, that the beautie or the price should not serue to bring a reu rence to idols. But he cōcludeth generally that nothing is lesse allo able, than gods to be made of dead stuffe. And in the meane while standeth as much vpon this point, that men are caried away with mad a rashnesse, which themselues bearing about with them but borrowed breath, ready to vanish away at euery moment, yet da geue the honor of God to idols. Man must nedes confesse that hi selfe is but a creature of a daies continuance, and yet he will hau pece of metall to be compted God to which himselfe gaue the b ginning to be a God. For whense came the beginning of idols b from the will of men? Very iustly doeth the heathen Poet geue the this taunt:

Horat. serm. 1. sat. 8.

I was sometime a fig tree log, a blocke that serud for nought:
The workeman doubted what of me were fittest to be wrought:
A fourme to sit vpon, or els a Priap God to be.
At length he thought the better was a God to make of me.

Forsooth an earthly silly man that breatheth out his owne life maner euery moment, by his workemanship shall conuey the name honor of God to a dead stocke. But forasmuch as Epicure in scoffing ly iesting hath cared for no religion, let vs leaue the tauntes of him such as he is, and let the rebuking of the Prophete pricke vs or rath

thrust vs through where he sayeth, that they are to much beastly witted that with one selfe peece of wood do make a fier & warme themselues, do heate the ouen to bake bread, do rost or seeth flesh, and do make thē a God before which they fall down humbly to pray. Therfore in an other place he doth not onely accuse them by the law, but also doth reproch them that they haue not learned of the fundations of the earth: for that there is nothing lesse conuenient than to bring God to the measure of fiue foote which is aboue all measure and incōprehensible. And yet this same monstruous thing which manifestly repugneth against the order of nature, custome sheweth to be natural to men. We must moreouer holde in minde, that superstitions are in Scripture commonly rebuked in this phrase of speech, that they are the workes of mens hand which want the authority of God: that this may be certaine, that all these manners of worshipping that men do deuise of themselues are detestable. The Prophet in the Psalme doth amplifie the madnesse of them that therefore are endued with vnderstanding, that they should know that all thinegs are moued with the only power of God, and yet they pray for helpe to thinges dead and senseleese. But becausse the corruption of nature carieth as well all nations, as eche man priuately to so great madnesse, at last the holy Ghost thundreth with terrible curse against them saying: let thē that make them become like to them and so many as trust in them. And it is to be noted that a similitude is no lesse forbidden than a grauen image, whereby the fond suttelty of the Greekes is confuted. For they thinke they are well discharged if they graue not a God, while in painting they do more licentiously outrage than any other nations. But the Lord forbiddeth an image not only to be made by the grauer but also to be counterfaited by any other workeman, becausse such counterfaiting is euill and to the dishonor of his maiesty.

Esay 44. 15. Esa. 40. 21. Esa. 2. 8. & 31. 7. & 57. 10 Ose. 14. 4. mic. 5. 14. ps. 115. 8.

5 I know that it is a saying more than common among the people, that images are lay mens bookes. Gregory so sayd, but the spirite of God pronounceth farre otherwise, in whose schoole if Gregory had bin taught, he would neuer so haue spoken. For whereas Hieremy plainly sayeth that the stocke is a doctrine of vanity: and whereas Habacuc teacheth that the molten image is a teacher of lyes: surely hereof is a generall doctrine to be gathered, that it is vaine and lying whatsoeuer men learne by images concerning God. If any man take exception, and say that the Prophetes reproue them only which abused images to wicked superstition: I graunt that to be true. But I adde further that which is easie for all men to see, that they condemne that thing wholely which the Papistes take for an assured principle, that

Hier. 10 8. Ha. 2. 18

images are in ſtede of bookes. For they do in compariſon ſet image against God as thinges directly contrary & ſuch as neuer can agree together. This compariſon I ſay is made in thoſe places which I have alleged. Sith there is but one true God whom the Iewes did worſhip, it is amiſſe & falſely don to forge viſible ſhapes to repreſent God and men are miſerably deceiued, that thereby ſeeke for knowledge of God. Finally if it were not true that it is a deceitfull & corrupt knowledge of God that is learned by images, the Prophetes would not ſo generally condemne it. At leaſt thus much I winne of them when we ſhew that it is vanity & lying that men do attempt to repreſent God with images, we do nothing but rehearſe word for word that which the Prophetes haue taught.

6 Let be red what Lactantius and Euſebius haue wrytten of this matter which ſticke not to take it for certaine that they were all mortall of whom images are to be ſeene. Likewiſe Auguſtine: which without douting pronounceth that it is vnlawfull not onely to worſhip images, but alſo to ſette vppe images to God. And yet ſayeth he none other thing but the ſame which many yeares before was decreed by the Elibertine councell whereof this is the xxxvi. Chapter. It is ordained that no pictures be had in the church, that the thing which is honored and worſhipped be not painted on the wales. But moſt notable is that which in an other place Auguſtine allegeth out of Varro, and confirmeth it with his owne aſſent, that they which firſt brought in the images of Gods, both tooke away the feare of God, and brought in errour. If Varro alone ſhould ſay this, paraduenture it ſhould be but of ſmale authority. Yet ought it of right to make vs aſhamed that a heathen man groping in darkeneſſe came to this light, to ſee that bodily images are therefore vnmete for the maieſty of God, becauſe they diminiſh the feare of God and encreaſe errour in men. The proofe it ſelfe witneſſeth that this was no leſſe truly than wiſely ſpoken. But Auguſtine hauing borrowed it of Varro, bringeth it foorth as of his own minde. And firſt he admoniſheth, that the firſt errours wherwith men were entangled cõcerning God, beganne not of images, but as with newe matter added encreaſed by them. Secondly he expoundeth that the feare of God is therfore miniſhed or rather taken away therby, becauſe his maieſty may eaſely in the fooliſhneſſe and in the fond and abſurde forging of images grow to contẽpt. Which ſecond thing I would to God we did not by proufe find to be ſo true. Whoſoeuer therfore wil couet to be rightly taught, let him elſewhere learne than of images, what is mete to be knowen concerning God.

Concil. Libert. ca. 6. ca. 36.

Li. 4. de Ciuitate Dei. ca. 9. & 31.

7 Wherefore

7 Wherfore if the Papiſtes haue any ſhame, let them no more vſe this ſhift to ſay that images are lay mens bookes, which by many teſtimonies of Scripture are ſo openly confuted. And although I graũt thẽ ſo much, yet ſhould they not much get therby for defenſe of their idols. What monſters they thruſt in, in the place of God, is well knowen. The pictures and images that they dedicate to Saincte, what are they but examples of extreme riot and vnclenneſſe, whereunto if any would faſhiõ himſelfe, he were worthy to be beatẽ with ſtaues? Surely the brothelhouſes, can ſhew harlots more chaſtly and ſoberly attyred, thã their temples ſhew images of theſe whom they would haue called virgins. Euen as vncomly array giue they to the martirs. Let them therfore faſhiõ their idols at leaſt to ſome honeſt ſhew of ſhamefaſtnes, that they may ſomwhat more colourably lye in ſaying, that they are the books of ſome holineſſe. But if it were ſo, yet then would we anſwere, that this is not the right way to teach the faithfull people in holy places, whom God would haue there inſtructed with farre other doctrine than with theſe trifles. God commaunded in the churches a common doctrine to be ſet forth to all men in preaching of his word and in his holy miſteries: whereunto they ſhew them ſelues to haue a minde not very hedefull, that caſt their eyes about to behold images. But whom do the Papiſtes call lay and vnlearned men whoſe vnskilfulneſſe may beare to be taught only by images? forſooth euen thoſe whom the Lord knowledgeth for his diſciples, to whom he voucheſaueth to reuele the heauẽly wiſdom, whom he willeth to be inſtructed with the holſome miſteries of his kingdom. I graũt in dede as the matter ſtandeth that there are at this day many which cannot be without ſuch boks. But whenſe I pray you groweth that dulneſſe but that they are defrauded of that doctrine which only was mete to inſtruct them with? For it is for no other cauſe that they which had the cure of churches gaue ouer their office of teaching to idols, but becauſe thẽſelues were dumme. Paul teſtifieth that Chriſt is in the true preaching of the Goſpell, painted out and in a maner crucified before our eyes. Gal. 3.1. To what purpoſe then were it to haue commonly ſet vp in churches ſo many croſſes of wood, ſtone, ſiluer & gold, if this were wel & faithfully beatẽ into the peoples heads, that Chriſt died to beare our curſe vpon the croſſe, to cleanſe our ſinnes with the Sacrifice of his body, and to waſh them away with his bloud, and finally to reconcile vs to God the father? Of which one thing they might learne more than of a thouſand croſſes of wood or ſtone. For parhaps the couetous do ſet their mindes & eyes faſter vpon the golden and ſiluer croſſes than vpon any wordes of God.

8 As concerning the beginning of idols, that is by common co
Sap. 14. 15. sent thought to be true which is wrytten in the booke of wisdo that they were the first authors of them, which gaue this honor t the deade, superstitiously to worship their memory. And truly I gra that this euil custome was very auncient, & I deny not that it was th fierbrād wherwith the rage of men being kindled to idolatry did mo and more burne therein. Yet do I not graunt that this was the first o riginal of this mischiefe. For it appereth by Moises that images we vsed before that this curiosity in dedicating the images of dead me wherof the prophane wryters make often mention, were come in v
Gen. 31. 19. When he telleth that Rachell had stolē her fathers idols, he speake it as of a common fault. Whereby we may gather that the wit of m is, as I may so call it, a continuall worship of idols. After the gener floud, there was as it were a new regeneration of the world, and y there passed not many yeares but that men according to their ow lust fained them Gods. And it is likely that the holy Patriarch yet l uing, his childrens children were giuen to idolatry, so that to his bi ter griefe he saw the earth defiled with idols, whose corruptions th
Ios. 24. 2. Lord had but late purged with so horrible iudgement. For Thare an Nachor euē before the birth of Abraham were worshippers of fal Gods, as Iosue testifieth. Seeing the generation of Sem so soone swa ued, what shall we iudge of the posterity of Cham, who were alread cursed in their father? The minde of men, as it is full of pride and ra boldnesse, presumeth to imagine God according to her owne conce and as it is possessed with dullnesse, yea ouerwhelmed with grosse gnoraunce, so it cōceiueth vanity and a fond fantasie in stede of Go And to these euils is added a new mischiefe, that man attempteth t expresse in workemanshippe such a God as he inwardly conceiueth Thus the minde begetteth the idole, and the hand bringeth it forth The example of the Israelites proueth that this was the beginnin of idolatry, that men do not beleue that God is among them, vnles he shew himselfe carnally present. We know not (sayd they) what i become of this Moses: make vs Gods that may go before vs. The
Ex. 31. 1. knew that there was a God whose power they had had experience o in so many miracles: but they did not beleue that he was nie vnto th vnlesse they did see with their eyes a corporall representation of hi face, to be a witnesse vnto them of the God that gouerned thē. Their minde was therefore to know by the image going before them, tha God was the guide of their iourney. This thing daily experience tea cheth, that the flesh is alway vnquiet till it hath gotten some coun terfaite deuise like it selfe, wherein it may vainly delite as in an image

of

of God. In a manner in all ages since the creation of the world, men to obey this blinde desire haue erected signes wherein they imagined God to be present before theyr carnall eyes.

9 After such inuention forged, byandby followeth worshipping. For whē men thought that they beheld God in images, they did also worship him in them. At length being both with mindes and eyes altogether fastened theron, they beganne to waxe more and more brutish, and to wonder at them and haue them in admiration, as if there were some nature of godhead in them. So appeareth that men brake not out into the worshipping of images, till they were perswaded in some grosse opinion: not to thinke the images to be Gods, but to imagine that there did a certaine force of Godheade abide in them. Therfore whether thou represent to thy selfe either God or a creature in the image, when thou fallest downe to worship, thou art already bewitched with some superstition. For this reason the Lord hath forbidden not onely images to be erected that are made to expresse a likenesse of him, but also any titles or stones to be dedicated, that should stand to be worshipped. And for the same reason also in the cōmaundement of the law, this other point is added concerning worshipping. For so soone as they haue forged a visible forme for God, they also tye the power of God vnto it, So beastly foolish are men, that there they fasten God where they counterfaite him, and therfore must they needes worship it. Neither is there any difference whether they simply worship the idole, or God in the idole. This is alway idolatry when honoures due to God are giuen to an idole, vnder what colour soeuer it be. And becausе God will not be worshipped superstitiously, therefore whatsoeuer is giuen to idols is taken from him. Lette them take heede hereunto that seeke for pretenses to defende the abhominable idolatry, wherewith, these many ages past, true religion hath bin drowned and ouerthrowen. But (say they) the images are not taken for Gods. Neither were the Iewes themselues so vnaduised to forgette that it was God by whose hande they hadde bin brought out of Ægypt before they made the calfe. Yea when Aaron sayd, that those were the Gods by whom they were deliuered out of the land of Ægypt, they boldly assented, shewing a plaine tokē of their meaning, that they would still kepe that God that was their deliuerer, so that they might se him go before them in the calfe. Neither is it to be beleued that the hearthē were so grosse as to beleue, that God was no other thing but stocks and stones. For they changed their images at their pleasure, but still they kept the same Gods in their minde: & there were many images of one God, and yet they did not according

to the multitude of images faine them many God. Beſide that the did daily cõſecrat new images, yet did they not thinke that they mad
in pſal. 113. new Gods. Lette the excuſes be read which Auguſtine ſayeth we pretended by the Idolaters of his age. When they were rebuked, th common ſorte aunſwered, that they did not worſhippe that viſibl thing, but the deity that did in it inuiſibly dwell. And they that we of ſomwhat better religiõ, as he calleth it, did ſay that they did neith worſhippe the image nor the ſpirite in it, but by the corporall ima they did behold the ſigne of that thing which they ought to worſhi How then? All idolaters, whether they were of the Iewes, or of th gentiles, were none otherwiſe minded than as I haue ſayd: being n contẽted with a ſpirituall vnderſtanding of God, they thought by th images he ſhould be more ſure & nerer imprinted in thẽ. After on that ſuch diſordered counterfaiting of God well liked them, they n uer ended, till daily more and more deluded with new deceites th imagined that God did ſhew foorth his power in images. And neue theleſſe, both the Iewes were perſwaded that vnder ſuch imag they did worſhippe the one true Lord of heauen and earth: and lik wiſe the gentiles, their falſe Gods, whom yet they fayned to dwell heauen.

10 Whoſoeuer deny that it hath thus bin done in time paſt, y within our owne remembraunce, they impudently lye. For, why f they down before them? And when they pray, why turne they towa
in pſal. 113. them as to the eares of God? For it is true that Auguſtine ſayeth, th noman prayeth or worſhippeth when he ſo beholdeth an image b he is ſo affected in minde that he thinketh himſelfe to be heard of i or that it wil do for him what he deſireth. Why is there ſuch differe betwene the images of one God, that paſſing by one image with li reuerence or none done to it they honor an other ſolemnly? Why t they wery themſelues with vowed pilgremages to viſite thoſe imag whereof they haue like at home? Why do they at this day in defen of them as it were for their religion and countrey, fight to ſlaught & deſtructiõ, in ſuch ſorte as they would better ſuffer to haue the o only God than their idols to be taken from them? And yet I do n recken vp the groſſe errours of the cõmon people, which are almo infinite, & do in maner poſſeſſe the hartes of all men. I do only ſhe what themſelues do confeſſe when they meane moſt of all to excu themſelues of idolatry. We do not call them (ſay they) our Gods. N more did the Iewes nor the Gentiles call them theirs in time paſt yet the Prophetes ech where ceſſe not to caſt in their teeth their fo nication with ſtockes and ſtones, for doing no more but ſuch thin

as are daily done by them that would be compted Christiãs, that is to say, that they carnally worshipped God in stocks and stones.

11 Although I am not ignoraunt, nor thinke good to passe it ouer as if I knewe it not, how they seeke to escape with a more suttle distinction, wherof I shall againe make mention more at large heraster. For they pretend that the worship which they giue to images is Idolodulia which is seruice of images, and not Idololatria which is worship of images. For so they tearme it when they teach that they may lawfully without any wrong done to God giue vnto images and pictures that worshippe which they call Doulia or seruice. And so they thinke themselues without blame if they be but the seruaunts & not also the worshippers of idols: as though it were not a litle lighter matter to worship than to serue. And yet while they seeke a hole to hide them in the Greeke word, they childishly disagree with themselues, For seeing Latreuein in greeke signifieth nothing but to worship, their saying commeth but to this effect, as if they would say that they worship in dede their images, but without any worshipping. And ther is no cause why they should say that I seeke to catch them in words: but they themselues while they seke to cast a mist before the eyes of the simple, do bewray their owne ignoraũce. And yet though they be neuer so eloquent, they shall not atteine by their eloquence to proue vnto vs that one selfe same thing is two sundry things. Let them (say I) shew me a differẽce in ỹ thing it selfe wherby they may be thought to differ from the old idolaters. For as an adulterer or a murderer cannot escape giltinesse of his fault, by giuing his sinne a newe deuised name: so it is a very absurdity to thinke that these men be quit by new deuise of a name, if in the matter it selfe they nothing differ frõ those idolaters whom they themselues are compelled to cõdemne. But so far are they frõ prouing that their case differeth frõ the case of those idolaters, that rather the fountaine of all this whole mischiefe is an vnorderly counterfaiting, wherin they haue striued with them while both with their owne wit they deuise, & with their owne handes they frame them signifying formes to expresse them a fashion of God.

12 And yet am I not so superstitious that I thinke no images may be suffred at all. But forasmuch as caruing and painting are the giftes of God, I require that they both be purely and lawfully vsed. Least these things which God hath giuẽ vs for his glory & for our own benefit, be not only defiled by disordered abuse, but also turned to our own destructiõ. We thinke it vnlawful to haue God fashioned out in visible forme, because himself hath forbiddẽ it, & because it cãnot be done without some defacemẽt of his glory. And least they thinke that

it is onely we that are in this opinion, they that haue bin traueled in their workes shall finde that all sound wryters did alway reproue the same thing. If thē it be not lawfull to make any bodily image of God much lesse shall it be lawfull to worship it for God, or God in it. It remayneth therefore lawfull that onely those thinges be painted and grauen whereof our eyes are capable: but that the maiesty of God which is farre aboue the sense of our eyes, be not abused with vncomly deuised shapes. Of this sorte are partely histories and things done, partely images and fashions of bodies, without expressing of any thinges done by them. The first of these haue some vse in teaching or admonishing a man: but what profit the second can bring saue only delectatiō, I see not. And yet it is euident, that euen such were almost all the images that heretofore haue stand vp in churches. Whereby we may iudge that they were there set vp not by discrete iudgement or choise, but by foolish and vnaduised desire. I speake not how much amisse & vncomely they were for the most parte fashioned, nor how licentiously Painters and Caruers haue in this point shewed their wantonnesse, which thing I haue already touched. Onely I speake to this end, that though there were no fault in them, yet do they nothing auaile to teach.

13 But leauing also that difference, let vs by the way consider whether it be expedient in Christian temples to haue any images at all that do expresse either things done or the bodyes of men. First if the authority of the auncient church do any thing moue vs, let vs remember that for about v.C. yeares together, while religion yet better flourished, and sincere doctrine was in force, the Christian churches were vniuersally without images. So they were thē first brought in for the garnishment of churches, when the sincerity of ministration was now a little altered. I will not now dispute what reason they had with them that were the first authors therof. But if a mā compare age with age he shall see that they were much swarued from that vprightnesse of them that were without images. What? do we thinke that those holy fathers would haue suffered the church to be so long without a thing which they iudged profitable & good for them? But rather because cause they saw either little or no profit in it, & much daunger to lurk vnderneth it, they did rather of purpose and aduisedly reiect it, than by ignoraunce or negligence omitte it. Which thing Augustine doth also in expresse words testifie. When they be set in such places (saith he) honorably on hye, to be seene of them that pray & do Sacrifice although they want both sense and life, yet with the very likenesse that they haue of liuely members and senses, they so moue the wea-

Epi. 49.

mind

mindes, that they seeme to liue & breath. &c. And in an other place. For that shape of members doth worke and in manner enforce thus much, that the minde liuing within a body doth thinke that body to haue sense, which he seeth like vnto his owne. And a little after, Images do more auaile to bow downe an vnhappy soule, by this that they haue mouth, eyes, eares, and feete, than to amend it by this that they neither speake nor see nor heare nor go. This truely seemeth to be the cause why Iohn willed vs to beware not onely of worshipping of images, but also of images themselues. And we haue found it to much in experience, that through the horrible madnesse which hath heretofore possessed the world, to the destruction in manner of all godlinesse, so soone as images be set vp in churches, there is as it were a signe set vp of idolatry, because the folly of men cannot refrayne it selfe, but it must foorthwith runne on to superstitious worshippinges. But if there were not so much daunger hanging thereby: yet when I consider for what vse temples are ordayned, me thinkes it is very ill beseeming the holinesse thereof to receiue any other images than these liuely and naturall images, which the Lord by his word hath consecrate, I meane Baptisme and the Lordes supper, and other ceremonies wherewith our eyes ought both more earnestly to be occupied and more liuely to be moued, than that they should nede any other images framed by the witte of men. Loe this is the incomparable commodity of images, which can by no value be recompensed, if we beleue the Papistes. in psal. 113. 1. Ioh. 5 21.

14 I thinke I had spokē enough of this thing already, but that the Nicene Synode doth as it were lay hand on me to enforce me to speake more. I meane not that most famous Synode which Constantine the Great assembled, but that which was holden eight hundred yeares ago, by the commaundement and authority of Irene the Empresse. For that Synod decreed, that images should not only be had in churches, but also worshipped. For whatsoeuer I should say, the authority of the Synode would make a great preiudice on the other side. Although to say truth, that doth not so much moue me, as make it appeare to the readers howe farre their rage extended, that were more desirous of images than became Christians. But first lette vs dispatche this. They that at this day maintaine the vse of images, allege the decree of that Nicene Synode for their defense. But there is extāt a booke of confutation bearing the name of Charles the Great, which by the phrase we may gather to haue bin wrytten at the same time. Therein are recited the sentences of the Bishoppes that were present at that councell, and the argumentes wherewith they contended.

Iohn the Legate of the east partes sayed : God created manne after his owne image : and thereupon gathered that we ought to haue mages. The same man thought that images were commended vnto vs in this sentence:shew me thy face becauſe it is beautifull. An other to proue that images ought to be sette vppon altares, cited this testimony : no man lighteth a candell and putteth it vnder a buſhel. An other, to shew that the beholding of them is profitable for vs brought foorth a verse out of the Psalme : the light of thy countenaunce is sealed vpon vs. An other tooke this similitude : As the Patriarches vsed the Sacrifices of the Gentiles, so muſt Christian men haue the images of Saintes in steade of the images of the Gentiles. To the same purpose haue they wrythed this saying: Lord, I haue loued the beauty of thy houſe. But specially witty is the exposition of this place, As we haue heard so haue we seen, that God is not known by onely hearing of his word, but also by looking vppon images. Like is the sharpe deuise of Bishoppe Theodore. Maruelous (sayeth he) is God in his Saintes. And in an other place : In the Saintes that are in the earth : therefore this ought to be referred to images. Finally so filthy are their vnsauory follies that it greueth me to rehearse them.

15 When they talke of the worshipping: then are brought foorth the worshipping of Pharao, and of the rod of Ioseph, & of the pillar that Iacob set vp. Albeit in this last example, they do not only deprave the meaning of the Scripture, but also bring in that which is nowhere to be read. Then these places seeme to them maruelous strong and meete proues. Worship his footestole. Againe worship on his holy hill. Againe all the richemen of the people shall worship thy countenaunce. If a man would in scorne putte the personage of a riding foole vppon the patrones of Images, could he gather together greater and grosser follies? But to putte all out of doute, Theodosius Bishoppe of Mira, doth so earnestly confirme by the dreame of his Archedeacō, that images ought to be worshipped, as if he had an oracle from heauen to shewe for it. Now lette the fauourers of images go and presse vs with the decree of that Synode. As though those reuerend fathers do not altogether discredit themselues, either so childishly handeling, or so vngodly and fowly tearing the Scriptures.

16 Now come I to those monstrous impieties, which it is marueile that euer they durst vomit, and twise maruellous that they were not cried out agaynst with hie detestation of all men. And it is good that this outragiously wicked madneſſe be bewrayed, that at least

false colour of antiquity may be taken away, which the Papistes pretend for the worshipping of images. Theodosius the Bishop of Amorum pronounceth curse against all them that will not haue images worshipped. An other imputeth all the calamities of Grecia and the east part to this, that images were not worshipped. What punishment then were the Prophetes, the Apostles and the Martirs worthy to suffer in whose time there were no images? They adde further. If the Emperoures image be met with perfume and censing: much more is this honor due to the images of Saintes. Constantius Bishop of Constance in Ciprus, professeth that he reuerently embraceth images, and affirmeth that he will giue to them the same honorable maner of worshippe that is due to the Trinity that giueth life. And whosoeuer refuseth so to do, he curseth him and sendeth him away with the Manichees and Marcionites. And, that ye should not thinke that this was the priuate sentence of one man, they did all assent vnto it. Yea Iohn the Legate of the east partes being further caried with heate, sayed it were better to bring all brothelhouses into the city than to deny the worshipping of images. At length by consent of them all it was decreed, that worse than all Heretickes are the Samaritans, and worse thā the Samaritans are the enemies of images. And because the play should not be without his solemne farewell, this clause was added, let thē be glad & reioyse that hauing the image of Christ do offer Sacrifice vnto it. Where is now the distinction of Latria and Dulia, wherewith they are wont to seeke to blinde the eyes both of God & men? For the councell without any exception doth giue euen as much vnto images as vnto the liuing God himselfe.

The xij. Chapter.

That God is seuerally discerned from idols, that he may be only and vvholely vvorshipped.

WE sayed in the beginning that the knowledge of God standeth not in bare specularion, but draweth with it the worshipping of him, and by the way we touched howe he is rightly worshipped, which point shalbe in other places more largely to be sette foorth. Now I do but shortly repeate, that so oft as the Scripture affirmeth that there is but one God, it striueth not for the bare name of God, but withall commaundeth this, that whatsoeuer belongeth to the Godhead be not giuen to any other. Whereby also appeareth what pure religion doth differ from superstition. Eusebeia, in Greeke signifieth as much as true worship, because alway euen the blinde themselues groping in darke-

2. de natu. deorum.

neſſe haue found that this rule ought to be holden, that God be not vnorderly worſhipped. The name of religion although Cicero truly and well deriueth from relegere, to recorde, or gather vp together: yet is the reaſon that he aſſigneth enforced and farre fette, that godly worſhippers did often recorde and diligently wey what was the true: I rather thinke that that name is ſette as a contrary to wandring liberty, becauſe the greater parte of the world vnaduiſedly taketh holde of that which they firſt mete withall, and flieth about hither and thither: but true godlineſſe, to the end it may ſtand in ſtedfaſt ſtay, Religit, that is to ſay doth gather vp it ſelf together within her bonds. Like as I thinke ſuperſticion to haue her name hereof, that not being contented with the maner and order preſcribed, ſhe heapeth vp together a ſuperfluous nomber of vaine thinges. But to leaue the worde: it hath alway bin agreed by conſent of all ages, that religion is wrapped in falſe errours corrupted and peruerted. Whereupon we gather that it is a very fond colour which the ſuperſtitious do pretend, when in vndiſcrete zeale we giue our ſelues leaue to do all thinges. And though this confeſſion ſound in the mouthes of all men: yet here their ſhamefull ignoraunce bewrayeth it ſelfe, that neither they cleaue vnto the one God, nor haue any regarde of order in the worſhipping of him, as we haue already ſhewed. But God, to claime his owne right vnto himſelfe, crieth out that he is ielous, and that he will be a ſtrict reuenger if he be mingled with any fayned God. And then he ſetteth forth the lawful maner of worſhipping, to hold mākinde in obedience. He conteineth both theſe pointes in his law, when firſt he binds the faithfull vnto himſelfe that he only may be their lawmaker: then he preſcribeth a rule whereby to be worſhipped after his owne minde. Of the law, becauſe the vſes and endes thereof are many, I will entreate in place fitte for it. Now I only touch this point, that the ſame by mē are brideled that they run not out of the way to wrong worſhippinges. Now as I firſt ſayd, we muſt hold in minde, that if all that euer properly belongeth to godhead do not reſt in God alone, he is ſpoyled of his honor, and his worſhippe broken. And there muſt we ſomewhat hedefully marke with what ſuttelties ſuperſtitiō deceiueth. For it doth not ſo reuolte vnto ſtraunge gods that it ſeemeth to forſake the hieſt God, or to bring him downe into the number of other gods: but while ſhe graūteth vnto him the hieſt place, ſhe ſetteth him about him a number of leſſer gods, among whom ſhe diuideth offices? And ſo (albeit clokedly and craftily) the glory of the godhead is cut in partes, that it remaineth not whole with him. So in the firſt time, as well they of the Iewes as of the Gentiles did ſet beneth

father & iudge of gods a great rout of gods which ſhould euery one according to his degree in cõmon haue with ỹ hieſt God the gouernment of the heauen and earth. So the Saintes that in a few ages paſt departed this life, are aduaunced to the fellowſhip of God, to be worſhipped, called vpon, & honored in ſteade of him. And yet with ſuch abhomination we thinke that the maieſty of God is not ſo much as diuided, when in deede it is a great parte ſuppreſſed and extinguiſhed, ſauing that we retaine ſtill a poore opinion of his ſupreme power: & in the meane time deceiued with entangled ſutteltíes we are ſunderly caried to diuers gods.

2 For this purpoſe alſo was inuented the diſtinction of Latria and Dulia, as they terme them, that is worſhippe and ſeruice, whereby they might freely ſeeme to giue away the honors of God to angels and dead men. For it is euident, that the worſhippe which the Papiſtes giue vnto ſaintes differeth nothing in deede from the worſhippe of God. For all alike without diuerſity they worſhip both God and them: ſauing that when they be charged with it, they winde away with this exception, that they kepe ſtill for God the honor that is due vnto him inuiolate, becauſe they leaue vnto him the worſhippe that they call Latria. But ſith the queſtion ſtandeth vpon the matter, and not the word, who would permitte them ſo careleſſely to mocke in a matter of all matters moſt weighty? But to lette that alſo paſſe, yet winne they nothing by this diſtinction, but to proue, that they giue worſhippe to one God and ſeruice to an other. For Latria in greeke ſignifieth as much as in Latin Cultus, and in Engliſh worſhippe. Dulia, properly ſignifieth ſeruice. And yet ſometime in ſcripture this difference is confounded together without diuerſity. But graunt it be a perpetuall difference, then muſt we ſearch what both the words may meane. Dulia is ſeruice, Latria is worſhippe. Now no man douteth that to ſerue, is more then to worſhip. For many times a man could hardly beare to ſerue him whom he would not ſticke to worſhippe. So is it an vnegall dealing to giue to the ſaintes that which is the greater, and to leaue to God that which is the leſſer. But many of the auncient authors haue vſed this diſtinction. What maketh that matter, if all men do perceiue it to be not onely vnfit, but all together very fond?

3 Now leauing nice ſutteltíes, let vs wey the matter it ſelfe. When Paule putteth the Galathians in remembrance what they were before that they were lightened in the knowledge of God, he ſaieth that they gaue Duliam ſeruice to thoſe that of nature were no gods. Although he name not Latriam or worſhip, is therfore their ſuperſtitiõ Gal. 4.8

excusable? He doth neuertheleſſe condemne their peruerſe ſuperſti-
tion, which he termeth by the name of Dulia ſeruice, than if he ha-
expreſſed the name of Latria, worſhip. And whē Chriſt repulſeth th-
aſſault of Sathan with his buckler, that it is wrytten, thou ſhalt wo-
Matt.4. 10. ſhip the Lord thy God, the name of Latria was not brought in que-
ſtion. Sathan required but an adoration. Likewiſe when the angell re-
Reu.19. 10. proued Iohn, becauſe he fell down on his knees before him, we ought
not to thinke that Iohn was ſo madde that he would giue vnto th-
angell the honor that was due onely to God. But becauſe it was no-
poſſible, but that all worſhip that is ioyned with religion ſauoured
ſomewhat as pertaining to God, therefore he could not adore th-
angell, but that he muſt take away ſomewhat from the glory of God.
We read in deede often, that men haue bin honored: but that was
ciuile honor, as I may ſo call it. But religiō hath an other rule, whic-
ſo ſoone as it is ioyned with worſhippe, bringeth with it a prophan-
Act.10. 25. abuſe of the honor of God. The ſame may we ſee in Cornelius. H-
had not ſo ſclenderly profited in godlineſſe, but that he had learne-
to giue the ſoueraigne worſhip to God alone. Therefore when he fe-
downe before Peter, he did it not of this meaning to worſhip him
the ſteede of God. And yet did Peter earneſtly forbid him to do th-
which he did. And why ſo? but becauſe men do neuer ſo narow-
put difference betwene ỹ worſhip of God & of his creatures: but th-
without diuerſity they giue away that vnto the creature, which belo-
geth vnto God. Wherefore if we haue one God, we muſt remem-
that nothing be it neuer ſo little muſt be taken away from his glor-
Zac.24. 9. but that he keepe ſtill that which is properly his. Therefore Zach-
ry when he preacheth of the repairing of the Church, in plaine wo-
expreſſeth: That there ſhall not only be one God, but alſo that the-
ſhalbe one name of that God, to the end that he haue nothing
common with Idols. What maner of worſhip God requireth, we ſh-
ſee in an other place when it falleth in order. For it pleaſed him in h-
law to preſcribe vnto men what is lawfull and right, and ſo to bin-
them to a certaine rule, that euery man ſhould not geue himſelfe lea-
to deuiſe what forme of worſhippe he liſt. But becauſe it is not exp-
dient to loade the readers with heaping many matters together, I w-
not touche that point yet. Onely lette it ſuffiſe for this time to ke-
in minde, that euery carying away of the duetyfull behauio-
of Godlineſſe to any other than to God alone, is not without ro-
bery of God. And firſt ſuperſtition deuiſed to giue diuine hono-
to the Sonne, or other ſtarres or idols: then followed ambitio-
pride, which garniſhing mortall men with ſpoyles taken from G-

preſum-

presumed to prophane all that euer was holy. And although this principle remained among them, to honour the soueraigne deity, yet grewe it in vse indifferently to offer sacrifices to spirites, lesser gods, or deade men of honor. So slippery is the way to slide into this fault, to make common to a number that which God seuerely challengeth to himselfe alone.

The xiij. Chapter.

That there is taught in the Scriptures one essence of God from the very creation, vvhich essence containeth in it three persons.

THat which is taught in the Scriptures concerning the incomprehensible and spirituall essence of God, ought to suffise not onely to ouerthrow the fooliſh errours of the common people, but also to confute the fine sutteltes of prophane philosophie. One of the old wryters seemed to haue sayd very well, That God is all that we do see, and all that we do not see. But by this meane he hath imagined the godheade to be powred into all the partes of the world. Although God, to the intent to kepe men in sober minde, speaketh but sparely of his owne essence, yet by those two names of addition that I haue rehearsed, he doth both take away all grosse imaginations, and also represse the presumptuous boldnesse of mans minde. For surely his immeasurable greatnesse ought to make vs afraide, that we attempt not to measure him with our sense: and his spirituall nature forbiddeth vs to imagine any thing earthly or fleshly of him. For the same cause he often assigneth his dwelling place to be in heauen. For though, as he is incomprehensible, he tilleth the earth also: yet becauſe he seeth our mindes by reason of their dullnesse to lye still in the earth, for good cause he lifteth vs vp aboue the world, to shake of our slouth and sluggishnesse. And here falleth to ground the errour of the Manichees, which in appointing two originall beginninges haue made the diuell in a manner egall with God. Surely this was as much as to breake the vnity of God and restraine his vnmeasurableneſſe. For where they haue presumed to abuse certaine testimonies: that sheweth a fowle ignoraunce, as their errour it selfe sheweth a detestable madnesse. And the Anthropomorphites are also easily confuted which haue imagined God to consist of a body, becauſe oftentimes the Scripture ascribeth vnto him a mouth, eares, eyes, handes, and feete. For what man yea though he be slenderly witted dooth not vnderstand that God doth so with vs speake as it were childishly, as nurses do with their babes? Therefore such maners of speeche do not so plainly expresse what God is, as

they do apply the vnderstanding of him to our slender capacit
Which to do, it behoued of necessity that he descended a great w
beneath his owne height.

2 But he also setteth out himselfe by an other special marke, whe
by he may be more nerely knowē. For he so declareth himselfe to
but one, that he yet giueth himselfe distinctly to be considered
three persons: which except we learne, a bare & empty name of G
without any true God flieth in our braine. And that no man shou
thinke that he is a threfold God, or that the one essence of God is
uided in three persons, we must here seeke a short and easie definit
to deliuer vs from all errour. But because many do make much a
about this word Person, as a thing inuented by man: how iustly th
do so, it is best first to see. The Apostles naming the sonne, the engr
Heb 1.3 ued forme of the Hypostasis of his father, he vndoutedly meanet
that the Father hath some being, wherin he differeth from the son
For to take it for Essence (as some expositours haue done, as if Ch
like a peece of waxe printed with a seale did represent the substan
of the Father) were not onely hard but also an absurdity. For sith
Essence of God is single or one and vndiuisible, he that in himse
contayneth it all and not by pecemeale, or by deriuation, but in wh
perfection, should very vnproperly yea fondly be called the engra
forme of him. But because the father although he be in his ow
property distinct, hath expressed himselfe wholely in his sonne, i
for good cause sayd, that he hath giuen his Hypostasis, to be seen
him. Wherwith aptly agreeth that which byandby followeth, that
is the brightnesse of his glory. Surely by the Apostles wordes we
ther, that there is a certaine proper Hypostasis in the father, that
neth in the sonne: whereby also againe is easely perceiued the Hyp
stasis of the sonne that distinguisheth him from the Father. Like or
is in the holy ghost. For we shall byandby proue him to be God,
yet he must nedes be other than the father. Yet this distinctiō is no
the essence, which it is vnlawfull to make manifold. Therefore if
Apostles testimony be credited, it followeth that there be in G
three Hypostases. This terme seeing the Latines haue expressed w
the name of Persō, it were to much pride & waywardnesse to bra
about so cleare a matter. But if we list word for word to translate,
may call it Subsistence. Many in the same sense haue called it subsi
And the name of Person hath not bin in vse among the Latines o
ly: but also the Grecians, perhaps to declare a consent, haue tau
that there are three Prosopa, that is to say Persons in God. But th
whether they be Grekes or Latins that differ one from an other in

wor

worde, do very well agree in the ſumme of the matter.

3 Now howſoeuer the heretikes barke at the name of perſone, or ſome ouermuch preciſe men do carpe that they like not the worde fained by deuiſe of men: ſith they can not get of vs to ſay, that there be three, wherof euery one is wholly God, nor yet that there be many goddes: what vnreaſonableneſſe is this, to miſſlike wordes, which expreſſe none other thing but that which is teſtified and approued by the Scriptures? It were better (ſay they) to reſtraine not only our meaninges but alſo our wordes within the boundes of Scripture, than to deuiſe ſtraunge names that may be the beginninges of diſagrement and brawling: ſo do we tier our ſelues with ſtrife about wordes: ſo the truth is loſt in contending: ſo charitie is broken by odiouſly brawling together. If they call that a ſtraunge worde, which can not be ſhewed in Scripture, as it is written in nombre of ſillables: then they binde vs to a hard law, wherby is condemned all expoſition that is not pieced together, with bare laying together of textes of Scripture. But if they meane that to be ſtraunge, which beyng curiouſly deuiſed, is ſuperſtitiouſly defended, which maketh more for contention than edification, which is either vnaptly, or to no profite vſed, which withdraweth from the ſimplicitie of the word of God, then with all my hart I embrace their ſobre minde. For I iudge that we ought with no leſſe deuout reuerence to talke of God than to thinke of him, for as much as what ſoeuer we do of our ſelues thinke of him, is fooliſh, and what ſoeuer we ſpeake is vnſauory. But there is a certaine meaſure to be kept. We ought to learne out of the Scriptures a rule both to thinke and ſpeake, wherby to examine all the thoughtes of our minde & wordes of our mouth. But what withſtandeth vs, but that ſuch as in Scripture are to our capacitie doutfull and entangled, we may in plainer wordes expreſſe them, being yet ſuch wordes as do reuerently and faithfully ſerue the truth of the Scripture, and be vſed ſparely, modeſtly, and not without occaſion. Of which ſort there are examples enow. And where as it ſhal by proofe appere that the Church of great neceſſitie was enforced to vſe the names of Trinitie, and Perſones, if any ſhall then finde fault with the newneſſe of woordes, ſhall he not be iuſtly thought to be grecued at the light of the truth, as he that blameth only this that the truth is made ſo plaine and cleare to diſcerne?

4 Such newneſſe of wordes, if it be ſo to be called, commeth then chiefly in vſe, when the truth is to be defended againſt wranglers that do mocke it out with cauillations. Which thing we haue at this day to much in experience, who haue great buſineſſe in vanquiſſhing the enemies of true and ſounde doctrine. With ſuch folding and crooked

winding these slippery snakes do slide away, vnlesse they be strong griped and holden hard when they be taken. So the old fathers be troubled with contending against false doctrines, were compelled shew their meaninges in exquisite plainnesse, least they should lea any crooked byways to the wicked, to whom the doutefull constru tions of wordes were hidingholes of errours. Arrius confessed Chri to be God, and the sonne of God, because he coulde not againsay th euident wordes of God, and as if he had bin so sufficiently discharge did faine a certaine consent with the rest. But in the meane while h ceassed not to scatter abroade that Christ was create, and had a begi ning as other creatures. But to the ende they might draw forth h winding sutteltie out of his denne, the auncient fathers went furthe pronouncing Christ to be the eternall sonne of the father and co substanciall with the father. Hereat wickednesse began to boile, whe the Arrians began to hate and detest the name *Omoousion*, consubsta ciall. But if in the beginning they had sincerely and with plaine mea ning confessed Christ to be God, they would not now haue denie him to be consubstantial with the father. Who dare now blame the good men as brawlers and contentious, bycause for one litle word sake, they were so whote in disputatiō, and troubled the quiete of th Church? But that little worde shewed the differēce betwene the tr beleuing Christians, and the Arrians that were robbers of God. Afte ward rose vp Sabellius which accompted in a maner for nothing t names of the Father, the Sonne, and the Holy ghost, saying in disp tation that they were not made to shew any maner of distinction, b onely were seuerall additions of God, of which sorte there are man If he came to disputatiō, he confessed, that he beleued the father God the sonne God, the Holy ghost God. But afterward he would rede slippe away with saying that he hadde in no otherwise spoken than if he had named God, a strong God, iust God, and wise God: and so h song another song, that the Father is the Sonne, and the Holy ghost the father, without any order, without any distinctiō. The good do tours which then had care of godlinesse, to subdew his wickednes cried out on the other side that there ought to be acknowleged in o God three propreties. And to the end to sense themselues against th crooked writhē suttleties with plaine and simple truth, they affirme that there did truely subsist in one God, or (which came all to one e fect) that there did subsist in the vnitie of God a Trinitie of persons

5 If then the names haue not bin without cause intēted, we ough to take hede, that in reiecting thē we be not iustly blamed of prou presumptuousnesse. I would to God they were buried in dede, so th

this faith were agreed of all men, that the Father and the Sonne, and the Holy ghoſt be one God: and yet that the Father is not the Sonne, nor the Holy ghoſt the Sonne, but diſtinct by certaine propretie. Yet am I not ſo preciſe, that I can finde in my harte to ſtriue for bare wordes. For I note, that the olde fathers, which otherwiſe ſpeake very religiouſely of ſuch matters, did not euery where agree one with an other, nor euery one with himſelfe. For what formes of ſpeech vſed by the councels doth Hilarie excuſe? To how greate libertie doth Auguſtine ſometime breake forth? How vnlike are the Grekes to the Latins? But of this variance one example ſhall ſuffiſe for this time. Whē the Latins mēt to expreſſe the worde Omoouſion, they called it Conſubſtanciall, declaring the ſubſtance of the Father and the Sonne to be one, ſo vſing the word ſubſtance for eſſence. Whervpō Hierome to Damaſus ſaith, it is ſacrilege to ſay, that there are three ſubſtances in God: and yet aboue a hundred times you ſhall finde in Hilarie, that there are three ſubſtances in God. In the worde Hypoſtaſis, how is Hierome accombred? For he ſuſpecteth that there lurketh poiſon in naming three Hypoſtaſes in God. And if a man do vſe this word in a godly ſenſe, yet he plainly ſaith that is an impropre ſpeech, if he ſpake vntainedly, and did not rather wittingly and willingly ſeeke to charge the biſhoppes of the Eaſtlandes, whom he ſought to charge with an vniuſt ſclaunder. Sure this one thing he ſpeaketh not very truely, that in all prophane ſchooles, ouſia, eſſence is nothing els but hypoſtaſis, which is proued falſe by the common and accuſtomed vſe. Auguſtine is more modeſt and gentill, which although he ſay, that the worde hypoſtaſis in that ſenſe is ſtrange to latine eares, yet ſo farre is it of that he taketh from the Grekes their vſuall maner of ſpeaking, that he alſo gently beareth with the Latins that had followed the Greke phraſe. And that which Socrates writeth in the ſixte booke of the Tripartite hiſtorie, tendeth to this end, as though he ment that he hadde by vnſkilful men bin wrongfully applied vnto this matter. Yea and the ſame Hilarie himſelfe layeth it for a great fault to the heretikes charge, that by their waywardneſſe he is compelled, to put thoſe thinges in perill of the ſpeech of men, which ought to haue bin kept in the religiouſneſſe of mindes, plainly confeſſing that this is to do thinges vnlaufull, to ſpeake that ought not to be ſpoken, to attempt thinges not licenced. A little after, he excuſeth himſelfe with many wordes, for that he was ſo bolde to vtter new names For after he had vſed the naturall names Father, Sonne, and Holy ghoſt, he addeth that what ſoeuer is ſought further, is beyond the compaſſe of ſpeach, beyond the reach of ſenſe, and beyonde the capacitie of vnderſtanding. And in an other

De trinit. li. 5. cap. 8. and 9.

De trin. lib. 2.

place he ſaith, that happy are the biſhops of Gallia, which neither h
nor receiued nor knew any other confeſſion, but that olde and ſim
one, which frō the time of the Apoſtles was receiued in all Church
And much like is the excuſe of Auguſtine, that this worde was wr
out of neceſſitie by reaſon of the imperfectiō of mens language in
great a matter: not to expreſſe that which is, but that it ſhould no
vnſpoken how the Father, the Sonne, and the Holy ghoſt are thr
This modeſtie of the holy menne ought to warne vs, that we do
forthwith ſo ſeuerely like Cenſors, note them with infamie that re
to ſubſcribe and ſweare to ſuch wordes as we propounde them: ſo t
they do it not of pride, of frowardneſſe, or of malicious crafte. But
them againe conſider, by how great neceſſitie we are driuen to ſpe
ſo, that by little and little, they may be enured with that profita
maner of ſpeach. Let them alſo learne to beware, leaſt ſith we m
mete on the one ſide with the Arrians, on the other ſide with Sab
lians, while they be offended that we cut of occaſion from them bo
to cauill, they bring themſelues in ſuſpicion, that they be the diſcip
either of Arrius or of Sabellius. Arrius ſaith that Chriſt is God, but
muttereth that he was create, and had a beginning. He ſaith Chri
one with the Father, but ſecretely he whiſpereth in the eares of
diſciples, that he was made one as the other faithfull be, although
ſingular prerogatiue. Say ones that Chriſt is Conſubſtanciall with
father, then plucke you of his viſour from the diſſembler, and yet y
adde nothing to the Scripture, Sabellius ſaith, that the ſeuerall nam
Father, Sonne, and Holy ghoſt ſignifie nothing in God ſeuerally
ſtinct: ſay that they are three: and he will cry out that you name thr
gods. Say that there is in one eſſence a Trinitie of perſons, then ſt
you in one word both ſay, what the Scripture ſpeaketh, and ſtop th
vaine babbling. Now if any be holden with ſo curious ſuperſtitio
that they can not abide theſe names: yet is there no man, though
would neuer ſo faine, that can deny but that when we heare of o
we muſt vnderſtand an vnitie of ſubſtance: when we heare of three
one eſſence, that it is ment of the perſons in the trinitie. Which thi
being without fraude confeſſed, we ſtay no longer vpon wordes. B
I haue long ago found, and that often, that who ſoeuer do obſtina
ly quarell about wordes, do keepe within them a ſecrete poiſon:
that it is better willingly to prouoke them, than for their pleaſure
ſpeake darkly.

6 But leauing diſputation of wordes I will now begin to ſpeake
the matter it ſelfe. I call therfore a Perſone, a ſubſiſtence in the eſſen
of God, which hauing relatiō to the other is diſtinguiſhed from the

with vncómunicable propretie. By the name of Subsistéce we meane an other thing than the essence. For if the worde had simply bin God, and in the meane time had nothing seuerally propre to it selfe, Iohn hadde said amisse, that is was with God. Where he forthwith addeth, that God himselfe was the same worde, he calleth vs backe againe to ỹ one single essence. But becausе it coulde not be with God, but that it must rest in the father: hereof ariseth that subsistéce, which though it be ioyned to the essence with an vnseparable knot, yet hath it a speciall marke, wherby it doth differ from it. So of the three subsistéces, I say that eche hauing relation to other is in propretie distinguished. Relation is here expressely mencioned. For when there is simple and indefinite mencion made of God, this name belongeth no lesse to the Sonne and the Holy ghost, than to the Father. But when the Father, is compared with the Sonne, the seueral propretie of either doth discerne him from the other. Thirdely, what soeuer is propre vnto euery of them is vncómunicable. For that which is geuen to the Father for a marke of difference, can not agree with, nor be geuen to the Sonne. And I mislike not the definition of Tertullian, so that it be rightly taken, That there is in God a certaine dispolition or distribution, which yet chaungeth nothing of the vnitie of the essence. Iohn. 1. 1. Lib. cõtra Praxeam.

7. But before that I go any further, it is good that I proue the Godhead of the Sonne and of the Holy ghost. Then after we shal see, how they differ one from an other. Surely whẽ the Worde of God is spoken of in the Scripture: it were a very greate absurditie to imagine it only a fading and vanishing voice, which sente into the ayre, cometh out of God himselfe, of which sort were the oracles geuen to the fathers, and all the prophecies: when rather the worde is mente to be the perpetuall wisdom abiding with the Father, from whens all the oracles and prophecies proceded. For as Peter testifieth, no lesse didde the olde prophetes speake with the spirite of Christ, than did the Apostles and all they that after them did distribute the heauenly doctrine. But becausе Christ was not yet openly shewed, we must vnderstand that the Worde was before all worldes begotten of the Father. And if the Spirite was of the Worde, whose instrumentes were the prophetes, we do vndoutedly gather that he was true god. And this doth Moses teach plainly enough in the creation of the worlde, when he setteth the worde as the meane. For why doth he expressely tell, that God in creating of all his workes said. Be this done: or that done: but that the vnserchable glory of god may shiningly appere in his images? The suttlenosed & babbling men do easily mocke out this, with saying that the name Worde, is there taken for his bidding or commaunde- 1. Pet. 1. 11.

Heb.1. 2. mente. But better expositors are the Apostles, which teach that the worldes were made by the same, and that he susteineth them all with his mighty Worde. For here we see that the Worde is taken for the bidding or commaundement of the Sonne, which is himselfe the eternall and essentiall Worde to the Father. And to the wise and sobre it is not darke that Salomō saith, where he bringeth in Wisdom begotten of God before all worldes, and bearing rule in the creation of thinges and in all the workes of God. For to say that it was a certaine commaundement of God, seruing but for a time, were very foolish and vaine: where as in deede it was Goddes pleasure at that time to shew forth his stedfast and eternall purpose, yea and some thing more secrete. To which entente also maketh that saying of Christ: My Father and I do worke euen to this daie. For in saying, That from the beginning of the worlde he was continually working with his Father, he doth more openly declare that which Moses hadde more shortely touched. We gather then that the meaning of Goddes speaking was this, that the Worde hadde his office in the doing of thinges, and so they both had a common woorking togither. But more plainly of all doth Iohn speake, whē he sheweth that the same Worde which from the beginning was God with God, was together with God the Father the cause of all thinges. For he both geueth to the Worde a perfect and abiding essence, and also assigneth vnto it some thing peculiar to it selfe, and plainly sheweth how God in speaking was the creator of the worlde. Therefore as all reuelacions proceding from God do well beare the name of the worde of God, so ought we yet to set in the hyest place that substanciall Worde, the wellspring of all Oracles, which being subiect to no alteracion, abideth alwaies one and the selfe same with God, and is God himselfe.

Ecclef. 24.14.

Iohn. 5. 17.

Iohn.1. 3.

8 Here many dogges do barke against vs, which when they dare not openly take from him his Godhead, do secretly steale from him his Eternitie. For they say, that the Worde then began first to be when God in the creation of the world opened his holy mouth. But verie vndiscretly do they to imagine a certaine innouacion of the substaunce of God. For as those names of God that haue relacion to his outward worke, began to be geuen vnto him after the being of his worke, as for example, this that he is called the creator of heauen and earth: so doth Godlinesse know or admitt no name that should signifie any new thing in himselfe to haue chaunced vnto God. For if any should come to him from els where than in himselfe, then the saying of Iames should faile, that euery good geuing and euery perfect gift is from aboue, and commeth downe from the Father of

lightes

lightes, with whom is no variableneſſe neither ſhadowing by turning. Therfore nothing is leſſe to be ſuffred, than to faine a beginning of that Worde, which both alway was God, and afterwarde was creator of the worlde. But full ſuttelly forſooth they reaſon, that Moſes in ſaying that God then firſt ſpake, doth ſecretly ſhew that there was no Worde in him before. Which is a moſt tryfling argument. For it followeth not, becauſe a thing at ſome one certaine time beginneth to be ſhewed openly, that therefore it had neuer any beyng before. But I cõclude farre otherwiſe and ſay: ſeyng that in the ſame momente that God ſaied, let light be made, the power of the worde appeared and ſhewed it ſelfe: the ſame Worde was long before. but if a man aſke how long before, he ſhall finde no beginning. For he appointed no certaine ſpace of time when him ſelfe ſaied: Father glorifie me with the glory which I had with thee before the worlde was. And this thing Iohn alſo left not vntouched, becauſe he firſt ſheweth that in the beginning the worde was with God, before that he commeth to the creation of the worlde. We ſay therfore againe, that the Worde which was conceiued of God before any beginning of time, was continually remaining with him. Wherby both his eternitie, true eſſence, and Godhead is proued.

Gen. 1. 3.

Ioh. 17. 5.

9 Although I do not yet touch the perſon of the Mediator, but do deferre it to that place where we ſhall ſpecially entreate of the Redempcion: yet becauſe it ought to be certainly holden without controuerſie among all men, that Chriſt is the ſame Worde clad with fleſh, in this place will be very fitte to recite all thoſe teſtimonies that proue Chriſt to be God. Whē it is ſayed in the xlv. Pſalme, thy throne O God is for euer and euer: the Iewes do cauill and ſay, that the name Elohim is alſo applied to the Angels and ſoueraigne powers. But in all the Scripture there is not a like place, that raiſeth an eternall throne to any creature. For he is here not ſimply called God, but alſo the eternall Lord. Againe, this title is giuen to none but with an addicion, as it is ſaied: that Moſes ſhalbe for a God to Pharao. Some rede it in the Genitiue caſe which is very fooliſh. I graunt in deede that oftentimes a thing is called Diuine or of God, that is notable by any ſingular excellence: but here by the tenour of the texte it appeareth, that ſuch a meaning were harde and forced, and will not agree. But if their ſtubborneſſe will not ſo yelde: In Eſaie is very plainly brought in for all one both Chriſt and God, and he that is adorned with the ſoueraigne power, which is properly belonging to God alone. This (ſaieth he) is the name wherby they ſhall call him, the ſtrong God, the Father of the world to come, &c. Here the Iewes

Pſa. 45. 6.

Exo. 7. 1

Eſa. 9. 6.

barcke againe, and turne the texte thus: this is the name whereby
ſtronge God the father of the worlde to come ſhall call him: ſo
they leaue this onely to the Sonne to be called the Prince of
But to what purpoſe ſhould ſo many names of addicion in this
be heaped vpon God the Father, ſeyng it is the purpoſe of the
phete to adorne Chriſt with ſuch ſpeciall notes as may builde
Faith vpon him? Wherefore it is out of dout that he is here in
ſorte called the ſtrong God, as he is a little before called Immanu
But nothing can be founde plainer than that place of Hieremie
Iere. 23. 6. he ſayeth, that this ſhall be the name whereby the ſede of
ſhall be called Iehouah our righteouſneſſe. For where the Iewes
ſelues do teach, that all other names of God are but adiectiue
Eſa. 42. 8. of addicion, and that this onely name Iehouah which they
ſpeakable is a ſubſtantiue name to expreſſe his eſſence: we gather
the Sonne is the onely and eternall God, which ſaith in an other
that he will not geue his glory to an other. But here alſo they
ſcape away becauſe that Moſes gaue that name to the Altare
bilded, and Ezechiel gaue it to the new citie Hieruſalem. But
doth not ſee that the Altare was builded for a monumente that
was the auauncement of Moſes, and that Hieruſalem is not ado
with the name of God, but onely to teſtifie the preſence of
Eze. 48. 35. For thus ſayeth the Prophete. The name of the citie from
ſhalbe Iehouah there. And Moſes ſaith thus. He builded an altare
Exo. 17. 15. called the name of it, Iehouah my exaltacion. But more buſi
Ier. 33. 16. ariſeth by an other place of Hieremie, where the ſame tittle
plied to Hieruſalem in theſe wordes: this is the name whereby
ſhall call her Iehouah our righteouſneſſe. But this teſtimony
farre from making againſt the trueth which we defende, that
ther confirmeth it. For wheras he had before teſtified that Chri
the true Iehouah from whom floweth righteouſneſſe, now he
nounceth that the Church ſhall ſo verely fele the ſame, that ſhe
glorioufly vſe the very name it ſelfe. And ſo in the firſt place is ſet
fountaine and cauſe of righteouſneſſe, in the other the effect.

10 Now if this do not ſatisfie the Iewes, that Iehouah is ſo
preſented in the perſonne of an Angell, I ſee not with what cau
tions they can mocke it out. It is ſaied that the Angell appeared
Iud. 6, 7 the holy fathers: and the ſame Angel chalengeth to himſelfe the
of the eternall God. If any take exception and ſay, that this is ſpo
in reſpect of the Perſon that he repreſenteth: this knotte is not
Iud. 13. 16. loſed. For being a ſeruaunte he would not ſuffer Sacrifice to be
fered to him and take from God his due honour. But the Angell

fusing to eate bread, commandeth Sacrifice to be offered to Iehouah. And then he proueth that himselfe in deede was the same Iehouah, and therefore Manoah and his wife by this token did gather, that they had seen not an only Angel but God. And thence came it that he sayed: we shall die because we haue seen God. And when his wife aunswereth, if Iehouah would haue slayen vs, he would not haue receaued Sacrifice at our handes: in this she doth confesse that he was God which before was called the Angell. Beside this, the aunswere of the Angell himselfe taketh away all doubt of it, saying: why doest thou aske me of my name, which is maruellous? So much the more detestable was the wickednesse of Seruetto, when he affirmed that God neuer appeared to Abraham and the other fathers, but that an Angell was worshipped in place of him. But truely and wisely haue the true teaching doctors of the Church expounded, that the same principall Angell was the worde of God, which then as aforehande began to execute the office of Mediatour. For though he was not yet clothed with flesh, yet he came downe as a meane betwene God and men, to come more familiarly to the faithfull. Therefore his nie communicating himselfe made him to be called an Angell: yet still in the meane time he reteined that which was his own, to be the God of vnspeakable glory. The same thing meaneth Oseas, which after he had recited the wrastling of Iacob with the Angell, sayeth: Iehouah the God of hostes, Iehouah, worthy of memory is his name. Here againe Seruetto carpeth, that God did beare the person of an Angell. As though the Prophete did not cõfirme that which Moses had saied: why doest thou aske me of my name? And the confession of the holy Patriarche doeth sufficiently declare that he was not a created Angell, but one in whom the full godhead was residente, when he said: I haue seen God face to face. And for this cause Paule sayeth, that Christ was guide of the people in the wilderneſſe. For though the time was not yet come of his abacemente: yet that eternall worde shewed a figure of that office to which he was appointed. Now if the seconde Chapter of Zacharie be weyed without contencion, the Angell that sente an other Angell was byandby pronounced to be the God of hostes, & to him is soueraigne power ascribed. I omitte innumerable testimonies on the which our Faith safely resteth, although they do not much moue the Iewes. For when it is saied in Esaie. Beholde this is our God, this is Iehouah, we shall waite vpon him, and he shall saue vs, they that haue eyes may see, that herein is meant God which ryseth vp for the saluation of his people. And these vehement demonstracions twise repeted suffer it to be drawen no otherwhere but to

Ose. 12. 5.
Ge. 32. 29.
1. Cor. 10. 4.
Zach. 2. 3.
Esa. 25. 9.

Mal. 3. 1 Christ. And yet plainer and fuller is the place of Malachie where promiseth that he shall come the Lord that was then desired, to owne temple. But to none but to the onely soueraigne God was temple dedicate, which temple yet the Prophet dothe claime Christ. Wherevpon followeth that Christ is the same God that euer honored among the Iewes.

11 As for the newe Testament, it swarmeth with innumerable stimonies, therfore we must trauaile rather shortly to choose out few than largely to heape vp all. For though the Apostles speake of since he was now become the Mediatour in flesh: yet all that I bring forth shall aptly serue to proue his godhead. First this is wor to be singularly marked, that those thinges which were before spo touching the eternall God, the Apostles do shew that they are ei already performed, or hereafter to be performed in Christ. For wh

Esa. 8. 14. Esaie prophecieth that the Lord of hostes shalbe to the Iewes Israelites a stombling stone and a rocke to fall vpon: Paule affirm

Rom. 9. 24. that the same is fulfilled in Christ. Therefore he declareth him to the Lord of hostes, Likewise in an other place. We must all (saith

Rom. 14 10. ones be brought to appeare before the iudgement throne of Ch

Esa 55. 23. For it is written, to me shall all knees bow, and to me shall all tong swere. Seing God in Esay speaketh this thing of himselfe, and C in dede performeth it in himselfe, it followeth that he is the selfe s God whoes glory may not be withdrawen to an other. And that th

Ephe. 4. 8. which writing to the Ephesians he allegeth out of the Psalmes, is dent that it can be applied to none but to God alone. Ascending

Psal. 57 19. hie he hath caried captiuitie captiue, meaning that such ascending in shadowe shewed, when God in notable victory against forein tions did shewe forth his power, but he declareth that in Chri

Iohn. 1. 14. was more fully performed. So Iohn testifieth that it was the glor the Sonne that was reueled to Esay by a vision, wheras in dede

Esa. 6. 1. Prophet himselfe wryteth that the maiestie of God appeared to him. And it is euident that those thinges which the Apostle w

Heb. 1. 10. and 6. ting to the Hebrues applieth to the Sonne, are the plaine title God. as: Thou Lord in the beginning diddest laie the foundac of heauen and earth. &c. Againe worship him all ye his Angels. yet he abuseth not those titles when he draweth them to Christ. all those thinges that are spoken of in those Psalmes, he him alone hath fulfilled. For it was he that rose vp and had mercy on It was he that claimed to himselfe the kingdome of all the na

Ioh. 1. 1. and ilandes. And why should Iohn sticke to apply the maiestie of to Christ which in his preface had sayed that the worde was a

G

God? Why ſhould Paule feare to ſet Chriſt in the iudgement throne of God, hauing before with ſo open proclamaciō declared his Godhead, where he ſaied that he was God bleſſed to the ende of worldes? And to make appeare, how well he agreeth in this pointe with himſelfe, in an other place he writeth that Chriſt is God openly ſhewed in the fleſh. If he be God to be prayſed to the ende of worldes, then he is the ſame he to whom in an other place he affirmeth all glorie and honour to be due. And thus he hideth not, but plainely crieth out, that he would haue counted it no robbery if he had ſhewed himſelfe egall with God, but that he willingly abaced himſelfe. And that the wicked ſhould not carpe that he is ſome made God, Iohn goeth further and ſaith. He is the true God and the eternall life. Although it ought aboundantly to ſatisfie vs, that he is called God, ſpecially of that witneſſe which expreſly affirmeth vnto vs that there are no moe goddes but one. That ſame witneſſe is Paule, which ſaieth thus: How many ſoeuer be called goddes either in heauen or in earth, to vs there is but one God from whom are all thinges. When we heare of the ſame mouth, that God was openly ſhewed in the fleſh, that God with his owne bloud purchaſed the Church to himſelfe: why ſhould we imagine a ſeconde God which he himſelfe acknowledgeth not? And it is no doute that all the godly were of the ſame meaning. Likewiſe Thomas in proteſting him to be his Lorde and his God, doth profeſſe that he is that onely one God whom he had alway worſhipped.

2.Cor. 10. Rom 9. 5. 1.Tim.3 16. 1.Tim 1 17 Phi.2.6. Iohn 5. 20. 1.Cor. 8. 5. 1.Tim. 3. 16. Act.20. 28. Ioh.20. 28.

12 Now if we eſteeme his Godhead by the workes that in the Scripture are aſcribed vnto him, it ſhall thereby more euidentlie appeare. For when he ſaied that from the beginning he was thetherto working with his father: the Iewes which were moſt dull in vnderſtanding of all his other ſayinges, yet then perceiued that he toke vpon him the power of God. And therefore, as Iohn telleth, they ſought the more to kill him, becauſe he didde not onely breake the Sabbat, but alſo did call God his father, making himſelfe egall with God. How dull ſhall we be thē, if we do not perceiue that his godhead is herein plainly affirmed? And truely to order the worlde with prouidence and power, and to gouerne all thinges with the authoritie of his owne might, which the Apoſtle aſcribeth vnto him, belongeth to none but onely to the creator. And he not onely enterparteneth the gouernement of the worlde with his Father, but alſo all other offices which can not be made cōmon to God with his creatures. The Lord crieth out by the Prophet: I am he, I am he, that doe away thine offences for mine owne ſake. According to the meaning of this ſen-

Iohn.5. 17. Hie.1.3 Eſa. 43. 25.

tence when the Iewes thought that wronge was done to god for t
Mat.9. Christ did forgeue sinnes, Christ not onely affirmed in wordes but
6. proued by miracle that this power belonged vnto himselfe. We
therfore that he hath, not the ministracion, but the power of forge
nesse of sinnes, which the Lord saieth he will not suffer to passe a
Mat.9. from himselfe to any. What shall we say of searching and pear
4. the secrete thoughtes of hartes? is it not the propretie of god alo
But the same had Christ: wherby is gathered that he is God.

13 Now, in his miracles how plainly and clerely doth he appe
And though I graunte that as well the Prophetes as the Apostles
egall and like miracles to these that he did: yet this great differe
is there, that they by their ministracion disposed the giftes of G
he shewed forth his owne power. He vsed sometime prayer, to
ende to geue glory vnto his Father. But we see for the most part
owne power shewed vnto vs. And how coulde it otherwise be
that he was the very author of miracles that by his owne autho
Mat.10. gaue power to other to deale miracles abrode? For the Euangelist
8. clareth that he gaue power to the Apostles to rayse vp the dead,
Mar.3. heale the leprous, to cast out deuils. &c. And they so vsed them
15.and stracion therof that they sufficiétly shewed that this power came
6.7. from els where but from Christ. In the name of Iesus Christ (sai
Act.3.6 Peter) Rise and walke. It is therfore no maruell if Christ alleged
Ioh. 5. miracles to confound the vnbeleuingnesse of the Iewes: forasmuch
36.and they were such as being done by his owne power did geue a
10.37. plaine testimonie of his godhead. If els where then in God the
and.14. no saluacion, no righteousnesse, no life: and Christ conteineth all t
11. thinges in him, surely he is thereby declared to be God. And no
can obiect against me and say, that life and saluació is poured into
by God: for it is not saied that he receyued saluacion but that h
saluacion himselfe. And if none be good but onely God: how ca
be onely man, beyng I will not say good and iuste, but selfe good
Mat.19. and iustice? Yea from the first beginning of the creation as the E
17. geliste witnesseth in him was life: and he euen then beyng life
Ioh.1.4. the light of men. Wherfore being supported with such proues we
Ioh. 14. bolde to repose our faith and hope in him: when yet we know that
1. an vngodlinesse that robbeth God for any man to fasten his confi
Esa. 26. in creatures. Beleue ye in God? sayeth he. Beleue then also in
16. And so doth Paule expounde those two places of Esay, Whosoe
Esay.11. trusteth in him shall not be put to shame. Againe. Out of the roo
10. Isai shall he come that shall rise to rule peoples, in him the
Ro. 10. shall trust. And why should we seke out more testimonies of Sc
11.and
15.12.

for this matter, when we so often mete with this sentence? He that beleueth in me hath euerlasting life. Moreouer the inuocation which hangeth vpon Faith belongeth also to him, which yet is proper to the maiestie of God if he haue any thing at all proper to himselfe. For one Prophete sayeth: whosoeuer calleth vpon the name of Iehoua shalbe saued: and an other sayeth: a most stronge toure is the name of Iehouah: to it the righteous shall flee and he shalbe saued, but the name of Christ is called vpon for saluacion: it followeth therfore that he is Iehouah. As for inuocacion, we haue an example of it in Stephen, when he sayeth, Lord Iesu receiue my spirite. Againe in the whole Church, as Ananias testifieth in the same booke. Lord (sayeth he) thou knowest how great euills this man hath done to thy Saintes that call vpon thy name. And that it may be more plainly vnderstanded that the whole fulnesse of the Godhead doth corporally dwell in Christ, the Apostle doth confesse that he brought no other doctrine among the Corinthians but the knowledge of him, and that he preached no other thing but that knowledge. What, I pray you, and how great a thing is this, that the name of the Sonne onely is preached vnto vs whom he willeth to glory in the knowledge of himselfe alone? Who dare say that he is but a creature, of whom the onely knowledge is our whole glorie? Beside that, the salutacions set before the Epistles of Paule, wish the same benefites from the Sonne which they do from the Father, wherby we are taught not onely that those thinges which the Father geueth vs do come vnto vs by his intercession, but also by communitie of power, he is the author of them. Which knowledge by practise is without doute more certaine and perfect than any idle speculacion. For there the godly mynde doth beholde God most present, and in maner handle him, where it feeleth it selfe to be quickened, lightened, saued, iustified and sanctified.

Ioa. 2. 32. Pr. 18. 10. Act. 7. 59. Act. 9. 13. 1. Cor. 2. Hie. 9. 24.

14 Wherfore out of the same fountaines we must fetch our meane of prouing to confirme the Godhead of the Holy ghost. Very plaine is the testimonie of Moses in the history of the creacion, that the spirite of God was vpon the depthes, or vpon the vnfashioned heape: because he sheweth that not onely the beautie of the worlde that is now to be seen is preserued by the power of the Spirite, but ere this beautie was added, the Spirite was then busied in preseruing that confused lumpe of thinges. And that saying of Esaie cannot be cauilled against. And now Iehouah and his Spirite hath sent me. For he communicateth with the Holy ghost his chiefe power in sending of Prophetes. Whereby appeareth the diuine maiestie of the Holy ghost.

Gen. 1. 2. Esa. 48. 16.

But our best proufe, as I haue saide, shalbe by familiar vse. For t
which the Scriptures impute vnto it, is farre from the propertie
creatures, and such a thing as we our selues do learne by assured e
perience of godlinesse. For he it is that being eche where pou
abrode, doth susteine and geueth growing and life to all thinges
heauen and in earth. An by this pointe he is proued to be none
the number of creatures, for that he is not comprehended within
boundes: but by pouring his liuely force into all thinges to bre
into them life and mocion, this is the very worke of God. Moreo
if regeneracion into an incorruptible life be better and more exce
than any present quickening: what shall we iudge of him from wh
power the same procedeth? And that he is the author of regenerac
not by a borrowed, but by his owne force, the Scripture in ma
places teacheth: and not of that onely, but also of the immortal
to come. Finally, as vnto the Sonne, so vnto him also are applied
those offices that are most of all properly belonging to the Go
1 Cor. head. For he searcheth the depe secretes of God, wherewith no
2.10. of all the creatures is of counsel. He geueth wisdome and skill
1. Cor. speake, wheras yet the Lord pronounceth to Moses that it is on
12.10. his worke to do it. So by him we come to a partaking of God, so t
Exo 4. we may fele his power as it were working life in vs. Our iustificat
11. is his worke. From him is power, sanctification, truth, grace,
what good thing soeuer may be thought of, because it is the Ho
ghost onely from whom procedeth all kinde of giftes. For that sa
tence of Paule is righte worthy to be noted. Although there be
uerse giftes, and manifolde and sondry is the distribucion of the
yet is there but one holy Spirite: because he maketh him not on
the originall or beginning, but also the author. Whiche a li
1. Cor. after is more plainely expressed in these woordes. One and the sa
12.11. Spirite distrybuteth all thinges as he will. For if he were not so
thing subsisting in God, he woulde not attribute vnto him cho
of minde and will. Therefore moste euidently doth Paule geue
the Holy ghost diuine power, and sheweth that he is substantially
sident in God.

1. Cor. 3 15 And the Scripture it selfe, when it speaketh of him, forbear
17 and not the name of God. For Paule hereby gathereth that we are
6.19. temple of God, because his spirite dwelleth in vs: which thing is
2. Cor. lightly to be passed ouer. For wheras God so often promiseth t
6.16. he wil chose vs for a temple to himselfe, that promise is no other
Aug. ad fulfilled, but by his spirite dwelling in vs. Surely, as Augustine
Maximi nū Epi. well saieth: If we were commaunded to make vnto the Holy gh
66. a

a temple of timber and ſtone becauſe ſuch worſhip is due to God onely, it were a cleare argument that he is God: now therfore how much clearer is this, that we ought, not to make a temple, but our ſelues to be a temple for him? And the Apoſtle himſelfe calleth vs ſometime the temple of God, ſometime the temple of the Holy ghoſt. both in one meaning. And Peter reprehending Ananias for that he had lied to the Holy ghoſt, ſaid that he lied not vnto men but vnto God. And where Eſay bringeth in the Lord of hoſtes ſpeaking, Paule teacheth that it is the Holy ghoſt that ſpeaketh. Yea where commonly the Prophetes ſay, that the wordes which they vtter are the wordes of the Lord of hoſtes, Chriſt and the Apoſtles do referre them to the Holy ghoſt. Wherby it followeth that he is the true Iehouah that is the chiefe author of prophecies. Againe where God complaineth that he was prouoked to wrath by the ſtubborneſſe of his people, in ſteade of that Eſay ſaith that his holy Spirite was greeued. Laſte of all, if blaſphemie againſt the Holy ghoſt be not forgeuen in this worlde nor in the worlde to come, whereas he may obteine pardon that hath blaſphemed againſt the Sonne: his diuine maieſtie is here plainly proued, the offenſe or diminiſhment wherof is an vnpardonable crime. I do wittingly and of purpoſe omitte many teſtimonies that the auncient writers haue vſed. They haue thought it a maruellous mete place to alleage out of Dauid: with the worde of the Lord the heauens were ſtabliſhed, and all the power of them with the ſpirite of his mouth, to proue that the worlde was no leſſe the worke of the Holy ghoſt than of the Sonne. But foraſmuch as it is commonly vſed in the Pſalmes to repete one thinge twiſe: and in Eſay the ſpirite of his mouth is as much to ſay as his worde, that reaſon is very weake. Therefore I thought good to touche a fewe ſuche thinges as godly mindes might ſoundly reſt vpon.

Act. 5. 3. Eſa. 6. 9. Act. 28. 25. Eſa. 43. 10. Mat. 12. 30. Mar. 3. 29. Luk 12. 10. Pſa. 33. 6. Eſa. 11. 4.

16 And as God hath more plainly diſcloſed himſelfe by the comming of Chriſt, ſo is he alſo in the three Perſons become more familiarly knowen. But of all the teſtimonies lette this one ſuffice vs for this preſent. Paule ſo knitteth theſe thre together, God, Faith, and Baptiſme, that he reaſoneth from the one to the other in this maner. Becauſe there is but one Faith, he thereby ſheweth that there is but one God. And becauſe there is but one God, he therby proueth that there is but one Faith. Therefore if we be entred into the Faith and religion of one God by Baptiſme: we muſt nedes thinke him the true God in whoſe name we are baptiſed. And it is not to be douted, but that in this ſolemne proteſtacion, Chriſt meant to teſtifie that the perfect light of Faith was already deliuered, when he ſaied: Baptiſe

Ep. 4. 5.

Mat. 28. 19. them in the name of the Father and of the Sonne and of the H ghoſt. For it is as much in effect as to be baptiſed in the name of one God, which with perfect brightneſſe hath appeared in the ther, the Sonne and the Holy ghoſt. Wherby is euident that in eſſence of God abide three Perſons in which the one God is know And ſurely, foraſmuch as our Faith ought not to looke hether & ther, nor diuerſly to wāder about, but to haue regard to the one G to be applied to him, & to ſticke faſt in him: it is hereby eaſily prou that if there be diuerſe kindes of faith, there muſt alſo be many go Now wheras baptiſme is a Sacrament of faith: it proueth vnt the vnitie of God, becauſe it is but one. And hereof alſo follow that it is not lawfull to be baptiſed but into one God, bycauſe we brace the Faith of him, into whoſe name we are baptiſed. What me Chriſt then, when he commaunded to be baptiſed, in the name of Father, the Sonne, and the Holy ghoſt, but that we ought with Faith to beleue in the Father, Sonne, and the Holy ghoſt? There ſithe this remaineth certain, that there is but one God, and not ma we determine that the Worde and the Spirite are nothing els but very ſelfe eſſence of God. And very fooliſhly did the Arrians pr which confeſſing the godhead of the Sonne did take from him ſubſtance of God. And ſuch a like rage vexed the Macedoniās, wh would haue to be vnderſtāded by the Spirite, only the giftes of gr that are poured forth into men. For as wiſdom, vnderſtanding, dence, fortitude, feare of God do procede from him: ſo he one the ſpirite of wiſdom, prudence, fortitude, and godlineſſe. Yet is he diuided according to the diſtribution of his graces: but how ſoe they be diuerſely dealt abroade, yet he remaineth one and the ſa as the Apoſtle ſaith.

1. Cor. 12. 11.

17 Againe, there is ſhewed in the Scriptures a certaine diſtinct of the Father, from the Worde, and of the Worde from the Spir In diſcuſſing whereof, howe greate religiouſneſſe and ſobrietie ought to vſe, the greatneſſe of the miſterie it ſelfe doth admo vs. And I very well like that saying of Gregorie Nazianzene: I not thinke vpon the one, but by and by I am compaſſed about w the brightneſſe of the three: And I can not ſeuerally diſcerne three, but I am ſodeinly dryuen backe to one. Wherfore lette it come in our mindes ones to imagine ſuch a Trinitie of Perſons as m hold our thought withdrawen into ſeueralties, and doth not forth with bringe vs againe to that vnitie. The names of Father, Son and Holy ghoſt, do proue a true diſtinction, that no man ſho thinke them to be beare names of addition, wherby God accord

In ſermone, deſacro baptiſmo.

to his workes is diuerſly entitled: but yet it is a diſtinction, not a diuiſion. The places that we haue already cited, do ſhew that the ſonne hath a property diſtinct from the Father, becauſe the Word had not bin with God, if he had not bin an other thing than the Father: neither had he had his glory with the Father, but being diſtinct from him. Likewiſe he doth diſtinguiſh himſelfe from the Father, when he ſayth, that there is an other which beareth him witneſſe. And for this purpoſe maketh that which in an other place is ſayd, that the Father created all thinges by the Word, which he could not, but being after a certaine maner diſtinct from him. Moreouer the Father came not downe into the earth, but he that came out from the Father. The Father died not nor roaſe againe, but he that was ſent by him. Neither yet did this diſtinction beginne at the taking of fleſh: but it is manifeſt that he was alſo before, the onely begotten in the boſome of the Father. For who can abide to ſay, that then the Sonne entred into the boſome of the Father, when he deſcended from heauen to take manhode vpon him? He was therefore before in the boſome of the Father, and enioyed his glory with the Father. As for the diſtinction of the Holy ghoſt from the Father, Chriſt ſpeaketh of it when he ſayth, that it proceedeth from the Father. And how oft doth he ſhew it to be an other beſide himſelfe? as when he promiſeth that he will ſend an other confortour, and often in other places.

Iohn. 5. 3. & 8. 16.

Iohn. 1. 18.

Ioh. 14. 6. 15. 26

Ioh. 14. 16.

18 But to borow ſimilitudes from matters of men, to expreſſe the force of this diſtinction, I know not whether it be expedient. In dede the olde fathers are wont ſo to do ſomtime: but withall they do confeſſe, that whatſoeuer they bring foorth for like, doth much differ. For which cauſe I am much afraid to be any way bold, leaſt if I bring foorth any thing vnfittely, it ſhould giue occaſion either to the malicious to cauill, or to the vnskilfull to be deceiued. Yet ſuch diſtinction as we haue marked to be ſette out in Scriptures, it is not good to haue left vnſpoken. And that is this, that to the Father is giuen the beginning of working, the fountayne and ſpring of all thinges: to the Sonne wiſdom, counſell, & the very diſpoſitiõ in the doing of things: to the holy Holy ghoſt is aſſigned power and effectuall working. And although eternity belong vnto the Father, and eternity to the Sonne and to the Holy ghoſt alſo, for as much as God could neuer haue bin without his wiſdom & power, and in eternity is not to be ſought, which was firſt or laſt: yet this obſeruation of order is not vayne or ſuperfluous, wherein the Father is reckened firſt, and then of him the Sonne, & after of them both the Holy ghoſt. For euery mans minde of it ſelfe enclineth to this, firſt to conſider God, then the wiſdom

riſing

rising out of him, and last of all the power wherwith he putteth the decrees of his purpose in execution. In what sorte the Sonne is sayd to be of the Father onely, and the Holy ghost both of the Father and the Sonne, is shewed in many places, but nowhere more plainly than in the viii. chapter to the Romanes, where the same Spirite is without difference sometime called the Spirite of Christ, & sometime of him that raised vp Christ from the dead: and that not without cause. For Peter doth also testifie that it was the Spirite of Christ wherewith the Prophetes did prophecy, where as the Scripture so often teacheth that it was the Spirite of God the Father.

19 Now this distinctiō doth so not stand against the single vnity of God, that thereby we may proue that the Sonne is one God with the father, because he hath one Spirit with him, & that the Holy Spirit is not a thing diuers from the Father and the Sonne. For in ech Hypostasis is vnderstanded the whole substance, with this that euery one hath his own proprety. The Father is whole in the Sonne, & the Sonne is whole in the Father, as himselfe affirmeth. I am in the Father & the Father is in me. And the Ecclesiasticall wryters do not graunt the one to be seuered frō the other by any differēce of essence. By these names that betoken distinction (sayth Augustine) that is ment wherby they haue relation one to an other, & not the very substance wherby they are all one. By which meaning are the sayinges of the old wryters to be made agree, which otherwise would seeme not a little to disagree. For sometime they say that the Father is the beginning of the Sonne, & somtime that the Sonne hath both godhead & essence of himselfe, and is all one beginning with the Father. The cause of this diuersity Augustine doth in an other place wel & plainly declare, whē he saith Christ hauing respect to himselfe, is called God, & to his Father is called the Sonne. And againe, the Father as to himselfe is called God, and to his Sonne is called the Father, where hauing respect to the Sonne he is called the Father, he is not the Sonne: & where as to the Father he is called the Sonne, he is not the Father: & where he is called as to himselfe the Father, and as to himselfe the Sonne: it is all one God. Therefore when we simply speake of the Sonne: without hauing respect to the Father, we do well & proprely say, that he is of himselfe, & therfore we call him but one beginning: but when we make mention of the relation betwene him and his Father, then we rightly make the Father the beginning of the Sonne. All the whole fifth booke of Augustine concerning the Trinity doth nothing but set foorth this matter. And much safer it is to rest in that relation that he speaketh of, than in to suttelly pearsing vnto the hie mistery to wander abroad by

Ioh. 14. 10.

August. hom. de tempo. 38.

De trinitate & coll. adpascē tiū epi. 174. Cyrillus de trini. li. 6. idē li. 3. dialog. August. in psal. 109. & tract. in Iohan. 39. & psal. 68.

many

many vayne ſpeculations.

20 Let them therefore that are pleaſed with ſoberneſſe, and contented with meaſure of Faith, ſhortly learne ſo much as is profitable to be knowen: that is, when we profeſſe that we beleue in one God, vnder the name of God, we vnderſtand the one onely & ſingle eſſence in which we comprehend three Perſons or Hypoſtaſes. And therfore ſo oft as we do indefinitely ſpeake of the name of God, we meane no leſſe the Sonne and the Holy ghoſt than the Father. But when the Sonne is ioyned to the Father, then commeth in a relation, and ſo we make diſtinctiō betwene the Perſons. And becauſe the propreties in the Perſons bring an order with them, ſo as the beginning and originall is in the Father: ſo oft as mention is made of the Father and the Sonne, or the Holy ghoſt together, the name of God is peculiarly giuen to the Father. By this meane is retayned the vnity of ỹ eſſence, and regarde is hadde to the order, which yet doth miniſh nothing of the godhead of the Sonne and of the Holy ghoſt. And whereas we haue already ſeene that the Apoſtles do affirme, that the Sonne of God is he, whom Moſes and the Prophetes do teſtifie to be Iehouah the Lord, we muſt of neceſſity alway come to the vnity of the eſſence. Wherefore it is a deteſtable ſacrilege for vs to call the Sonne a ſeuerall God from the Father, becauſe the ſimple name of God, doth admitte no relation, and God in reſpect of himſelfe can not be ſayd to be this or that, Now, that the name of Iehouah the Lord indefinitely taken is applied to Chriſt, appeareth by the wordes of Paule, where he ſayeth: Therefore I haue thryſe prayed the Lord, becauſe that after he hadde receiued the aunſwere of Chriſt, My grace is ſufficient for the: he ſayeth byandby, that the power of Chriſt may dwell in me. It is certayne that the name Lord is there ſette for Iehouah, and therefore to reſtrayne it to the perſon of the Mediatour were very fond and childiſh, for ſo much as it is an abſolute ſentēce that compareth not the Father with the Sonne. And we know that after the accuſtomed maner of the Greekes, the Apoſtles do commonly ſette the word Kyrios, Lord, in ſteede of Iehouah. And, not to fetch an example farre of, Paule didde in no other ſenſe pray to the Lord, than in the ſame ſenſe that Peter citeth the place of Ioell: whoſoeuer calleth vppon the name of the Lord ſhall be ſaued. But where this name is peculiarly giuen to the Sonne, we ſhall ſee that there is an other reaſon therof, whē we come to a place fitte for it. Now it is enough to haue in minde, when Paule had abſolutely prayed to God, he byandby bringeth in the name of Chriſt. Euen ſo is the whole God called by Chriſt himſelfe the Spirite.

1. Cor. 12. 9.

Act. 2. 16. Ioel. 2. 28.

For there is no cauſe againſt it, but that the whole eſſence of God may be ſpirituall, wherin the Father, the Sonne & the Holy ghoſt be comprehended. Which is very playne by the Scripture. For euen as there we heare God to be made a Spirite : ſo we do heare the Holy ghoſt, for ſo much it is an Hypoſtaſis of the whole eſſence, to be called both God, and proceeding from God.

21 But for as much as Sathan, to the end to roote out our Faith hath alway moued great contentions, partly concerning the diuine eſſence of the Sonne, and of the holy Ghoſt, and partly concerning theyr diſtinction of Perſones. And as in a maner in all ages he hath ſtirred vp wicked ſpirites to trouble the true teachers in this behalfe: ſo at this day he trauaileth out of the old embres to kindle a new fire: therefore here it is good to anſwere the peruerſe fooliſh errours of ſome. Hitherto it hath bin our purpoſe, to leade as it were by the hand thoſe that are willing to learne, and not to ſtriue hand to hand with the obſtinate and contentious. But now the trueth which we haue already peaſeably ſhewed, muſt be reskued from the cauillations of the wicked. All be it my chiefe trauaile ſhall yet be applied to this end, that they which giue gentill and open eares to the word of God may haue whereupon ſtedfaſtly to reſt their foote. In this point, if any where at all in the ſecrete myſteries of Scripture, we ought to diſpute ſoberly, and with great moderation, and to take great hede that neither our thought nor our tongue proceede any further than the boundes of Gods word do extende. For how may the minde of man by his capacity define the immeaſurable eſſence of God, which neuer yet could certainly determine how great is ŷ body of the Sunne which yet he daily ſeeth with his eyes? yea how may ſhe by her owne guiding attaine to diſcuſſe the ſubſtaunce of God, that can not reache to know her owne ſubſtaunce? Wherefore let vs willingly giue ouer vnto God the knowledge of himſelfe. For he only, as Hilarie ſayeth, is a conuenient witneſſe to himſelfe, which is not knowē but by himſelfe. We ſhall giue it ouer vnto him, if we ſhall both conceiue him to be ſuch as he hath opened himſelfe vnto vs, and ſhall not elſe where ſearch to know of him, than by his owne word. There are to this end wrytten fiue homelies of Chryſoſtome againſt the Anomei. Yet the boldneſſe of Sophiſters could not be reſtrayned by them from babling vnbridledly. For they haue behaued themſelues in this behalfe no whit more modeſtly than they are wonted in all other. By the vnhappie ſucceſſe of which vndiſcretion, we ought to be warned to take care that we bend our ſelues to trauale in this queſtion rather with tractable willingneſſe to learne, than with ſharpneſſe of witte, and neuer

Hila. li. pri. de Trinitate.

uer haue in our minde either to ſearch for God any where elſe than in his holy Worde, or to thinke any thing of him, but hauing his Worde going before to guide vs, or to ſpeake any thinge but that which is taken out of the ſame Word: The diſtinction that is in the one Godheade of the Father, the Sonne, and the holy Ghoſt, as it is very hard to know, ſo doth it bring more buſineſſe and comberance to ſome wittes than is expedient. Lette them remember that the mindes of men do enter into a maſe when they follow their owne curioſity, and ſo lette them ſuffer themſelues to be ruled with the heauenly oracles, how ſoeuer they can not attaine the height of the myſtery.

22 To make a regiſter of the errours, wherewith the pureneſſe of Faith in this point of doctrine hath in times paſt bin aſſailed, were to long and full of vnprofitable tediouſneſſe: and the moſt parte of heretickes haue ſo attempted to ouerwhelme the glory of God with groſſe doting errours, that they haue thought it enough for them to ſhake and trouble the vnskilfull. And from a few men haue ſprong vp many ſectes, whereof ſome do teare in ſunder the eſſence of God, ſome do confound the diſtinction that is betwene the Perſons. But if we hold faſt that which is already ſufficiētly ſhewed by the Scripture, that the eſſence of the one God which belongeth to the Father, the Sonne, and the Holy ghoſt, is ſingle and vndiuided. Againe, that the Father by a certaine proprety differeth from the Sonne, & the Sonne from the Holy ghoſt: we ſhal ſtop vp the gate not only againſt Arrius and Sabellius, but alſo the other old authors of errours. But becauſe in our time there be riſen vp certaine phrenetike men, as Seruetto & other like, which haue encombred all things with new deceites: It is good in few wordes to diſcuſſe their falſehoodes. The name of the Trinity was ſo hateful, yea ſo deteſtable to Seruetto, that he ſayd, that all the Trinitaries, as he called them, were vtterly godleſſe. I omit the fooliſh words that he had deuiſed to raile withall. But of his opinions this was the ſumme. That God is made Tripartite, when it is ſayd, that there abide three Perſons in his eſſence, and that this Trinity is but a thing imagined, becauſe it diſagreeth with the vnity of God. In the meane time the Perſons he would haue to be certaine outward conceptions of Forme, which are not truely ſubſiſting in the eſſence of God, but do repreſent God vnto vs in this or that faſhion. And at the beginning that there was in God nothing diſtinct becauſe ones the Word and the Spirite were all one: but ſins that Chriſt aroſe God out of God; the holy Ghoſt ſprong alſo an other God out of him. And though ſomtime he colour his follies with allegories, as whē he

sayth, that the eternall Word of God was the Spirite of Christ with God,& the bright shining of his forme. Againe, that the Holy ghost was the shadow of the godhead, yet afterward he bringeth the godhead of them both to nothing, affirming that after the rate of distribution there is both in the Sonne and in the Holy Spirite a parte of God,euē as the same Spirite in vs. and also in wood and stones is substantially a portion of God. What he babbleth of the Person of the Mediatour, we shall herafter see in place conuenient. But this monstrous forged deuise, that a Person is nothing else but a visible forme of the glory of God,needeth no long confutation. For where as Iohn pronoūceth, that the Word was God before the world was yet created, he maketh it much differing from a conception of forme. But if there also, yea and from fartheſt Eternity of time, that Word which was God was with the Father,&had his owne proper glory with the Father,he could not be an outward or figuratiue shining: but it necessarily followeth that he was an Hypostasis that did inwardly abide in God. And although there be no mention made of the Spirite, but in the Historie of the creation of the world:yet he is not there brought in as a shadow, but an essentiall power of God, when Moses sheweth that the very vnfashioned lumpe was susteined in him. Therefore it then appeared, that the eternall Spirite was alwayes in God, when he preserued and susteined the confused matter of heauen and earth,vntill beauty and order were added vnto it.Surely he could not yet be an image or representation of God as Seruetto dreameth. But in other pointes he is compelled more openly to disclose his wickednesse, in saying that God by his eternall purpose appointing to himselfe a visible Sonne, did by this meane shew himselfe visible. For if that be true there is no other godhead left vnto Christ, but so far as he is by the eternall decree of God ordeined his Sonne.Moreouer he so transformeth those imagined shapes that he sticketh not to faine new accidents in God. But this of all other is most abhominable,that he confusely mingleth as well the Sonne of God,as the Holy ghost, with all creatures.For he plainely affirmeth, that there be partes and partitions in the Essence of God,of which euery portiō is God. And namely he sayth, that the Spirites of the faithfull are coeternall and consubstantiall with God: albeit in an other place he assigneth the substantiall Deity,not onely to the soule of man, but also to other creatures.

Ioh.1.1.

Ge.1.2.

23 Out of this sinke came foorth an other like monster. For certaine lewd mē meaning to escape the hatred & shame of the wickednesse of Seruetto,haue in deede confessed, that there are there Per-

sons,

sons, but adding a manner how: that the Father which truely and properly is the one onely God, in forming the Sonne & the Holy ghost, hath powred his godhead into them. Yea they forbeare not this horrible maner of speech, that the Father is by this marke distinguished from the Sonne and the Holy ghost, that he is the only essentiatour or maker of the essence. First they pretende this colour, that Christ is echewhere called the Sonne of God: whereof they gather, that there is none other properly God but the Father. But they marke not, that though the name of God be also common to the Sonne, yet by reason of preeminence it is sometime giuen to the Father onely, because he is the fountaine and originall of the Deity, and that for this purpose, to make the single vnity of the essence to be therby noted. They take exception and say: If he be truely the Sonne of God, it is inconuenient to haue him reckened the Sonne of a Person. I answere that both are true: that is, that he is the Sonne of God, because he is the Word begotten of the Father before all worldes (for we come not yet to speake of the Person of the Mediatour) and yet for explications sake we ought to haue regard of the Person, that the name of God simply be not taken, but for the Father onely. For if we meane none to be God but the Father, we plainely throw downe the Sonne from the degree of God. Therefore so oft as mention is made of the godhead, we must not admit a comparison betwene the Sonne and the Father, as though the name of God did belong onely to the Father. For truely the God that appeared to Esay was the true and onely God, and yet Iohn affirmeth that the same was Christ. And he that by the mouth of Esay testified, that he should be a stumbling stone to the Iewes, was the onely God: and yet Paule pronounceth that the same was Christ. He that crieth out by Esay, I liue, and to me all knees shall bowe, is the onely God: and yet Paul expoundeth that the same was Christ. For this purpose serue the testimonies that the Apostle reciteth: Thou O God hast layd the foundations of heauen & earth. Againe, let all the angels of God worship him, which thinges belong to none, but to the onely God. And yet he sayth, that they are the propre titles of Christ. And this cauillation is nothing worth, that that is giuen to Christ, which is proper to God because Christ is the shining brightnesse of his glory. For because in eche of these places is sette the name of Iehouah, it followeth, that it is so sayd in respect that he is God of himselfe. For if he be Iehouah, it can not be denied that he is the same God that in an other place crieth out by Esay: I, I am, and beside me there is no God. It is good also to consider that saying of Hieremy: The gods that

Esay 6. 1 Ioh. 12. 41.
Esa. 8. 14 Rom. 9. 33.
Esay 45. 23.
Ro. 14. 11.
He. 1. 10 Psa. 102. 26.
Psal. 97. 7.
Esay 44. 6.
Iere. 10. 11.

haue not made the heauen & earth, let them periſh out of the e
that is vnder the heauen. Where as on the other ſide we muſt ne
confeſſe, that the Sonne of God is he, whoſe godhead is oft pr
in Eſay by the creation of the world. And how can it be that the
ator, which giueth being to all thinges, ſhall not be of himſelfe,
borow his being of an other. For whoſoeuer ſayth that the So
was eſſentiate or made to be of his Father, denieth that he is of h
ſelfe. But the Holy ghoſt ſayth the contrary, naming him Iehou
Now if we graunt that the whole eſſence is in the Father onely,
ther it muſt be made partable, or be taken from the Sonne, and ſo
the Sonne be ſpoyled of his eſſence, and be a God only in name
title. The eſſence of God, if we beleue theſe triflers: belongeth o
to the Father, for as much as he is onely God, and is the eſſence
ker of the Sonne. And ſo ſhall the godhead of the Sonne be an
ſtract from the eſſence of God, or a deriuation of a parte out of
whole. Now muſt they needes graunt by their owne principle,
the holy ghoſt is the Spirite of the Father only. For if he be a der
tion from the firſt eſſence, which is only proper to the Father, of
he can not be accompted the Spirite of the Sonne: which is confe
by the teſtimony of Paul, where he maketh the Spirite commo
Chriſt and the Father. Moreouer if the Perſon of the Father be
ped out of the Trinity, wherin ſhall he differ from the Sonne and
Holy ghoſt, but in this, that he only is God? They cõfeſſe Chriſt to
God, and yet they ſay he differeth from the Father. Againe, th
muſt be ſome marke of difference to make that the Father be not
Sonne. They which ſay that marke of difference to be in the eſſen
do manifeſtly bring the true godhead of Chriſt to nothing, which
not be without eſſence, yea and that the whole eſſence. The Fa
differeth not from the Sonne, vnleſſe he haue ſomething proper
himſelfe that is not common to the Sonne. What now will they ſ
wherein to make him different? If the difference be in the eſſence,
them anſwere if he haue not communicated the ſame to the So
But that could not be in parte, for to ſay that he made halfe a G
were wicked. Beſide that by this meane they do fowly teare in ſun
the eſſence of God. It remayneth therefore that the eſſence is wh
and perfectly common to the Father and the Sonne. And if that
true, then as touching the eſſence there is no difference of the on
them from the other. If they ſay that the Father in giuing his eſſe
remayneth neuertheleſſe the only God, with whom the eſſence
deth: then Chriſt ſhalbe a figuratiue God, and a God onely in ſh
and in name but not in deede: becauſe nothing is more propr

God thā to be, according to this saying: He that is, hath sent me vnto you. Exod.5 13.

24 It is easie by many places to proue that it is false which they hold, that so oft as there is in Scripture mention made absolutely of God, none is ment thereby but the Father. And in those places that they themselues do allege, they fowly bewray their owne want of cō-sideration, becaus there is also sette the name of the Sonne. Where-by appeareth, that the name of God is there relatiuely takē, and ther-fore restrained to the Person of the Father. And their obiectiō where they say, If the Father were not only the true God, he should himself be his owne Father, is answered with one word. It is not inconuenient for degree and orders sake, that he be peculiarly called God which hath not onely of himselfe begotten his wisdom, but also is the God of the Mediatour, as in place fitte for it, I will more largely declare. For sith Christ was openly shewed in the flesh, he is called the Sonne of God, not onely in respect that he was the eternall Word before all worldes begotten of the Father: but also becaus he tooke vppon him the Person and office of the Mediatour to ioyne vs vnto God. And becaus they do so boldly exclude the Sonne from the honor of God, I would fayne know whether the Sonne when he pronoun-ceth, that none is good but God, do take goodnesse from himselfe? Mat.19. 17. I do not speake of his humaine nature, least perhappes they should take exception, and say, that whatsoeuer goodnesse was in it, it came of free gift. I aske whether the eternall Word of God be good or no? If they say nay, then we hold their vngodlinesse sufficiently cō-uinced: in saying yea, they confound themselues. But where as at the first sight, Christ seemeth to put from himselfe the name of Good, that doth the more confirme our meaning. For sith it is the singular title of God alone, forasmuch as he was after the common maner saluted by the name of Good, in refusing false honor, he did admo-nish them, that the goodnesse wherein he excelled, was the good-nesse that God hath. I aske also, where Paule affirmeth that onely Tim.11. God is immortall, wise, and true, whether by these wordes Christ 17. be brought into the number of men mortall, fooliſh, and false? Shall not he then be immortall, that from the beginning was life to giue immortality to angels? Shall not he be wise that is the eternall wise-dom of God? Shall not the trueth it selfe be true? I aske furthermore, Phil.2. whether they thinke that Christ ought to be worshipped or no? For 10. he claimeth this vnto himselfe, to haue all knees bowe before him: it followeth that he is the God which did in the law forbid any other to be worshipped but himselfe. If they will haue that meant of the

Esa. 44. 6. Father only which is spoken in Esay: I am, and none but I: this ... monie I turne against themselues, for as much as we see, that ... soeuer pertayneth to God is giuen to Christ. And their cauill... hath no place, that Christ was exalted in the flesh, wherein he ... bin abased, and that in respect of the flesh, all authority is g... him in heauen and in earth: because although the maiestie of ... and Iudge extende to the whole Person of the Mediatour, ... he hadde not bin God openly shewed in flesh, he could not ... bin auaunced to such heigth, but that God should haue disag...

Ph. 2. 7. with himselfe. But this controuersie Paule doth well take away, ... ching that he was egall with God before that he didde abase h... selfe vnder the shape of a seruaunt. Nowe howe coulde this eq... tie haue stande together, vnlesse he hadde bin the same God w... name is Iah and Iehouah: that rydeth vppon the Cherubin, th... kinge of all the earth and Lord of the worldes? Nowe howeso... they babble against it, it canne not be taken from Christ whic...

Esa. 25. 9. saie sayeth in an other place: He, he, is our God, for him ... haue wayted, whereas in these wordes he describeth the comm... of God the redeemer, not onely that shoulde bring home the p... ple from the exile of Babylon, but also fully in all poyntes restor... Church. And with theyr other cauillation they nothinge preu... in saying, that Christ was God in his Father. For though we c... fesse that in respect of order and degree the beginning of the g... heade is in the Father, yet we say that it is a detestable inuentio... say that the essence is onely propre to the Father, as though ... were the onely Godmaker of the Sonne. For by this meanes ... ther he shoulde haue moe essence than one, or else they ... Christ God onely in title and imagination. If they graunt ... Christ is God, but next after the Father, then shall the ess... be in him begotten and fashioned, which in the Father is vnbe... ten and vnfashioned. I knowe that many quicke nosed me... laugh at this that we gather the distinction of Persons out of ... wordes of Moses, where he bringeth in God speaking thus: L...

Gen. 1. 26. vs make manne after our image. But yet the godly reader ... see how vaynely and fondely Moses should bring in this as a ... of diuerse together, if there were not in God moe Persons ... one. Nowe certayne is it, that they whom the Father spake ... were vncreate: but nothing is vncreate but God himselfe ye... one onely God. Nowe therefore vnlesse they graunt that the ... wer of creating was common, and the authoritie of commaun... common, to the Father, the Sonne, and the Holy ghost: it ...

fol...

followe that God didde not inwardly thus speake to himselfe, but directed his speeche to other foreyne worke menne. Finally one place shall easily aunswere two of theyr obiections. For where as Christ himselfe pronounceth that God is a Spirite, this were not conuenient to be restrayned to the Father onely, as if the Worde himselfe were not of Spirituall nature. If then the name of Spirite doth as well agree with the Sonne as with the Father, I gather that the Sonne is also comprehended vnder the indefinyte name of God. But he addeth byandby after that, none are allowed for good worshippers of the Father, but they that worshippe him in Spirite and trueth, whereupon followeth an other thinge, because Christ doth vnder a heade execute the office of a teacher, he doth giue the name of God to the Father, not to the entent to destroye his owne godheade, but by degrees to lift vs vppe vnto it. Iohn.4. 24.

25 But in this they are deceiued, that they dreame of certayne vndiuided singular thinges whereof ech haue a parte of the essence. But by the Scriptures we teach, that there is but one essentially God, and therefore that the essence as well of the Sonne as of the Holy ghost is vnbegotten. But for so much as the Father is in order first, and hath of himselfe begotten his wisdom, therefore rightfully as is aboue sayd, he is counted the originall and fountayne of all the godhead. So God indefinitely spoken, is vnbegotten, and the Father also in respect of Person is vnbegotten. And foolishly they thinke that they gather, that by our meaning is made a quaternity, because falsely and cauillously they ascribe vnto vs a deuise of their owne brayne, as though we did fayne that by deriuation there come three Persons out of one essence: whereas it is euident by our wrytinges that we do not draw the Persons out of the essence, but although they be abiding in the essence we make a distinctiō betwene them. If the Persons were seuered from the essence, then paraduenture theyr reason were like to be true. But by that meane it should be a Trinity of goddes and not of Persons, which one God conteyneth in him. So is their fonde question aunswered, whether the essence do mete to make vp the Trinity as though we did imagine that there descende three gods out of it. And this exception groweth of like foolishnesse where they say, that then the Trinity should be without God. For though it mete not to make vppe the distinction as a parte or a member, yet neither are the Persons without it nor out of it. Because the Father if he were not God could not be the Father, and the Sonne is none otherwise the Sonne but because he is God. We say therefore,

that the godhead is absolutely of it selfe. Whereby we graunt tha the Sonne in so much as he is God, is of himselfe without respecte his Person, but in somuch as he is the Sonne, we say that he is of t Father. So his essence is without beginning, but the beginning of h Person is God himselfe. And the true teaching wryters that in o time haue spoken of the Trinity, haue onely applied this name the Persons, for somuch as it were not onley an absurde errour b also a grosse vngodlinesse to comprehend the essence in the distr ction. For they that will haue these three to mete, the essence, t Sonne and the Holy ghost, it is playne that they do destroy the sence of the Sonne and the Holy ghost, for else the partes ioyned gether would fall in sunder, which is a fault in euery distinction. nally if the Father and the Sonne were Synonimes or seuerall nam signifying one thing, so the Father should be the Godmaker a nothing should remayne in the Sonne but a shadowe, and the Tr nity should be nothing else, but the ioyning of one God with creatures.

26 Whereas they obiect, that if Christ be properly God, he not rightfully called the Sonne, to that we haue already answer that because in such places there is a comparison made of the Person to the other, the name of God is not there indefinitely tak but restrayned to the Father onely, in so much as he is the beg ning of the Godheade, not in making of essence as the madde m do fondly imagine, but in respect of order. In this meaning is co strued that saying of Christ to the Father: this is the eternall life, t men beleue in thee ỹ one true God, & Iesus Christ whom thou h sent. For speaking in the Person of the Mediatour, he keepeth degree that is meane betwene God and men: and yet is not his m sty thereby diminished. For though he abaced himselfe, yet he not with the Father his glory that was hidden before the world. the Apostle in the second Chapter to the Hebrues, though he co fesseth that Christ for a shorte time was abaced beneth the An yet he sticketh not to affirme withall, that he is the same eternal G that founded the earth. We must therefore hold, that so oft as Ch in the Person of the Mediatour speaketh to the Father, vnder name of God is comprehended the godhead which is his also. So he sayed to the Apostles: it is profitable that I go vp to the Fath because the Father is greater. He giueth not vnto himselfe onely second degree of godhead to be as touching his eternall essence feriour to the Father, but because hauing obtayned the heauely g ry, he gathereth together the faithfull to the partaking of it. He

Ioh. 17. 3.

Iohn. 16 7.

teth his Father in the hier degree, insomuch as the glorious perfection of brightnesse that appeareth in heauen, differeth frō that measure of glory that was seene in him being clothed with flesh. After like maner in an other place, Paul sayth: that Christ shall yeld vp the kingdom to God and his Father, that God may be all in all. There is nothing more absurd than to take away eternall continuance from the godhead of Christ. If he shall neuer ceasse to be the Sonne of God, but shall alway remayne the same that he was from the beginning, it followeth that vnder the name of the Father is comprehēded the one essence that is common to them both. And surely therefore did Christ descende vnto vs, that lifting vs vppe vnto his Father, he might also lift vs vp vnto himselfe, inasmuch as he is all one with his Father. It is therefore neither lawfull nor right so exclusiuely to restraine the name of God to the Father, as to take it from the Sonne. For, Iohn doth for this cause affirme that he is true God, that no man should thinke that he resteth in a second degree of godhead beneth his Father. And I maruell what these framers of new Gods do meane, that while they confesse Christ to be true God, yet they forth with exclude him from the godhead of his Father. As though there could any be a true God but he that is the one God, or as though the godhead powred from one to an other, be not a certaine new forged imagination.

1.Cor. 15.24.

Ioh.1.1

27 Whereas they heape vp many places out of Ireneus, where he affirmeth that the Father of Christ is the onely and eternall God of Israel: that is either done of a shamefull ignoraunce, or of an extreme wickednesse. For they ought to haue considered, that then the holy man hadde to do in disputation with those frentike men that denyed that the Father of Christ was the same God that in old time spake by Moses and the Prophetes, but that he was I wote not what imagined thing brought out of the corruption of the world. Therefore he altogether trauaileth in this point, to make it playne that there is no other God preached of in the Scripture but the Father of Christ, and that it is amisse to deuise any other, and therefore it is no maruell if he so oft conclude that there was no other God of Israel, but he that was spoken of by Christ and the Apostles. And in like manner now, whereas we are to stand against an other sorte of errour, we may truely say that the God which in old time appeared to the Fathers, was none other but Christ. But if any manne obiect that it was the Father, our aunswere is in redinesse, that when we striue to defende the Godhead of the Sonne, we exclude not the Father. If the readers take heede to this purpose of Ire-

neus,all that contention ſhall ceaſſe. And alſo by the ſixt Chapter
the third booke,this whole ſtrife is ended,where the good man ſta
deth all vpon this point, to proue that he which is in Scripture ab
lutely and indefinitely called God: is verely the one onely God, a
that Chriſt is abſolutely called God. Let vs remember that this w
the principall point whereupon ſtode all his diſputation, as by t
whole proceſſe thereof doth appeare:and ſpecially the 46. Chapter
the ſecond booke, that he is not called the Father by darke ſimilit
3. or parable, which is not very God in deede. Moreouer in an oth
ap.9. place he ſayth, that as well the Sonne as the Father were ioyntly c
led God by the Prophetes and Apoſtles. Afterward he defineth h
Chriſt which is Lord of all, and king, and God, and Iudge, recei
Cap 12. power from him which is the God of all, that is to ſay in reſpect
eiuſd.li. his ſubiection,becauſe he was humbled euen to ỹ death of the cro
Cap.16. And a little after he affirmeth, that the Sonne is the maker of he
eiuſd.li. uen and earth, which gaue the law by the hande of Moſes and
peared to the Fathers. Now if any man do prate that with Iren
onely the Father is the God of Iſrael, I will turne againe vppon h
that which the ſame wryter playnely teacheth, that Chriſt is all
and the ſame:as alſo he applieth vnto him the Prophecie of Haba
Ibi. ca. God ſhall come out of the South. To the ſame purpoſe ſerueth t
18.&23 which is read in the ninth Chapter of the fourth booke. Chriſt hi
ſelfe therefore with the Father is the God of the liuing. And in
twelfe Chapter of the ſame booke he expoundeth that Abraham
leued God,becauſe Chriſt is the maker of heauen and earth and
onely God.

28 And with no more trueth do they bring in Tertulliane
theyr defender. For though he be rough ſometime and crabbe
his manner of ſpeech, yet doth he plainely teach the ſumme of
doctrine that we defende. That is to ſay, where as he is the
God, yet by diſpoſition and order he is his Worde: that ther
but one God in vnity of ſubſtance, and yet that the ſame vnity
miſtery of orderly diſtribution is diſpoſed into Trinity, that th
are three, not in ſtate, but in degree, not in ſubſtance, but
forme: not in power, but in order. He ſayeth that he defend
the Sonne to be a ſeconde next to the Father, but he meaneth
to be none other than the Father, but by way of diſtinction.
ſome places he ſayeth that the Sonne is viſible. But when he
reaſoned on both partes he defineth that he is inuiſible in ſo muc
he is the Worde. Finally where he affirmeth that the Father is de
mined in his owne perſon,he proueth himſelfe farre from that er

which we confute. And though he doth acknowledge none other God but the Father, yet in the next peece of his wryting expounding himselfe, he sayth, that he speaketh not exclusiuely in respect of the Sonne, becausse he denieth that ỹ Sonne is any other God beside the Father, and that therefore their sole gouernement is not broken by distinction of Person. And by the perpetuall course of his purpose it is easie to gather the meaning of his words. For he disputeth against Praxeas, that though God be distinguished into three persons, yet are there not made many gods nor the vnity torne in sunder. And becausse by the imagination of Praxeas Christ could not be God, but he must also be the Father, therefore he somuch laboureth about the distinction. Wheras he calleth ỹ Word & the Spirite a portiõ of the whole although it be a hard kinde of speech, yet is it excusable, becausse it is not referred to the substaunce, but only sheweth the disposition & order that belongeth only to the Persons, as Tertulliane himselfe witnesseth. And herof hangeth that. How many Persons thinkest thou there are, O most frowarde Praxeas, but euen so many as there be names? And so a little after that, they may beleue the Father and the Sonne ech in their names and persons. Hereby I thinke may be sufficiently cõfuted their impudency that seeke to begyle the simple with colour of Tertullians authority.

29 And surely whosoeuer shall diligẽtly compare together ỹ wrytinges of the old authors, shall finde no other thing in Ireneus, than that which hath bin taught by other that came after. Iustine is one of the auncienteſt, and he in all things doth agree with vs. Yet lette them obiect that he as the rest do, calleth the Father of Christ the only God. The same thing doth Hilary teach, yea and speaketh more hardly, that the eternity is in the Father. But doth he that to take away the essence of God from the Sonne? And yet is he altogether in defense of the same Faith that we followe. Yet are they not ashamed to picke out certaine mangled sentences whereby they would perswade that Hilary is a Patrone of their errour. Wher they bring in Ignatius: if they will haue that to be of any authority, let them proue that the Apostles made a law for lent & such like corruptions of religion. Nothing is more vnsauery than those fonde trifles that are published vnder the name of Ignatius. Wherfore their impudence is so much lesse tolerable that disguise themselues with such visers to deceiue. Moreouer the consent of the auncient Fathers is plainely perceiued by this, that at the councell of Nice, Arrius neuer durst allege for himselfe the authority of any one allowed writer. And none of the Greks or Latins doth excuse himselfe and say, that he dissenteth from them

that were before. It needeth not to be ſpoken how Auguſtine, wh
theſe loſells do moſt hate, hath diligently ſearched the wrytinge
them all, and how reuerently he did embrace them. Truely eue
matters of leaſt weight he vſeth to ſhew what compelleth him to
ſent from them. And in this matter, if he haue read any thing do
full or darke in other, he hydeth it not. But the doctrine that thes
ſtriue againſt, he taketh it as confeſſed, that from the fartheſt time
antiquity it hath bin without cõtrouerſie receiued. And by one w
it appeareth that he was not ignorant what other had taught bef
him, where he ſayeth that in the Father is vnity, in the firſt book
Chriſtian doctrine, will they ſay that he then forgate himſelfe? Bu
an other place he purgeth himſelfe from ſuch reproch, where he
leth the Father the beginning of the whole godhead, becauſe he i
none: conſidering in dede wiſely that the name of God is ſpecially
ſcribed to the Father, becauſe if the beginning ſhould not be recke
at him, the ſingle vnity of God can not be conceiued. By this I t
the godly reader will perceiue that all the cauillations are confu
wherwith Satan hath hitherto attẽpted to peruert or darken the p
trueth of doctrine. Finally I truſt that the whole ſumme of doctrin
this point is fully declared, if the readers will temper them of curi
ty, and not more gredely than mete is ſeke for comberſome & ent
gled diſputations. For I take not in hand to pleaſe them, that do de
in an vntemperate deſire of ſpeculation. Truely I haue omitted
thing of ſuttle purpoſe that I thought to make againſt me. But wh
I ſtudy to edifie the church, I thought it beſt, to leaue many thing
vntouched which both ſmally profited, and would greue the read
with ſuperfluous tediouſneſſe. For to what purpoſe were it to diſpu
whether the father do alway beget? Foraſmuch as it is folly to ſa
a continuall act of begetting, ſith it is euident that from eternity th
haue bin three Perſons in God.

The xiiij. Chapter.

That the Scripture euen in the creation of the vvorld and of all things: doth by certayne markes put difference betvvene the true God, and fayned Gods.

Eſa. 40. 21.

ALthough Eſay doth worthily reproche the worſhippers
falſe Goddes with ſlouthfullneſſe, for that they haue
learned by the very foundations of the earth, and rou
compaſſe of the heauens, which is the true God:
ſuch is the dullneſſe and groſſeneſſe of our witte, that leaſt
faythfull ſhoulde fall away to the inuentions of the Gentiles, it
neceſſ

neceſſary to haue God more expreſly painted out vnto them. For whereas the ſaying that God is the minde of the worlde, which is compted the moſt tolerable deſcription that is founde among the Philoſophers, is but vaine, it behoueth vs more familiarly to know him, leaſt we alway wauer in doutefulneſſe. Therfore it was his pleaſure to haue an hiſtory of the creacion remaining, wherupon the Faith of the Church might reſte, and ſeke for no other God but him, whom Moſes hath declared to be the maker and bilder of the world. There is firſt ſet forth the time, that by continuall proceding of yeres the faithfull might come to the firſt original of mankinde, and of all thinges. Which knowledge is very neceſſary, not onely to confute thoſe monſtruous fables that ſometime were ſpred in Egypte & other partes of the worlde, but alſo, that the beginning of the worlde ones being knowen, the eternitie of God may more clerely ſhine forth and rauiſh vs in admiracio of it. Neither ought we to be any thing moued with that vngodly mocke, that it is maruell why it came no ſoner in the minde of God to make the heaué and the earth, & why he ſitting idle did ſuffer ſo immeaſurable a ſpace to paſſe away, ſith he mought haue made it many thouſande ages before: wheras the whole continuaunce of the worlde that now draweth to an end, is not yet come to ſixe thouſande yeres. For why God ſo long differred it, is nether lawful nor expedient for vs to enquire. Becauſe if mans minde will trauaile to atteine thereunto, it ſhall faile a hundred times by the way, neither were it profitable for vs to know that thing which God himſelfe to proue the modeſtie of our Faith, hath of purpoſe willed to be hidden. And well did that godly olde man ſpeake, which when a wanton fellow did in ſcorne demaunde of him, what God had done before the creatio of the world, anſwered that he builded hel for curious fooles. Let this graue & ſeuere warning repreſſe the wantonneſſe that tickleth many yea and driueth them to euill and hurtefull ſpeculatios. Finally let vs remember that the ſame inuiſible God whoes wiſdom power and iuſtice is incomprehenſible, doth ſet before vs the hiſtorie of Moſes as a loking glaſſe, wherin his liuely imagine appeareth. For as the eyes that either are growen dimme with age, or dulled with any diſeaſe, do not diſcerne any thing plainly vnleſſe they be holpen with ſpectacles: ſo, ſuch is our weakeneſſe, that vnleſſe the Scripture direct vs in ſeking of God, we do forthwith runne out into vanitie. And they that follow their owne wantonneſſe, becauſe they be now warned in vaine, ſhall all to late fele with horrible deſtruction, how much it had bin better for them reuerētly to receiue the ſecrete counſels of God, than to vomite out blaſphemies, to obſcure the heauen with all. And

Lib. de gen. cõtra Ma. De ciui. dei lib. 40.

rightly doth Auguſtine complaine that wrong is done to God whe further cauſe of thinges is ſought for, than his onely will. The ſa man in an other place doth wiſely warne vs, that it is no leſſe euell moue queſtion of immeaſurable ſpaces of times than of places. F how brode ſoeuer the circuit of the heauen is, yet is there ſome me ſure of it. Now if one ſhould quarel with God for that the emptine wherin nothing is conteined, is a hundred times more, ſhall not the godly abhore ſuch wãtonneſſe? Into like madneſſe runne they th buſie them ſelues about Gods ſitting ſtill, becauſe at their appointm he made not the worlde innumerable ages ſoner. To ſatisfie the owne gredineſſe of minde, they couet to paſſe without the compa of the worlde, as though in ſo large a circuite of heauen & earth, th coulde not finde thinges enough that with their ineſtimable brigh neſſe may ouerwhelme all our ſenſes: as though in ſix thouſand yer God hath not ſhewed examples in continuall conſideracion, whe our mindes may be exerciſed. Let vs therfore willingly abide enc ſed within thoſe boundes wherwith it pleaſed God to enuiron vs, a as it were to penne vp our mindes that they ſhould not ſtray abro with liberty of wandring.

2 For like reaſon is it that Moſes declareth, that the worke of G was not ended in a moment but in ſix dayes. For by this circumſtan we are withdrawen from forged inuẽcions to the one onely God th diuided his worke into ſix dayes, that it ſhould not greue vs to be o cupied all the time of our life in conſidering of it. For though o eyes, what way ſoeuer we turne them, are compelled to looke vp the workes of God, yet ſee we how fickle our hede is, and if any go ly thoughtes do touch vs, how ſone they paſſe away. Here agai mãs reaſon murmureth as though ſuch procedinges were diſagre from the power of God, vntill ſuch time as being made ſubiect to t obedience of Faith, ſhe learne to kepe that reſte wherunto the h lowing of the ſeuen day calleth vs. But in the very order of thinges diligently to be conſidered the Fatherly loue of God towarde ma kinde, in this: that he did not create Adam vntill he had ſtored t world with all plenty of good thinges. For if he had placed him in t earth while it was yet barren and emptie, if he had geuen him life b fore that there was any light, he ſhoulde haue ſemed not ſo well prouide for his commoditie. But now where he firſt diſpoſed the m tions of the Sunne and the Planets for the vſe of man, and furniſh the earth, the waters and the aire with liuing creatures, and brou forth aboundance of fruites to ſuffice for foode, taking vpon him t care of a diligent & prouident houſeholder, he ſhewed his maruello

bountie towarde vs. If a man do more hedefully weye with himselfe those thinges that I do but shortly touch, it shall appeare that Moses was the sure witnesse & publisher of the one God the creator. I omitt here that which I haue already declared, that he speaketh not there onely of the bare essence of God, but also setteth forth vnto vs his eternall Wisdom and Spirite, to the ende we should not dreame that God is any other, than such as he will be knowen by the image that he hath there expressed.

3 But before that I begin to speake more at large of the nature of man, I must say somewhat of Angels. Because though Moses applying himselfe to the rudenesse of the common people reciteth in his history of the creacio no other workes of God but such as are seen with our eyes, yet wheras afterwarde he bringeth in Angels for ministers of God, we may easily gather that he was the creator of them in whoes seruice they employ their trauaile and offices. Though therefore Moses speakeing after the capacity of the people doth not at the very beginning rehearse the Angels among the creatures of God: yet that is no cause to the contrary, but that we may plainly and expresly speake those thinges of them, which in other places the Scripture comonly teacheth. Because if we desire to know God by his workes, so noble and excellente an example is not to be omitted. Beside that this pointe of doctrine is very necessary for the confuting of many errors. The excellence of the nature of Angels hath so daselled the mindes of many, that they thought the Angels had wrong offred them, if they should be made subiect to the authoritie of one God, & brought as it were in obedience. And herevpon were they fained to be Gods. There rose vp also one Manicheus with his secte, which made themselues two originall beginninges of thinges, God, and the Deuell, and to God he assigned the beginning of good thinges, and of thinges of euill nature he determined the Deuill to be the author. If our mindes should be entangled with this error, God should not kepe whole his glory in the creacion of the world. For where as nothing is more proper to God than eternitie and a being of himselfe as I may so terme it, they which geue that vnto the Deuill, do they not in a maner geue him the title of Godhead? Now where is the almightinesse of God become, if such authoritie be graunted to the deuill, that he may put in execucion what he will though God say nay and withstande it? As for the onely fundation that the Manichees haue, that it is vnlawfull to ascribe vnto God that is good, the creation of any thing that is euil: that nothing hurteth the true Faith, which admitteth not that there is any thing naturally euill in the whole vniuersalitie of the worlde,

becauſe neither the frowardneſſe and malice both of man and the d
uell, nor the ſinnes that procede therof, are of nature, but of the co
ruption of nature. Neither was there any thing from the beginnin
wherin God hath not ſhewed an example both of his wiſdom a
iuſtice. Therfore to aunſwere theſe peruerſe deuiſes: it behoueth
to liſt vp our mindes hier than our eyes can atteine to ſee. For whi
cauſe it is likely, that where in the Nicene crede God is called t
creator of all thinges, thinges inuiſible are expreſſed. Yet will we b
careſull to kepe the meaſure that the rule of godlineſſe appointe
leaſt the readers with ſearching to vnderſtande further than is exp
dient, ſhould wander abroade, being ledde awaie from the ſimplici
of Faith. And ſurely for as much as the Holy ghoſt teacheth vs alwa
for our profite, and ſuch thinges as are ſmally auaylable to edifie, h
doth either leaue wholly vnſpoken, or but lightly, and as it were ouer
runningly touch them: it ſhall be alſo our duetie to be content not
know thoſe thinges that do not profite vs.

4 That the Angels, for as much as they are the miniſters of G
ordeined to execute his commaundementes, are alſo his creatures,
ought to be certainly out of all queſtion. To moue doute of the ti
and order that they were created in, ſhoulde it not rather be a bu
waywardneſſe than diligence? Moſes declareth that the earth w
Gen.1.2 made, and the heauens were made, with all their armies, to what pu
poſe thā is it, curiouſly to ſearch, what day the other more ſecrete a
mies of heauen beſide the ſtarres and planettes firſt began to be? B
becauſe I will not be long: let vs, as in the whole doctrine of religio
ſo here alſo remembre that we ought to kepe one rule of modeſtie
ſobrietie, that of obſcure thinges we neither ſpeake, nor thinke, n
yet deſire to know any other thinges than that hath bin taught vs
the worde of God: and an other point, that in reading of Scriptu
we continually reſt vpon the ſearching and ſtudying of ſuch thinges
pertaine to edification, and not geue our ſelues to curioſitie or ſtudy
thinges vnprofitable. And becauſe it was Gods pleaſure to inſtruct
not in triflyng queſtions, but in ſounde godlineſſe, feare of his nam
true confidence, and duties of holineſſe: let vs reſt vpon ſuch kno
ledge. Wherfore, if we will be rightly wiſe, we muſt leaue thoſe va
ties that ydle men haue taught without warrāt of the worde of Go
concerning the nature, degrees, and multitude of Angels. I know th
ſuch matters as this, are by many more gredily taken holde of, and
more pleaſant vnto them thā ſuch thinges as lie in dayly vſe. But i
greue vs not to be the ſcholers of Chriſt, let it not greue vs to follo
that order of learning that he hath appointed. So ſhall it ſo come
pa

passe, that being contented with his scholing, we shall not onely forbeare but also abhorre superfluous speculations, from which he calleth vs away. No man can deny, that the same Denyse, what soeuer man he was, hath disputed many thinges both subtilly and wittyly in his Hierarchie of heauen: but if a man examine it more neerely, he shal finde that for the most parte it is but mere babbling. But the dutifull purpose of a diuine is, not to delite eares with prating, but to stablish consciences with teaching thinges true, certaine, and profitable. If one should reade that booke, he would thinke that the man were slipped downe from heauen, and did tell of thinges not that he had learned by heresay, but that he had seen with his eies. But Paule which 1. Cor. 12. 2. was rauished aboue the thirde heauen, hath vttered no such thing, but also protesteth, that it is not lawful for man to speake the secretes that he had seen. Therfore bidding farewell to that triflyng wisdom, let vs consider by the simple doctrine of the Scripture, what the Lord would haue vs know concerning his Angels.

5 It is cõmonly read in the Scripture, that the Angels are heauenly Spirites, whose ministration & seruice God vseth for putting in execution of those thinges that he hath decreed. For which reason that name is geuen them, because God vseth them as messangers, to shewe him selfe vnto men. And vpõ like reason are deriued the other names that they are called by. They are named armies, because they do like a garde enuirõ their prince, and do adorne and set forth the honourable shew of his maiestie, and like souldiours they are alway attending vpon the ensigne of their capitaine, and are euer so prepared and in readynesse to do his commaundementes, that so sone as he doth but becken to them, they prepare thẽ selues to worke, or rather be at their worke alredy. Such an image of the throne of God to set out his roialtie, the other prophetes do describe, but principally Daniel where he Dan. 7. 10. saith, that when God sate him down in his throne of iudgement, there stode by a thousande thousande, and ten thousande companies of ten thousandes of Angels. And because God doth by them maruailously shew forth and declare the might and strength of his hand, therfore they are named strengths, bicause he exerciseth & vseth his authorite in the worlde by them, therfore they are sometime called Principalities, sometime powers, sometime Dominions. Finally because in them Coloss. 1. 16. Ephe. 1. 21. as it were sitteth the glory of God, for this cause also they are called Thrones: though of this last name I will not certainly say, because an other exposition doth either as well or better agree with it. But (speaking nothing of that name) the Holy ghost often vseth those other former names to auaunce the dignitie of the ministerie of Angels. For

it were not reason that those instrumentes should be let passe with
honor, by whom God doth specially shew the presence of his maie
Yea for that reason they are many times called Gods, because in th
ministery as in a looking glasse, they partly represent vnto vs the g
Gen 18. & 1.32. head. Although in deede I mislike not this that the olde writers
Ios. 5. 14. expound, that Christ was the Angel, wher the Scripture saith, that
Iudi. 6. 14. and 13.22. angel of God appered to Abraham, Iacob, Moses, & other, yet oft
times where mention is made of all the Angels in deede this name
geuen vnto them. And that ought to seme no meruaile. For if this h
nour be geuen to princes and gouernors, that in their office they st
Psa. 82. 6. in the stede of God that is soueraigne king and iudge, much gre
cause there is why it should be geuen to the Angels, in whom
brightnes of the glory of God much more abundantly shineth.

6 But the Scripture standeth most vpon teaching vs that, wh
might most make to our comforte and confirmacion of Faith: t
is to wete, that the Angels are the distributers and administratour
Psa. 91. 11. Godds bountie towarde vs. And therefore the Scripture recit
that they watch for our safetie: they take vpon them the defenc
Psa. 34. 8. vs, they directe our wayes, they take care that no hurtfull thing be
vnto vs. The sentences are vniuersall, which principally pertain
Ge. 16. 9. Christ the head of the Church, and then to all the faithfull. He h
Ge. 24. 7. geuen his Angels charge of thee, to kepe thee in all thy wayes. Th
shall beare thee vp in their handes, least thou chaunce to hitte
Ge 48. 16. feete against a stone. Againe, The Angell of the Lord standeth ro
about them that feare him, and he doth deliuer them. Wherby
Exo. 14. 19. and 23.20. sheweth that he apointeth to his Angels the defence of them, wh
he hath taken in hand to kepe. After this order the Angel of the L
Iud. 2.1. & 6.11. & 13.10 doth comfort Agar when she fled away, and commandeth her
reconciled to her maistresse. God promiseth to Abraham his ser
Mat. 4. 11. an Angell to be the guide of his iourney. Iacob in blessing o
phraim and Manasses praieth, that the Angell of the Lorde by w
Luk 22. 43. he himselfe had bin deliuered from all euell, may make them
sper. So the Angell was set to defende the tentes of the peop
Mat. 28. 5. Israell. And so oft as it pleased God to reskue Israell out of the h
Luc. 24. 5. of their enemies, he raised vp reuẽgers by the ministerie of Angel
finally (to the ende I nede not to reherse many mo) the Angels m
Act. 1. 10. stred to Christ, and were ready assistent to him in all necessities. T
2. King. 19. 35. brought tidinges to the women of his resurrection, and to the
ples of his glorious comming. And so to fulfill their office of de
ding vs, they fight against the deuill and all enemies, and do exe
the vengeaunce of God vpon them, that are bent against vs. A

reade that the Angell of God to deliuer Hieruſalem from ſiege, ſlewe in one night a hundred fowerſcore and fiue thouſande in the campe of the king of Aſſyria. Eſa.37. 36.

7 But whether to euery of the faithfull be a ſeuerall Angell aſſigned for their defence, I dare not certainely affirme. Surely when Daniell bringeth in the Angel of the Perſians, and the Angel of the Grecians, he ſheweth that he mente, that there are to kingdomes and prouinces certaine Angels appointed as gouernours. And when Chriſt ſaith that the Angels of children do alway beholde the face of the Father, he ſeemeth to meane, that there are certaine Angels to whom the preſeruation of them is geuen in charge. But I can not tell whether we ought thereby to gather, that euery one hath his Angell ſet ouer him. But this is to beholden for certaintie, that not one Angell only hath care of euery one of vs, but that they all by one conſent do watche for our ſafetie. For it is ſpoken of all the Angels togither, that they more reioyce of one ſinner cõuerted to repẽtance, than of nyntie and nine iuſt that haue ſtande ſtill in their righteouſneſſe. And it is ſaid of mo Angels than one, that they conueyed the ſoule of Lazarus into the boſome of Abrahã. And not without cauſe did Elizeus ſhewe to his ſeruant ſo many fiery chariots that were peculiarly appointed for him. But one place there is that ſeemeth more plaine than the reſt to proue this point. For whẽ Peter being brought out of priſon knocked at the doores of the houſe, where the brethren were aſſembled, when they coulde not imagine that it was he, they ſaid it was his Angel. It ſhould ſeeme that this came in their minde by the commõ opinion, that to euery of the faithfull are aſſigned their Angels for gouernours. Albeit yet here it may be anſwered that it may wel be, notwithſtanding any thing that there appeareth, that we may thinke it was any one Angell, to whom God had geuen charge of Peter for that time, and yet not to be his cõtinuall keeper: as the common people do imagine that there are appointed to euery one two Angels, as it were diuers ghoſtes, a good Angell and a badde. But it is not worth trauaile, curiouſly to ſearch for that which doth not much importe vs to know. For if this do not content a man, that all degrees of the armie of heauen do watch for his ſafetie, I do not ſee what he can be the better, if he vnderſtand that there is one Angell peculiarly appointed to kepe him. And they which reſtraine vnto one Angell the care that God hath to euery one of vs, do great wrõg to them ſelues, and to all the membres of the Church: as if that power to ſuccour vs had bin vainely promiſed vs, wherwith being enuironed and defended, we ſhould fight the more boldly. Da 10. 13. and 12.1. Mat.18. 10. Luc.15 7. Luc.16. 23. 2.Kings 16 17. Act.12. 15.

8 They that dare take vpon them to define of the multitude a
degrees of Angels, let them looke well what fundation they haue.
Da.12.1 graunt Michael is called in Daniel, the Great prince, and with Iud
Iud.1. the Archangell. And Paule ſaith, it ſhall be an Archangell that ſh
9. with ſounde of trumpet call men to the Iudgemēt. But who can th
1.Theſſ. by appoint the degrees of honours between Angels, or diſcerne
4.16. from an other by ſpeciall markes, and appoint euery one his pl
and ſtanding? For the two names that are in Scripture, Michaell, a
Gabriel: & if you liſt to adde the thirde out of the hiſtorie of Thob
may by their ſignification ſeme to be geuen to the Angels, accord
to the capacitie of our weakeneſſe, although I had rather, leaue t
expoſition at large. As for the numbre of them, wee heare by Chri
Mat.26 mouth of many Legions, by Daniell many companies of ten th
55. ſandes, the ſeruant of Elizeus ſaw many chariottes full: and this
Dan. 7. clareth that they are a great multitude, that it is ſaid, they do ca
10. rounde about them that feare God. As for ſhape, it is certaine,
Pſa.34. Spirites haue none, and yet the Scripture for the capacitie of our
8. doth not in vaine vnder Cherubin and Seraphin paint vs out An
with winges, to the intent we ſhould not dout that they will be
with incredible ſwiftneſſe, ready to ſuccour vs, ſo ſone as neede
require, as if the lightning ſent from heauen ſhould flie vnto vs
ſuch ſwiftneſſe as it is wonted. What ſoeuer more than this ma
ſought of both theſe pointes, let vs beleue it to be of that ſort of
ſteries, wherof the full reuelation is differred to the laſt day. Whe
let vs remembre to take hede both of to much curioſitie in ſearc
and to much boldneſſe in ſpeaking.

9 But this one thing which many troubleſome do call in d
is to be holdē for certaintie, that Angels are miniſtring ſpirites, w
ſeruice God vſeth for the defence of his, and by whom he bot
ſtributeth his benefites among men, and alſo putteth his other wo
in execution. It was in the olde time the opinion of the Sadduces,
by Angels is meant nothing els, but either the motiōs that God
inſpire in men, or the tokens that he ſheweth of his power. But ag
this error crie out ſo many teſtimonies of Scripture, that it is me
that ſo groſſe ignorance could be ſuffred in that people. For to
thoſe places that I haue before alleged, where are recited thouſ
and Legions of Angels: where ioy is geuen vnto them: where it
that they vpholde the Faithfull with their handes, & cary their ſo
into reſte: that they ſee the face of the Father, and ſuch like: the
Act. 8. other places wher by is clerely proued, that they are in deede Sp
53. of a nature that hath ſubſtance. For where as Stephen and Pa

say, that the law was geuen by the hande of Angels, and Christ saith, that the elect after the resurrection shall be like vnto Angels: that the day of iudgement is not knowen to the very Angels: that he shall thē come with his holy Angels: how soeuer they be writhed, yet must they so be vnderstanded. Likewise when Paule chargeth Timothe before Christ and his chosen Angels, to keepe his commaundementes, he meaneth not qualities or inspirations without substance but very spirites. And otherwise it standeth not togither that is written in the Epistle to the Hebrues, that Christ is become more excellent than Angels, that the world is not made subiect to them: that Christ toke vpon him not their nature, but the nature of man. If we meane not the blessed spirites, to whom may these comparisons agree? And the author of that Epistle expoundeth him selfe where he placeth in the kingdome of heauen the soules of the faithfull and the holy Angels together. Also the same that we haue already alleged, that the Angels of children do alway behold the face of God, that they do reioyce at our safetie, that they maruell at the manifolde grace of God in the Church, that they are subiect to Christ, the hedde. To the same purpose serueth this, that they so oft appered to the holy Fathers in the forme of mē, that they talked with them, that they were lodged with them. And Christ him selfe for the principall preminence that he hath in the person of the Mediator is called an Angel. This I thought good to touch by the way, to furnish the simple with defence against those foolish and reasonlesse opinions, that many ages ago raised by Sathan do now and then spring vp againe.

Gal. 3. 19. Mat. 22. 30. and 24. 37. 31. and 25. Luc. 9. 26. 1. Tim. 5 21. Heb. 1. 4. & 2. 16. Heb. 12. 22. Mal. 3. 1.

10 Nowe it resteth, that we seeke to mete with that superstition which is commonly wont to crepe in, where it is said: that Angels are the ministers and deliuerers of all good thinges vnto vs. For byandby mans reason falleth to this point, to thinke that therfore all honour ought to be geuen them. So cometh it to passe that those thinges which belong only to God and Christ, are conueied away to Angels. By this meane we see that in certaine ages paste, the glory of Christ hath bin many waies obscured, whē Angels without warrant of Gods worde were loden with immeasurable titles of honor. And of all the vices that we speake against, there is almost none more auncient than this. For it appereth, that Paule himselfe had much to do with some which so auaunced Angels, that they in maner would haue brought Christ vnder subiection. And therfore he doth so carefully presse this point in his Epistle to the Colossians, that Christ is not only to be preferred before all Angels, but that he is also the author of all the good thinges that they haue: to the ende we should not forsake him

Coloss. 1.16.

and turne vnto them, which can not sufficiently helpe them selues but are faine to draw out of the same fountaine that we do. Surely so asmuch as there shineth in them a certaine brightnesse of the maiestie of God, there is nothing whervnto we are more easily enclined, than with a certaine admiration to fall downe in worshipping of them, and to geue vnto them all thinges that are due only to God. Which thing Iohn in the Reuelation confesseth to haue chaunced to himselfe, but he addeth withall, that he receiued this aunswere. See thou do it not. For I am thy fellow seruant, Worship God.

11 But this daunger we shall well beware of, if we do consider why God vseth rather by them than by himselfe without their seruice to declare his power, to prouide for the safetie of the faithfull, and to communicate the giftes of his liberalitie amõg them. Surely he doth not this of necessitie, as though he coulde not be without them: for so often as pleaseth him, he letteth them alone, & bringeth his worke to passe with an onely becke: so farre is it of, that they be any aide to him, to ease him of the hardnesse therof. This therfore maketh for the comforte of our weakenesse, so that we want nothing that may auaile our mindes, either in raising them vp in good hope, or confirming them in assurance. This one thing ought to be enough and enough againe vnto vs, that the Lord affirmeth that he is our protectour. But while we our selues besieged with so many daungers, so many hurtefull things, so many kindes of enemies: it may be (such is our weakenesse & frailtie) that we be sometime filled with trembling feare, or fall for despaire, vnlesse the Lord after the proporcion of our capacitie do make vs to conceiue his presence. By this meane he not only promiseth that he will haue care of vs, but also that he hath an innumerable garde whom he hath giuen in charge to trauaile for our safetie, and that so long as we be compassed with the garrison & supporte of them, what soeuer daunger betideth, we be without all reach of hurte. I grant we do amisse that after this simple promise of the protection of God alone, we stil looke about from whẽce other helpe may come vnto vs. But for as much as it pleaseth the Lord of his infinite clemencie and gentilnesse to helpe this our fault, there is no reason why we should neglect his so great benefite. An example therof we haue in the seruant of Elizeus, which when he saw the hill besieged with the armie of the Syrians, and that there was no way open to escape, was stricken downe with feare, as if his maister and he were then vtterly destroyed.

2. Kings 6. 17. Then Elizeus praied God to open his seruantes eies, and byandby he sawe the hill furnished with horses and fiery chariots, that is with a multitude of Angels to kepe him and the prophet safe. Encourage

with this vision he gathered vp his harte againe, and was able with a dredeleſſe minde to looke down vpō his enemies, with ſight of whom he was before in a maner driuen out of his witte.

12 Wherfore whatſoeuer is ſaid of the miniſterie of Angels, let vs applie it to this ende, that ouercomming all diſtruſt, our hope may be the more ſtrongely ſtabliſhed in God. For theſe ſuccours are herfore prouided vs of God, that we ſhould not be made afrayde with multitude of enemies, as though they coulde preuaile againſt his helpe, but ſhould flie vnto that ſaying of Elizeus, that there be mo on our ſide than be againſt vs. How much then is it againſt order of reaſon, that we ſhoulde be led away from God by Angels which are ordeined for this purpoſe, to teſtifie that his helpe is more preſent among vs? But they do leade vs away in dede, if they do not ſtreight leade vs as it were by the hande to him, that we may haue eye vnto, call vpon, & publiſh him for our onely helper: if we conſider not them to be as his handes that moue themſelues to no worke but by his direction: if they do not holde vs faſt in the one Mediatour Chriſt, ſo that we may hang wholly of him, leane all vpon him, be caried to him, and reſte in him. For that which is deſcribed in the viſion of Iacob ought to ſticke and be faſtened in our mindes, how Angels deſcende down to the earth vnto men, and from men do go vp to heauen by a ladder, whervpon ſtādeth the Lord of hoſtes. Wherby is meant, that by the only interceſſion of Chriſt it cometh to paſſe, that the miniſteries of the Angels do come vnto vs, as he him ſelfe affirmeth, ſaying: Hereafter ye ſhall ſee the heauens open and the Angelles deſcending to the Sonne of man Ioh. 1.li. Therfore the ſeruant of Abraham being cōmitted to the cuſtody of the Angell, doth not therfore call vpon the Angell to helpe him, but holpen with that commendation, he praieth to the Lord, and beſeecheth him to ſhew his mercy to Abraham. For as God doth not therfore make them miniſters of his power and goodneſſe, to the intēt to parte his glory with them: ſo doth he not therfore promiſe vs his helpe in their miniſtration, that we ſhoulde diuide our confidence betwene him and them. Let vs therfore forſake that Platonicall philoſophie, to ſeeke the way to God by Angels, and to honour them for this purpoſe that they may make God more gentill vnto vs: which ſuperſtitious and curious men haue from the beginning gone about, and to this day do continue to bring into our religion.

Gen. 28. 12.

Gen. 24 7.

Platoin epynonide & Crahlo.

13 As for ſuch thinges as the Scripture teacheth concerning deuilles, they tend in a maner all to this ende, that we may be carefull to beware aforehande of their awaites and preparations, and furniſh our ſelues with ſuch weapons as are ſtronge and ſure enough to driue

away euen the ſtrongeſt enemies. For where as Sathan is called the God and prince of the worlde, where as he is named the ſtrong armed man, the Spirite that hath power of the ayre, and a roaring lyon, theſe deſcriptions ſerue to no other purpoſe: but to make vs more ware and watcheful, and readier to entre in battaile with him. Which is alſo ſometime ſet out in expreſſe wordes. For Peter after he had ſaid, that the diuell goeth about like a roaring lyon, ſeking whom he may deuoure, byandby addeth this exhortation, that we ſtrongly reſiſte him by Faith. And Paule after he had geuen warning that we wraſtle not with fleſh and bloud, but with the princes of the ayre, powers of darkeneſſe, and ſpirituall wickedneſſes, byandby biddeth vs put on ſuch armour as may ſerue for ſo great & daungerous a battaile. Wherfore lette vs alſo applie all to this ende, that being warned how there doth continually approche vpon vs an enemie, yea an ennemy that is in courage moſt hardy, in ſtrength moſt mighty, in policies moſt ſuttle, in diligence and celeritie vnweriable, with all ſorte of engins plentcouſly furniſhed, in ſkill of warre moſt ready, we ſuffer not our ſelues by ſlouth and cowardiſe to be ſurpriſed, but on the other ſide with bolde and hardy mindes ſet our foote to reſiſt him: (becauſe this warre is onely ended by Death) encourage our ſelues to continue. But ſpecially knowing our owne weakneſſe and vnſufficiencie, let vs call vpon the helpe of God and enterpriſe nothing but vpon truſt of him, for as much as it is in him onely to geue vs policie, ſtrength, courage and armour.

14 And that we ſhould be the more ſtirred vp and enforced ſo to do, the Scripture warneth vs, that there are not one or two or a few enemies, but great armies that make warre with vs. For it is ſaid, that Mary Magdalene was deliuered from ſeuen deuils, wherwith ſhe was poſſeſſed. And Chriſt ſaith, that it is the ordinary cuſtome, that if an vncleane deuill be ones caſt out, a man make the place open againe, he bringeth ſeuen ſpirites worſe than him ſelfe, and returneth into his poſſeſſion, finding it empty. Yea it is ſaid that a whole legion beſieged one man. Hereby therefore we are taught, that we muſt fight with an infinite multitude of enemies, leaſt deſpiſing the feweneſſe of them we ſhould be more ſlacke to enter in battaile, or thinking that we had ſome reſpite in the meane time graũted, we ſhould geue our ſelues to idelneſſe. Where as many times Sathan or the diuell is named in the ſingular numbre, thereby is meant that power of wickedneſſe which ſtandeth againſt the kingdome of Iuſtice. For as the Church and the fellowſhip of ſaintes haue Chriſt to their head, ſo the faction of the wicked is painted out vnto vs with their prince, that hath the chief

Mar.16. 9.

Mat.12. 42. Luc.8. 30.

authoritie among them. After which maner this is ſpoken. Go ye curſed into eternall fire that is prepared for the deuill and his angels. Mat.25. 41.

15 Here alſo this ought to ſtirre vs vp to a perpetuall warre with the deuill, for that he is euery where called the enemy of God and of vs. For if we haue regarde of Goddes glory, as it is mete we ſhould, then ought we with all our force to bende our ſelues againſt him, that goeth about to extinguiſh it. If we be affectioned to maintaine the kingdome of Chriſt as we ought, then muſt we nedes haue an vnappeaſable warre with him that conſpireth the ruine therof. Againe, if any care of our owne ſafetie do touch vs, then ought we to haue neither peace nor truce with him that continually lieth in waite for the deſtruction of it. Such a one is he deſcribed in the 3. chap. of Geneſis where he leadeth man away from the obedience that he did owe to God, that he both robbeth God of his due honor, and throweth mā him ſelfe headlong into deſtruction. Such a one alſo is he ſet forth in the Euangeliſtes, where he is called an enemy, and is ſaid to ſcatter tares, to corrupt the ſede of eternall life. In a ſumme, that which Chriſt teſtifieth of him, that from the beginning he was a murtherer, and a lier, we finde by experience in all his doinges. For he aſſaileth the trueth of God with lies, obſcureth the light with darkeneſſe, entangleth the mindes of men with errors, raiſeth vp hatredes, kindleth contentions and ſtrifes, doth all thinges to this ende to ouerthrow the kingdome of God, and drowne men with himſelfe in eternall deſtruction. Wherby appereth, that he is of nature froward, ſpitefull and malicious. For nedes muſt there be great frowardneſſe in that witte, that is made to aſſaile the glory of God and ſaluation of men. And that doth Iohn ſpeake of in his epiſtle, when he writeth, that he ſinneth from the beginning. For he meaneth that he is the author, captaine and principall workeman of all malice and wickedneſſe. Mat.13. 28. Iohn 8. 44.

16 But foraſmuch as the deuill was created by God, let vs remembre that this malice which we aſſigne in his nature, is not by creation but by deprauatiō. For what ſo euer damnable thing he hath, he hath gotten to himſelfe by his owne reuolting and fall. Which the Scripture therefore geueth vs warning of, leaſt thinking that he came out ſuch a one from God, we ſhould aſcribe that to God himſelfe which is fartheſt frō him: For this reaſon doth Chriſt ſay that Sathā ſpeaketh of his owne when he ſpeaketh lies, and addeth a cauſe why, for that he ſtode not ſtill in the trueth. Now when he ſaith that he ſtode not ſtill in the trueth, he ſheweth that ones he had bin in the trueth. And when he maketh him the Father of lying, he taketh this from him, that he can not lay that fault to God wherof he himſelfe is cauſe to Iohn 8. 44.

himselfe. Although these thinges be but shortly and not very plain spoken, yet this is enough for this purpose to deliuer the maiestie God from all sclaunder. And what maketh it matter to vs, to kn more or to any other purpose concerning deuils? Many perhaps grudge, that the Scripture doth not orderly and distinctly in many p ces set forth that fall and the cause, manner, time, and fashion there But because these thinges do nothing perteine to vs, it was better not to be suppressed wholly, yet to be but lightly touched, and t partly, because it was not beseming for the Holy ghost to fede cur sitie with vaine histories without any frute: and we se that it was t Lordes purpose to put nothing in his holy oracles but that which shoulde learne to edification. Therfore, lest we our selues should t long vpon thinges superfluous, let vs be content shortly to know th much cõcerning the nature of deuils, that at the first creatiõ they we the Angels of God: but by swaruing out of kinde they both destro themselues and are become instrumentes of destructiõ to other. Th 2. Pet. 2 4. much, because it was profitable to be knowen, is plainly taught in H Iud. 1. 6. ter and Iude. God spared not (say they) his Angels which had sinn and not kept their beginning, but had forsaken their dwelling pla 1. Tim. 5 20. And Paule naming the elect Angels doth without dout secretly implication set the reprobate Angels in comparison against them.

17 As for the discorde and strife that we say is betwene God Satan, we must so take it that still we holde this for certaine, that Iob 1. 6 and 2. 1. can do nothing but by the will and sufferaunce of God. For we rea in the historie of Iob, that he presented himselfe before God to ceiue his commaundemẽtes, and durst not go forwarde to do any e 1. Kings 22. 20. terprise till he had obtained licence. So when Achab was to be dec ued, he toke vpon him that he woulde be the Spirite of lying in 1. Sa. 16 14. and 18. 10. mouth of all the Prophetes, and so being sente of God he perform it. For this reason is he called the euill Spirite of the Lord that tor Psa. 34. ted Saul, because by him as with a scourge the sinnes of the wick king were punished. And in an other place it is written, that the pla were laied vpon the Egyptians by the euil angels. According to th 2. The. 2 9. particular examples Paule doeth generally testifie, that the blinding the wicked is the worke of God, wheras before he had called it working of Satan It is euident therfore that Satan is vnder the po of God, and so gouerned by his authoritie that he is compelled to him seruice. Now whẽ we say that Satã resisteth God, that the wor of Satan disagree with the workes of God, we do therwithall affir that this disagrement and strife hangeth vpon the sufferaunce of G I speake not now of his will, nor of his endeuour, but of the ef

one

onely. For sith the deuill is wicked of nature, he is not enclined to obey the will of God, but is wholly carryed to stubbornnesse and rebellion. This therfore he hath of himselfe and of his owne wickednesse, that of desire and purpose he withstandeth God. And by this wickednes he is stirred vp to the enterprising of those things that he knoweth to be most against God. But because God holdeth him fast tied and restrained with the bridle of his power, he executeth onely those thinges that are graunted him from God. And so doth he obey his creator whether he will or no, because he is constrained to applie his seruice whether soeuer God compelleth him.

18 Now because God boweth the vncleane Spirites hether and thether as pleaseth him, he so tempereth this gouernement, that they exercise the faithfull with battail, they set vpon them out of ambushes, they assaile them with inuasions, they presse them with fighting, and oftētimes werry them, trouble them, make them afraied, & sometime wounde them, but neuer ouercome nor oppresse them. But the wicked they subdue and drawe awaye, they reigne vpon their soules and bodies, and abuse them as bondslaues to all mischeuous doinges. As for the faithfull, because they are vnquieted of such enemies, therfore they heare these exhortations. Do not geue place to the deuill. Ephe. 4. 27. The deuill your enemie goeth about as a roring lion seking whom he may deuoure, whom resist ye being strong in faith and such like. 1. Pet. 5. 8. Paule confesseth that he himselfe was not free from this kinde of strife whē he saieth, that for a remedy to tame pride, the Angel of Satan was geuen to him, by whom he might be humbled. 2. Cor 12. 7. This exercise therfore is common to all the children of God. But because that same promise of the breaking of Satans head perteineth generally to Christ and to all his members, therfore I say that the faithfull can neuer be ouercome nor oppressed by him. Gen. 3. 15. They are many times striken down, but they are neuer so astonnied withall but that they recouer themselues. They fall downe many times with violence of strokes, but they are after raised vp againe: they are woūded but not deadly. Finally they so labor in all the course of their life that in the ende they obteine the victorie: but I speake not this of euery doing of theirs. For we knowe that by the iuste vēgeaunce of God Dauid was for a time geuen ouer to Satan, by his motion to number the people: and not without cause Paule saith there is hope of pardon lest if any haue bin entangled with the snares of the deuill. 2. Sam. 24. 1. Rom. 16 20. Therefore in an other place the same Paule saieth, that the promise aboue alleged is begonne in this life, wherin we must wrastle, and is performed after our wrastling ended: when he saieth the God of peace shall shortly beate downe Satan vn-

der your feete. This victorie hath alway fully bin in our head Chri
becauſe the Prince of the worlde had nothing in him, but in vs t
are his members it doth now partly appeare and ſhalbe perfited, w
being vnclothed of our fleſh by which we are yet ſubiect to wea
neſſe, we ſhalbe full of the power of the Holy ghoſt. In this man
when the kingdome of Chriſt is rayſed vp and aduaunced, Satan w
his power falleth downe as the Lord himſelfe ſaith. I ſaw Satan
as a lightening downe from heauen. For by this aunſwere he con
meth that which the Apoſtles had reported of the power of his pre
Luc.10. 18. ching. Againe, When the Prince poſſeſſeth his owne palace,
Luc. 11. 21. thinges that he poſſeſſeth are in peace, but when there commeth
ſtronger, he is throwen out. &c. And to this ende Chriſt in dyi
ouercame Satan which had the power of death, and triumphed vp
all his armies that they ſhould not hurt the Church, for otherw
they would euery moment a hundred times deſtroy it. For (con
dering what is our weakeneſſe, and what is his furious ſtrength) h
coulde we ſtande, yea neuer ſo little time againſt his manifolde a
continuall aſſaultes, but being ſupported by the victory of our c
taine? Therfore God ſuffereth not the deuill to reigne ouer the ſou
of the faithfull, but onely deliuereth him the wicked and vnbeleu
to gouerne, whom God doth not vouchesaue to haue reckened in
flocke. For it is ſaid that he poſſeſſeth this worlde without cont
2.Cor. 4.4. uerſie till he be thruſt out by Chriſt. Againe, that he doth blinde
Eph.2. 2. them that beleue not the Goſpel, againe, that he performeth his wo
in the ſtubborne children, and worthily, for all the wicked are
veſſelles of wrath. Therfore to whom ſhould they be rather ſubi
than to the miniſter of Goddes vengeaunce? Finally they are ſa
Iohn.8. 44. to be of their Father the deuill, becauſe as the faithfull are here
1. Iohn 3.8. knowen to be the children of God becauſe they beare his image:
they by the image of Satan into which they are gone out of kinde,
properly diſcerned to be his children.

19 As we haue before confuted that trifling philoſophie conc
ning the holy Angels, which teacheth that they are nothing els b
good inſpirations or motions, which God ſtirreth vp in the minde
men: ſo in this place muſt we confute them that fondly ſay that de
are nothing els but euill affections or perturbations of minde, that
thruſt into vs by our fleſh. That may we ſhortly do, becauſe there
many teſtimonies of Scripture, & thoſe plaine enough vpō this poi
Firſt wher the vncleane Spirites are called, Angels Apoſtataes, whi
haue ſwarued out of kinde from their beginning, the very names
ſufficiently expreſſe that they are not motions or affections of minde

but rather in dede as they be called mindes or Spirites endued with
sense and vnderstanding. Likewise whereas both Christ and Iohn do 1. Ioh. 3.
compare the children of God with the children of the deuill: were it 8.
not an vnfit comparison, if the name of the deuill signified nothing
else but euill inspirations? And Iohn addeth somewhat more plaine-
ly, that the deuill sinneth from the beginning. Likewise when Iude
bringeth in Michael the archangell fighting with the deuill, doutlesse
he setteth against the good Angell an euill and rebellious Angell.
Wherewith agreeth that which is read in the history of Iob, that Sa- Iob. 1. 6
tan appeared with the holy Angels before God. But most playne of
all are those places that make mētion of the punishment which they
begin to fele by the iudgement of God, and specially shall fele at the
resurrection. Sonne of Dauid why art thou come before the time to
torment vs? Againe, Go ye cursed into the eternall fire that is prepa- Matt. 8.
red for the deuill and his Angels. Againe, If he spared not his owne 29.
Angels that had sinned, but cast them downe into hell and deliuered Mat. 25.
them into cheines of darkenesse to be kept vnto damnation. &c. 41.
How fond should these speeches be, that the deuills are ordayned to Iud. 1. 9.
eternall iudgement, that fier is prepared for them, that they are now
already tormented and vexed by the glory of Christ: if there were no
deuils at all? But because this matter needeth no disputation among
them that beleue the word of the Lord, and little good is done with
testimonies of Scripture among those vayne studentes of specula-
tion, whom nothing pleaseth but that which is new: I suppose I haue
performed that which I purposed, that is that the godly mindes
should be furnished against such fond errours, wherewith vnquiet mē
do trouble both themselues and other that be more simple. But it was
good to touch this, least any entangled with that errour, while they
thinke they haue none to stand against them, should waxe more slow
and vnprouided to resist.

20 In the meane time lette it not be weryſome vnto vs, in this so
beautifull a stage to take a godly delight of the manifest and ordina-
ry workes of God. For, as I haue elsewhere already sayd, though this
be not the chiefe, yet is it in order the first doctrine of Faith, to re-
member that what way soeuer we turne our eyes, all that we see are
the workes of God, and with godly consideration to wey for what
end God did make them. Therefore that we may conceiue by Faith
so much as behoueth vs to know of God, it is good first of all to
learne the history of the creation of the world, how it is shortly re-
hearsed by Moses, and afterward more largely sette out by holy men,
specially by Basile and Ambrose. Out of it we shall learne that God by

the power of his word and Spirite created heauen and earth of
thing, and thereof brought foorth all liuing creatures and thi
without life, with maruellous order diſpoſed the innumerable va
ty of thinges, to euery thing he gaue the propre nature, aſſigned
offices, appointed their places and abidinges, and where all thi
are ſubiect to corruption, yet hath he ſo prouided that of all ſo
ſome ſhalbe preſerued ſafe to the laſt day, and therefore ſome he
riſheth by ſecrete meanes, and powreth now and then as it we
new liuelineſſe into them, and to ſome he hath giuen the powe
encreaſe by generation, that in their dying that whole kinde ſho
not dye together. So hath he maruellouſly garniſhed the heauen
the earth, with ſo abſolutely perfect plenty, variety and beauty o
thinges as poſſibly might be, as it were a large and gorgeous ho
furniſhed and ſtored with aboundance of moſt finely choſen ſti
laſt of all how in framing man and adorning him with ſo godly be
ty, and with ſo many and ſo great giftes, he hath ſhewed in him
moſt excellent example of all his workes. But becauſe it is not
purpoſe at this preſent to ſet forth at large the creation of the wo
let it ſuffice to haue ones agayne touched theſe few thinges by
way. For it is better, as I haue already warned the readers, to fet
fuller vnderſtanding of this matter out of Moſes and other, that h
faithfully and diligently conueyed the hiſtory of the world by wri
to perpetuall memory.

21 It is to no purpoſe, to make much a do in diſputing, to w
end this conſideration of the workes of God ought to tende, o
what marke it ought to be applied: foraſmuch as in other places
ready a great parte of this queſtion is declared, and ſo much as
longeth to our preſent purpoſe may in few wordes be ended. Tr
if we were minded to ſet out as it is worthy, how ineſtimable wiſd
power, iuſtice and goodneſſe of God appeareth in the framing of
world, no eloquence, no garniſhmēt of ſpeech, could ſuffice the la
neſſe of ſo great a matter. And no dout it is Gods pleaſure tha
ſhould be continually occupied in ſo holy a meditatiō, that while
behold in his creatures as in looking glaſſes the infinite richeſſ
his wiſdom, iuſtice bountie and power, we ſhould not runne ouer
as it were with a flying eye, or with a vayne wandring looke as I
ſo call it, but that we ſhould with conſideration reſt long vpon th
caſt them vp and downe earneſtly and faithfully in our mindes,
oft repeate them with remembrance. But becauſe we are now bu
in that kinde that pertayneth to order of teaching, it is mete tha
omit thoſe thinges that require long declamations. Therefore, to

ſtrort, let the readers know, that then they haue conceiued by Faith, what this meaneth, that God is the creator of heauen & earth, if they firſt follow this vniuerſall rule, that they paſſe not ouer with not conſidering or forgetfulneſſe of thoſe vertues, that God preſenteth to be ſeene in his creatures, then, that they ſo learne to apply themſelues that they may therwith be throughly moued in their hartes. The firſt of thoſe we do when we conſider how excellent a workmans worke it was, to place and aptly ſet in ſo well diſpoſed order the multitude of the ſtarres that is in heauen, that nothing can be deuiſed more beautifull to behold: to ſette and faſten ſome of them in their ſtandings ſo that they can not moue, and to otherſome to graunt a free courſe, but ſo that in mouing they wander not beyond their appointed ſpace, ſo to temper the motion of them all that it may diuide in meaſure the dayes and nightes, monethes, yeares and ſeaſons of the yeare, and to bring this inequality of dayes which we dayly ſee to ſuch a tempered order that it hath no confuſion. Likewiſe, when we marke his power in ſuſteyning ſo great a body, in gouerning the ſo ſwift whirling about of the engine of heauen, and ſuch like. For theſe few examples do ſufficiently declare what it is to record the power of God in the creation of the world. For elſe if I ſhould trauaile as I ſayed to expreſſe it all in wordes, I ſhould neuer make an end, foraſmuch as there are ſo many miracles of the power of God, ſo many tokens of his goodneſſe, ſo many examples of his wiſdom, as there be formes of thinges in the world, yea as there be things either great or ſmale.

22 Now remaineth the other part which commeth nerer to Faith, that while we conſider that God hath ordayned all thinges for our garde and ſafety, and therewithall do fele his power and grace in our ſelues, and in ſo great good things that he hath beſtowed vpon vs: we may thereby ſtirre vp our ſelues to the truſt, inuocation, prayſe and loue of him. Now as I haue before ſayd, God himſelfe hath ſhewed in the very order of creation, that for mans ſake he created all thinges. For it is not without cauſe that he diuided the making of the world into ſix dayes, whereas it had bin as eaſie for him in one moment to haue in all pointes accompliſhed his whole worke, as it was by ſuch proceeding from peece to peece to come to the end of it. But then it pleaſed him to ſhew his prouidēce & fatherly carefulneſſe toward vs, that before he made man he prepared all that he foreſaw ſhould be profitable for him, and fitte for his preſeruatiō. How great vnthankefulneſſe now ſhould it be to dout whether this good Father do care for vs, whom we ſee to haue bin carefull for vs ere that we were born? How wicked were it to tremble for diſtruſt leaſt his goodneſſe would

at any time leaue vs deſtitute in neceſſity, which we ſee was diſpl
for vs being not yet borne, with great aboundance of al good thi
Ge.1.26 Beſide that we heare by Moſes that by his liberality all that euer
1.&9.2. the world is made ſubiect to vs. Sure it is that he did it not to mo
vs with an empty name of gift. Therefore we ſhall neuer lacke
thing, ſo farre as it ſhall be auaylable for our preſeruation. Final
make an end, ſo oft as we name God the creator of heauen & e
lette this come in our mindes withall, that the diſpoſitiõ of all th
which he hath create, is in his hand and power, and that we are
children whom he hath taken into his owne charge and kepin
foſter and bring vp: that we may looke for al good things at his h
and aſſuredly truſt that he will neuer ſuffer vs to lacke things ne
full for our ſafety, to the end our hope ſhould hang vpon none o
ỹ whatſoeuer we deſire our prayers may be directed to him: of w
thing ſoeuer we receiue profit we may acknowledge it to be his
nefit, and confeſſe it with thankes giuing: that being allured wi
great ſweteneſſe of his goodneſſe and liberality, we may ſtudy to l
and honor him with all our hart.

The xv. Chapter.

VVhat a one man vvas created: vvherein there is entreated of the powvers of the ſoule, of the image of God, of free vvill & of the firſt integrity of nature.

NOw muſt we ſpeake of the creation of man, not onely
cauſe he is among all the workes of God the moſt noble
moſt excellent example of his iuſtice, wiſdom and goo
but alſo becauſe as we haue ſayd in the beginning, we
not plainly and perfectly know God, vnleſſe we haue withal a m
knowledge of our ſelues. Although ỹ ſame knowledge be of two
the one to know what we were created at the firſt beginning, t
ther to know what our eſtate began to be after the fall of Adam
it were but to ſmall profit for vs to know our creation, vnleſſe we
alſo in this lamentable fall know what is the corruption and d
mity of our nature:) yet at this time we will be content with de
ption of our nature when it was pure. And before we deſcend to
miſerable eſtate whereunto man is now in thraldome, it is goo
learne what a one he was created at the beginning. For we muſt
hede that in preciſely declaring onely the naturall euils of man,
ſeme not to impute thẽ to the author of nature. For vngodlines
keth her ſelfe to haue ſufficient defenſe in this colour, if it may b
her ſelfe that whatſoeuer fault ſhe hath, the ſame did after a cer
ma

manner proceede from God, and ſticketh not if ſhe be accuſed, to quarell with God, and to lay the fault vpon him whereof ſhe is worthely accuſed. And they that would ſeeme to ſpeake ſomwhat more reuerétly of the maieſty of God, yet do willingly ſeeke to excuſe their owne wickedneſſe, by nature, not conſidering that therin though not openly they blame God alſo, to whoſe reproch it ſhould fall if it were proued that there is any fault in nature. Sith then we ſee that our fleſh gaspeth for all the wayes to eſcape, wherby ſhe thinketh the blame of her owne euils may any way be put of from her, we muſt diligently trauaill to mete with this miſchiefe. Therefore we muſt ſo handle the calamity of mankinde that we cut of all excuſe, and deliuer the iuſtice of God from all accuſation. Afterward in place conuenient we ſhall ſee how far men be now from that pureneſſe that was giuẽ to Adam. And firſt we muſt remember, that in this that man was taken out of earth and clay, a bridle was put vpon his pride, for there is no greater abſurdity, than for them to glory in their excellency that do not onely dwell in a cotage of clay, but alſo are themſelues in parte but earth and aſhes. But foraſmuch as God did not onely vouchſaue to giue life vnto an earthen veſſell, but alſo it was his pleaſure that it ſhould be the dwelling houſe of an immortall Spirite, Adam might iuſtly glory in ſo great liberality of his maker.

2 Now it is not to be douted that man conſiſteth of ſoule and body, and by the name of ſoule I meane an immortall eſſence, and yet created, which is the nobler parte of him. Sometime it is called the Spirite. Albeit when theſe two names Soule and Spirite are ioyned together, they differ one from the other in ſignificatiõ, yet when Spirite is ſette by it ſelfe it meaneth as much as Soule. As, when Salomon ſpeaking of death, ſayth that then the Spirite returneth to him that gaue it. And Chriſt commending his Spirite to his Father, and Stephen his Spirite to Chriſt do both meane none other thing but that when the Soule is deliuered from the priſon of the fleſh, God is the perpetuall keper of it. As for them that imagine that the Soule is therfore called a Spirite becauſe it is a breath or a power by God inſpired or poured into bodies which y hath no eſſence: both ỹ thing of ſelfe & all the Scripture ſheweth th. hey do to much groſly erre. True it is that while men are faſtened to the earth more than they ought to be, they waxe dull, yea becauſe they are eſtranged from the Father of lightes they are blinded with darkeneſſe, ſo that they do not thinke vpon this, that they ſhall remaine aliue after death. And yet is not that light ſo quenched in darkeneſſe, but that they be touched with ſome feling of immortality. Surely the conſcience which diſcer-

Eccl. 12 7.
Luc. 23. 46.
Act. 7. 59.

ning betwene good and euill answereth the iudgement of God, it
vndouted signe of an immortall Spirite. For how could a motiō w
out essence attaine to come to the iudgement seate of God, & thr
it selfe into feare by finding her owne giltinesse? For the body is
moued with feare of a Spirituall peine, but that falleth onely vpp
the soule. Wherby it followeth that the soule hath an essence. Mor
uer the very knowledge of God doth proue that the soules which
scende vp aboue the world are immortall: for a vanishing liueli
were not able to attayne to the fountayne of life. Finally forasmuch
so many excellent gifts wherewith mans minde is endued, do cry
that there is some diuine thing engrauen it, there are euen so ma
testimonies of an immortall essence. For that sense which is in br
beastes, goeth not out of the body, or at least extendeth no furth
than to things presently set before it. But the nimblenesse of the mi
of man which veweth the heauen and earth and secretes of nature
comprehending all ages in vnderstanding and memory, digesteth
uery thing in order and gathereth thinges to come by thinges p
doth plainly shew that there lyeth hidden in man a certaine thing
uerall from the body. We conceiue by vnderstanding the inuisi
God and Angells, which the body can not do. We know thinges t
be right, iust, & honest, which are hidden frō the bodily senses. Th
fore it must needes be that the Spirite is the seate of this vnderst
ding. Yea and our sleepe it selfe, which astonieth a man and seem
to take life away from him, is a plaine witnesse of immortality, for
much as it doth not only minister vnto vs, thoughtes of those thing
that neuer were done, but also foreknowinges of thinges for time
come. I touch these things shortly which euen prophane wryters
excellently sette out with more gorgeous garnishment of wordes
with the godly readers a simple putting in minde of them shall be
ficient. Now if the soule were not a certaine thing by it selfe seue
from the body, the Scripture would not teach that we dwell in hou
of clay, that by death we remoue out of the Tabernacle of the fl
that we do put of that which is corruptible, that finally at the last
we may receiue reward euery man as he hath behaued himselfe in
body. For these places and other that we do ech where cōmonly lig
vpon, do not only manifestly distinguish the soule from the body,
also in giuing to the soule the name of man do shew that it is the p
cipall parte. Now whereas Paule doth exhort the faithfull to cle
1. Cor. 7 themselues from all defiling of the flesh and the Spirite, he mak
1. two partes of man wherein abideth the filthinesse of sinne. And
1. Pet. 2 ter where he calleth Christ the shepeherde & bishop of soules, sho
25.

haue ſpoken fondly if there were no ſoules about whom he might execute that office. Neither would that conueniently ſtand together which he ſayth of the eternal ſaluation of ſoules, and where he biddeth to clenſe our ſoules, and where he ſayth that euil deſires do fight againſt the ſoule, and where the author of the Epiſtle to the Hebrues ſayeth, that the Paſtors do watch that they may yeld accompt for our ſoules, vnleſſe it were true that ſoules had a proper eſſence. To the ſame purpoſe ſerueth it that Paul calleth God for witneſſe to his own ſoule, becauſe it could not be called in iudgement before God vnleſſe it were ſubiect to puniſhment. And this is alſo more plainely expreſſed in the wordes of Chriſt, when he biddeth vs to feare him which after that he hath killed the body, can throw the ſoule into hell fier. Now where the author of the Epiſtle to the Hebrues doth diſtinguiſh the Fathers of our fleſh frō God, which is the only Father of Spirits, he would not otherwiſe more plainely affirme the eſſence of ſoulles. Moreouer, if the ſoules remayned not aliue being deliuered from the priſōs of their bodies, Chriſt ſhould very fondly haue brought in the ſoule of Lazarus ioying in the boſome of Abraham, and agayne the ſoule of the richman ſubiect to horrible tormentes. The ſame thing doth Paul confirme when he teacheth that we wander abroade from God, ſo long as we dwell in the fleſh, and that we enioy his preſence being out of the fleſh. But, becauſe I will not be long in a matter that is not obſcure, I will adde only this out of Luke, that it is reckened amōg the errours of the Sadduces that they did not beleue that there were any Spirites and Angels.

1.Pet.1. 9. 1 Pe.13. Heb.1.3 16. Mat.10. 28. Lu.12.5 He.12.9 Luc.16. 22. 2.Cor.5 Act.23. 8.

3 Alſo a ſtrong proufe hereof may be gathered of this where it is ſayd, that man is create like to the image of God. For although the glory of God do appeare in the outwarde ſhape of man, yet is it no dout that the propre ſeate of the image of God is in the ſoule. I do not deny that as concerning our outward ſhape, in aſmuch as the ſame doth diſtinguiſh and ſeuere vs from brute beaſtes, we do alſo therein more nerely approch to God than they: neither will I much ſtād againſt thē which thinke that this is to be accōpted of the image of God, that where al other liuing creatures do grouellingwiſe behold the ground, to man is giuen an vpright face, and he is commaunded to looke vppon the heauen, and to aduaunce his countenance towarde the ſtarres: ſo that this remayne certaine, that ỹ image of God which is ſeene appeareth in theſe outward ſignes, is ſpirituall. For Oſiander (whom his writings declare to haue bin in fickle imaginations fondly witty) referring the image of God without difference as well to the body as to the ſoule, mingleth heauen & earth together. For he ſayth,

Ge.1.27

that the Father, the Sonne, and the Holy goſt did ſettle their im
man, becauſe though Adam hadde ſtand without falling, yet
Chriſt haue become man. And ſo by their opinion the body th
appoynted for Chriſt, was but an example or figure of that
ſhape which then was formed. But where ſhall he finde that C
the image of the Spirite? I graunt in deede that in the Perſon
Mediatour ſhineth the glory of the whole Godheade. But ho
the eternall worde be called the image of the Spirite whom he
before in order? Finally it ouerthroweth the diſtinction betwe
Sonne and the Holy ghoſt, if he do here call him his image. M
uer I would fayne learne of him how Chriſt doth reſemble th
ghoſt in the fleſh that he tooke vppon him, and by what marke
features he doth expreſſe the likeneſſe of him. And where as th
Gene. 1 ing: Let vs make man after our image, doth alſo belong to the P
16. of the Sonne, it followeth, that he muſt be the image of him
which is againſt all reaſon. Beſide that, if Oſianders inuention b
leued, man was faſhioned onely after the figure and paterne of
in that he was man, and ſo that forme out of which Adam was
was Chriſt, in that that he was to be clothed with fleſh, where
Scripture in a farre other meaning teacheth, that he was create
image of God. But their ſuttle inuention is more colourable whi
thus expound it, that Adam was create in the image of God, be
he was faſhioned like vnto Chriſt, which is the onely image of
But that expoſition alſo is not ſound. Alſo ſome interpreters m
great diſputation about Image and Likeneſſe, while they ſeeke
ference betwene thoſe two wordes, where is no difference at all
ing that this word Likeneſſe is added to expound the other. Fir
know that among the Hebrues ſuch repetitions are common, w
in they expreſſe one thing twiſe: and in the thing it ſelfe there
dout, but that man is therefore called the image of God, becauſe
like to God. Wherby appeareth that they are to be laughed at, w
do ſo ſuttelly argue about the wordes, whether they appoint Ze
that is to ſay, Image in the ſubſtaunce of the ſoule, or Demuth, t
to ſay, Likeneſſe in the qualities, or what other thing ſoeuer it be
they teach. For where as God determined to create man after his
image, this being ſomewhat darkely ſpoken he doth as by way of
plicatiõ repete it in this ſaying, After his likeneſſe, as if he would
ſayd, that he would make man, in whom he would repreſent him
as in an image, becauſe of the markes of likeneſſe grauen in him.
therfore Moſes a little after reciting the ſame thing, doth repeate
Image of God twiſe, leauing out the name of Likeneſſe. And

trifling obiection that Oſeander maketh, that not a parte of man, or the ſoule only with the giftes therof, is called the Image of God, but the whole Adam which had his name giuen him of the earth, from whence he was taken. Trifling, I ſay, will all readers that haue theyr ſound wit iudge this obiection. For where whole man is called mortall, yet is not ỹ ſoule therby made ſubiect to mortality. Againe where he is called a liuing creature endued with reaſõ, it is not therby meant that the body hath reaſon and vnderſtanding. Although therfore the ſoule is not the whole man, yet is it not inconuenient, that man in reſpect of the ſoule be called the image of God, albeit I hold ſtill that principle which I haue before ſtabliſhed, that the Image of God extendeth to the whole excellẽce, wherby the nature of man hath preeminence among all kindes of liuing creatures. Therefore in that word is noted the integrity that man had when he was endued with right vnderſtanding, when he had his affection framed according to reaſon, and all his ſenſes gouerned in right order, and when in excellent gifts he did truely reſemble the excellence of his Creator. And though the principall ſeate of the image of God were in the minde & hart, or in the ſoule and the powers therof, yet was there no parte of man, not ſo much as the body, wherin did not ſome ſparkes thereof appeare. Certaine it is, that alſo in all the partes of the world, there do ſhine ſome reſemblances of the glory of God: wherby we may gather that where it is ſayd, that his Image is in man, there is in ſo ſaying a certain ſecret compariſon, that auaunceth man aboue all other creatures, & doth as it were ſeuere him from the commõ ſorte. Neither is it to be denied, Mat. 22
that the Angels were create after the likeneſſe of God, ſith (as Chriſt 30.
himſelfe teſtifieth) our chiefe perfection ſhall be to become like vnto thẽ. But not without cauſe doth Moſes by that peculiar title ſet forth the grace of God toward vs, ſpecially where he compareth only viſible creatures with man.

4 But yet it ſeemeth that there is not giuen a full definition of the Image of God, vnleſſe it plainlier appeare in what qualities mã excelleth: & wherby he ought to be compted a glaſſe, reſembling the glory of God. But that can be by no other thing better knowen, than by the repayring of mans corrupted nature. Firſt it is doutleſſe, that when Adam fell from his eſtate, he was by that departure eſtrãged from God. Wherefore although we graunt that the Image of God was not altogether defaced and blotted out in him, yet was it ſo corrupted, that all that remayneth, is but vggly deformity. Therefore the beginning of recouery of ſafety for vs, is in that reſtoring which we obtayne by Chriſt, who is alſo for the ſame cauſe called the ſeconde Adam, be-

1.Cor. 15.45. cause he restored vs vnto true and perfect integrity. For altho where Paule doth in comparison sette the quickening Spirite Christ giueth to the faythfull, against the liuing soule wherein A was created, he setteth foorth the more aboundant measure of g in the regeneration: yet doth he not take away this other princ point, that this is the end of our regeneration, that Christ should Col.3. 10. Eph.4. 24. fashion vs to the image of God. Therefore in an other place he te cheth, that the newe man is renued according to the image of that created him. Wherewith agreeth this saying: put on the new which is create according to God. Now it is to be seene what P doth principally comprehend vnder this renuing. First he speaketh knowledge and after of pure righteousnesse and holynesse. Whe by we gather that the image of God was first of all to be seene in light of the minde, in the vprightnesse of hart, and soundnesse of the partes. For although I graunt that this is a figuratiue phrase speech to set the parte for the whole: yet can not this principle be uerthrowen, that that thing which is the chiefe in the renuing of image of God, was also the principall in the creation of him. And 2.Cor.3 18. the same purpose maketh it that in an other place he teacheth, we beholding the glory of God with open face, are transformed the same image. Now do we se how Christ is the most perfect ima of God, according to the which we being fashioned are so restor that in true godlinesse, righteousnesse, pureneſse and vnderstandi we beare the image of God. Which principle being established, anders imagination of the shape of our body doth easily vanish a of it selfe. Where as the man alone is in Paule called the Image 1.Cor. 11.7. glory of God, and the woman is excluded from that degree of hon it appeareth by the rest of the text, that the same is to be applied o to ciuile order of policy. But that vnder the name of image, whe we speake, is comprehended all that belongeth to the spirituall eternall life, I thinke it be already sufficiently proued. And the sa Ioh.1.4 thing doth Iohn cõfirme in other wordes: saying that the light wh was frõ the beginning in the eternal word of God was ỹ light of For where his purpose was to praise ỹ singular grace of God, whe by man excelleth all other liuing creatures to seuere him frõ the co mon sorte, because he hath attayned no commõ life, but ioyned w the light of vnderstanding, he therewithall sheweth how he was m after the image of God. Therefore sith the image of God is the corrupted excellence of the nature of man, which shined in Ad before his fall, and afterwarde was so corrupted and almost deface that nothing remayneth sins that ruine, but disordered, mangled, a

filthily

filthily spotted: yet the same doth in some parte appeare in the elect, insomuch as they are regenerate, and shall obtayne her full brightnes in heauen. But that we may know on what partes it consisteth, it shall be good to entreate of the powers of the soule. For that speculatiue deuise of Augustine is not sounde, where he sayeth that the soule is a glasse of the Trinity, because that there are in it vnderstanding, will, & memory. Neither is their opinion to be approued, which sette the Image of God in the power of dominion giuen vnto him, as if he resembled God onely in this marke, that he is appointed lorde and possessor of all thinges, where as in deede the Image of God is properly to be sought within him, and not without him, and is an inward good gift of the soule.

Lib. de tri. 10. De ciui. dei. 11.

5 But before I go any further, it is needefull that I meete with the doting errour of the Manichees, which Seruetto hath attempted to bring in agayne in this age. Where it is sayd, that God breathed the breath of life into the face of man, they thought that the soule didde conuey into man the substance of God, as if some portion of the immeasurable God were come into man. But it is easie euen shortely to shew how many grosse and foule absurdities this deuilish errour draweth with it. For if the soule be by deriuation parte of the essence of God, it shall follow that ỹ nature of God is subiect, not only to chaũge and passions, but also to ignorance, euill lustes, weakenesse, and all kindes of vices. Nothing is more inconstant than man, because contrary motions do tosse and diuersely draw his soule, oftentimes he is blinde by ignorance, oft he yeldeth as vanquished euen to smale tentations, and we know that the soule it selfe is the sinke and receiuer of all filthinesse, al which things we must ascribe to the nature of God, if we graunt that the soule is of the essence of God, or a secrete inflowing of Godheade. Who would not abhorre this monstrous deuise? Truely in deede doth Paule allege out of Aratus, that we are the offspring of God, but in quality and not in substance, inasmuch as he hath garnished vs with godly giftes. But in the meane time to teare asunder the essence of the Creator, as to say, that euery mã doth possesse a part of it, is to much madnes. Therfore we must certainly hold, that the soules, although the image of God be grauen in them, were no lesse created than the angels were. And creation is not a pouring out of one substance into an other, but a beginning of essence made of nothing. And although the spirite of man came from God, and in departing out of the flesh returneth to God, yet is not forthwith to be sayd, that it was taken out of his substance. And in this poynt also Osiander, while he glorieth in his illusions, hath entangled

Ge. 2. 7.

Act. 17. 28.

himselfe with an vngodly errour, not acknowledging the ima
God to be in mā without his essentiall iustice, as though God b
inestimable power of his holy spirite could not make vs like vnto
selfe, vnlesse Christ should substantially poure himselfe into vs.
whatsoeuer colour many do go about to disguise these deceites,
shal they neuer so begile the eyes of the readers, that are in their
wittes, but that they will easily see that these things sauour of the
2.Cor.3 nichees errour. And where saint Paule entreateth of the restor
18. this image, it may be readily gathered out of his wordes, that ma
made of like forme to God, not by inflowing of his substance, b
grace and power of his Spirite. For he sayeth, that in beholdin
glory of Christ we are transformed into the same Image, as b
Spirite of God, which surely so worketh in vs, that it maketh
one substance with God.

6 It were but folly to borow of the Philosophers a definitiō o
soule, of whom almost none, except Plato, hath perfectly affirm
to be an immortall substance. In dede some other also, that is th
cratians do touch it, but so as none doth playnly teach that to o
which himselfe was not perswaded. But therefore is Plato of the
ter iudgement, because he doth in the soule consider ỹ image of
Some other do so binde the powers and vertues of the soule to
presēt life, that being out of the body they leaue to it nothing.
we haue already taught by the Scripture, that it is a bodilesse subs
now must we adde that although properly it is not comprehe
in place, yet it is set in the body, and doth there dwell as in a h
not onely to minister life to all the partes of the body, and to
the instrumentes thereof mete and fittely seruing for the actions
they are appoynted for, but also to beare the chiefe office in go
ning the life of man, & that not onely about the dueties in this c
ly life, but also to stirre vs vp to the seruice of God. Althoug
later point in this corruption is not playnely perceiued, yet e
the vices themselues there remayne emprinted some leauings th
For whense commeth it but of shame, that menne haue so great
what be reported of them? And whense commeth shame, but o
garde of honesty? Whereof the beginning and cause is, that the
derstād that they are naturally borne to obserue Iustice, in which
suasion is enclosed the sede of religion. For as without all contro
man was made to meditation of the heauēly life: so is it certayn
the knowledge thereof was engrauen in his soule. And surely m
should want the principall vse of his vnderstanding, if he should
gnorant of his owne felicity, wherof the perfection is that he be

ed with God, and therfore it is the chiefe action of the ſoul to aſpire therunto. And ſo the more that euery man ſtudieth to approch vnto God, the more he therby proueth himſelfe to be endued with reaſō. As for thē that would haue diuers ſoules in man, that is, a feling ſoul, & a reaſonable ſoule, although they ſeeme to ſay ſomwhat by reaſon proueable, yet becauſe there is no ſtedfaſt certainety in their reaſons, we muſt reiect thē, vnleſſe we liſted to accombre our ſelues in thinges trifling & vnprofitable. A great diſagrement ſay they, there is betwen the inſtrumental motions and the parte of the ſoule endued with reaſon. As though reaſon it ſelfe did not alſo diſſent from it ſelfe, & ſome deuiſes of it do ſtriue with other ſome, as they were armies of enemies. But foraſmuch as that troubleſomneſſe proceedeth of the corruption of nature, it were amiſſe to gather therby, that there are two ſoules, becauſe the powers of the ſoule do not agree together, in ſuch well framed order as they ought. But as for more ſuttle diſputation of the Powers themſelues, I leaue that to the Philoſophers. A ſimple definition ſhall ſuffiſe vs for edification of godlineſſe. I graunt that the things that they teach are true, and not only pleaſaunt but alſo profitable to be knowen, & well gathered of them, and I forbid not ſuch as are deſirous to learne to ſtudy them. Firſt therefore I admitte that there are fiue Senſes, which Plato better liked to call Inſtrumentes, whereby all obiectes, are powred into Common ſenſe, as into a place of receite: then followeth Phantaſie, which iudgeth thoſe thinges one from other that Common ſenſe hath conceiued, next is Reaſon, to which belongeth the vniuerſall iudgement of thinges: laſt, is the Vnderſtanding minde, which with earneſtly bent and quiete vewing beholdeth all thoſe thinges, that Reaſon is wont to diſcourſe vpon, and conſider. And to the Vnderſtanding minde, Reaſon, and Phanſie, which are the three powers of the ſoule, that reſt in knowledge, there do anſwere three other that do reſt in Appetite, that is to ſay, Will, the partes whereof are to couete thoſe thinges that the Vnderſtanding minde and Reaſon do lay before it: the Power of Anger, which catcheth thoſe thinges that Reaſon and Phanſie do minier vnto it. The power of Deſiring, which taketh holde of thoſe thinges that Phantaſie & Senſe, preſenteth it. Although theſe things be true, or at leaſt likely to be true, yet becauſe I feare that they ſhall more entangle vs with obſcureneſſe than further vs, I thinke it beſt to ouerpaſſe them. If any man liſt otherwiſe to diuide the powers of the ſoule, and to call the one the power of Appetite, which although it be without reaſon it ſelfe, yet doth obey reaſon, if it be by other meane directed, and to call the other the power of vnderſtanding,

in Thœæto.

Ariſt. Ethicorum li. 1. ca. vlt. Item. li. 6. cap. 2

which is by it selfe partaker of reason, I am not much agayn
neither will I confute this opinion, that there are three begin
of doing: that is to say, Sense, Vnderstanding, and Appetite
lette vs rather choose a diuision, that is within the capacity o
men, which can not be hadde of the Philosophers. For they
they meane to speake most playnely, do diuide the soule into A
Themistocles de animali. 3. ca. 49. De duplici intell. de finibus lib. 3.
tite and Vnderstanding, but either of these they make of two so
Vnderstanding, they say, is sometime Comtemplatiue, which b
contented with onely knowledge, hath no mouing of action, w
thing Cicero thinketh to be expressed by this word ingenium, w
Somtime they say it is practicall, which by cõceiuing of good or
doth diuersly moue the Will. And appetite they do diuide into W
and Lust. Will they call that when Appetite which they call Ho
obeyeth to reason, and Lust they call that when the appetite sha
of the yoke of reason, runneth out to intemperance. So alwayes
imagine reason to be that in man, whereby man may rightly gou
himselfe.

7 But we are constrayned somwhat to swarue from this man
teaching, because the Philosophers which knew not the corru
of mans nature, which came for punishment of his fall, do wrong
confound the two very diuerse states of man. Lette vs therefore
thinke of it, that there are in the soule of man two partes, which
serue at this time for our present purpose, that is to say, Vnderstā
& Will. And let it be the office of Vnderstanding, to discerne bet
obiectes, or things set before it, as ech of them shall seeme worth
be liked or misliked: and the office of Will to choose and follow
which Vnderstanding sayeth to be good, and to refuse and flee
which Vnderstanding shall disalowe, Lette vs not here be stayed
with the nice suttelties of Aristotle, that the minde hath of it self
mouing, but that it is choise which moueth it, which choise he ca
the desiringe vnderstandinge. But to the ende we be not entan
with superfluous questions, lette this suffise vs, that the Vnderstan
is as it were the guide and gouernour of the soule, and that Will
alwayes regarde to the appoyntment of Vnderstanding, and abi
the iudgement thereof in her desires. According wherunto, Aris
Eth. lib. 6. cap. 2
himself e hath truely sayd, that fleeing or following is in Appetite
a like thing, as in the vnderstanding minde is affirming and deny
Now howe certayne the gouernement of Vnderstanding is to
the Will: that we will consider in an other place. Here we m
onely to shew that there can be found no power in the soule bu
may well be sayd to belong to the one of these two members. An

this ſorte vnder Vnderſtanding we comprehende Senſe, which other do ſo diſtinguiſh, that they ſay Senſe is enclined to pleaſure, for which Vnderſtanding followeth that which is good: and that ſo it commeth to paſſe, that the Appetite of ſenſe is Concupiſcence and Luſt, the affection of vnderſtanding is Will. Againe in ſteede of the name of Appetite, which they better like, I ſet the name of Wil, which is more commonly vſed.

8 God therefore hath furniſhed the ſoule of man with an vnderſtanding minde, wherby he might diſcerne good from euill, and right from wrong, and hauing the light of reaſon going before him, might ſee what is to be followed or forſaken. For which cauſe the Philoſophers haue called this directing parte the Guider. To this he hath adioyned Will, to which belongeth choiſe. With theſe noble giſtes the firſt ſtate of man excelled, ſo that he not onely had enough of reaſon, vnderſtanding, wiſdom, and iudgement, for the gouernement of this earthly life, but alſo to clime vp euen to God and to eternall felicity. Thē to haue Choiſe added vnto it, which migh direct the appetites, and order all the inſtrumental motions, & that ſo the Wil might be altogether agreeable to the gouernement of reaſon. In this Integrity, man had freewill, whereby if he would he might haue attained eternall life. For here it is out of place to moue queſtiō of the ſecrete predeſtinatiō of God: becauſe we are not now about to diſcuſſe what might haue chaunced or not, but what at that time was the nature of man. Adam therefore might haue ſtand if he would, becauſe he fell not but by his owne will. But becauſe his will was pliable to either ſide, and there was not giuen him conſtancy to continue, therfore he ſo eaſely fell. Yet his Choiſe of good & euil was free. And not ẏ only, but alſo in his vnderſtanding minde, and in his will was moſt great vprightneſſe, and all his inſtrumentall partes orderly framed to obediēce, vntill by deſtroying himſelfe he corrupted the good things that were in him. From henſe commeth it that all the Philoſophers were ſo blinded, for that in a ruyne they ſought for an vpright building, and for ſtrong ioyntes in an vnioynted ouerthrowe. This principle they helde, that man could not be a liuing creature, endued with reaſon, vnleſſe there were in him a free choiſe of good and euil: and they conſidered, that otherwiſe all the difference ſhould be taken away betwene vertues and vices, vnleſſe man did order his owne life by his owne aduiſe. Thus farre hadde they ſayd well if there hadde bin no chaunge in man, which chaunge becauſe they knewe not of, it is no meruaile though they confounde heauen and earth together. But as for them which profeſſing themſelues to be the diſciples of Chriſt,

do yet ſeeke for free will in man, that hath bin loſt and drowned in ſpirituall deſtruction, they in goinge meane betwene the Philoſophers opinions and heuenly doctrine are playnely deceyued, ſo that they touch neither heauen nor earth. But of theſe thinges we ſhall better ſpeake in place fitte for them: now onely this we haue to haue in minde, that man at his firſt creation was farre other than his poſterity euer ſins, which taking their beginning from him being corrupted, hath from him receiued an infection deriued to them as it were by inheritaunce. For then all the partes of his ſoule were framed in right order, then ſtoode ſafe the ſoundneſſe of his vnderſtanding minde, and his will free to chooſe the good. If any do obiect that ſtoode but in ſlippery ſtate, becauſe his power was but weake, I anſwere that that ſtate was yet ſuch as ſufficed to take from him all excuſe, neither was it reaſonable to reſtraine God to this point, to make man ſuch a one as either could not or would not ſinne at all, I graunt ſuch a nature hadde bin better, but therefore preciſely to quarel with God, as though it hadde bin his duety to haue giuen that vnto man is to much vniuſtice, foraſmuch as it was in his owne choiſe to giue howe much pleaſed him. But why he did not vphold him with the ſtrength of ſtedfaſt continuance, that reſteth hidden in his owne ſecrete councell: it is our parte onely to be ſo farre wiſe as with ſobrietie we may. Man receaued in deede to be able if he would, but he had not to will ẏ he might be able. For of this will ſhould haue followed ſtedfaſt cõtinuance. Yet is he not excuſeable, which receiued ſo much that of his owne will he hath wrought his owne deſtruction. And there was no neceſſity to compell God to giue him any other than meane will and a frayle will, that of mans fall he might gather matter for his owne glory.

Auguſt. Gene. li. 11. ca. 7. 8. 9.

De correp. & grati. ad valen. tini. ca. 11.

The xvj. Chapter.

That God by his powver doth nourish and maintaine the vvorld, vvhich himſelfe hath created, and by his prouidence doth gouerne all the partes thereof.

BVt it were very fonde and bare to make God a creator for a moment, which doth nothing ſins he hath once made an end of his worke. And in this point principally ought we to differ frõ the prophane men, that the preſence of the power of God may ſhine vnto vs no leſſe in the continuall ſtate of the world, than in the firſt beginning of it. For though the mindes of the very wicked in onely beholding of the heauen and earth are compelled to riſe vnto the creator, yet hath fayth a certayne peculiar maner by it ſelfe

whereby

whereby it geueth to God the whole praiſe of creation. And therfore ſerueth that ſaying of the Apoſtle, which we before alleged, that we do not vnderſtand but by faith, that the world was made by the word of God. For vnleſſe we paſſe forward euen vnto his prouidence, we do not yet rightly conceiue what this meaneth that God is the creator, how ſoeuer we do ſeeme to comprehende it in minde, and confeſſe it with tongue. When the ſenſe of the fleſh hath ones ſet before it the power of God in the very creation, it reſteth there, and when it procedeth furtheſt of all, it doth nothing but wey and conſider the wiſdom, power, and goodneſſe of the workemā in making ſuch a piece of worke (which thinges do of them ſelues offer and thruſt them ſelues in ſight of men whether they will or no) and a certaine generall doing in preſeruing and gouerning the ſame, vpon which dependeth the power of mouing. Finally it thinketh that the liuely force at the beginning put into all thinges by God, doth ſuffiſe to ſuſteine them. But faith ought to perce deper, that is to ſay, whom it hath learned to be the creator of all thinges, byandby to gather that the ſame is the perpetuall gouernor and preſeruer of them: and that, not by ſtirring with an vniuerſall motion as well the whole frame of the worlde, as all the partes therof, but by ſuſteyning, cheriſhing and caring for, with ſingular prouidence euery one of thoſe thinges that he hath created euē to the leaſt ſparow. So Dauid after he had firſt ſaid that the world was created by God, byandby deſcendeth to the continuall courſe of his prouidence. By the worde of the Lord (ſaith he) the heauens were ſtabliſhed, and all the power therof by the ſpirite of his mouth. By and by he addeth, The Lord looked downe vpon the ſonnes of men, and ſo the reſt that he ſaith further to the ſame effect. Pſa. 33. 6. For although they do not all reaſon ſo orderly, yet becauſe it were not likely to be beleued that God had care of mens matters, vnleſſe he were the maker of the worlde, nor any man doeth earneſtly beleue that God made the worlde, vndeſſe he be perſwaded that God hath alſo care of his workes: therfore not without cauſe Dauid doth by good order conueye vs from the one to the other. Generally in dede both the Philoſophers do teach, and mens mindes do conceiue that all partes of the worlde are quickened with the ſecrete inſpiratiō of God. But yet they atteine not ſo farre as Dauid both himſelfe procedeth and carrieth all the godly with him, ſaying: all thinges wayte vpon thee, that thou mayeſt geue them foode in due ſeaſon. Thou geueſt it to them and they gather it. Thou openeſt thy hand and they are filled with good thinges. But if thou hide thy face they are troubled. If thou take away their breath, they die and returne to their duſt. Againe if thou ſende Pſa. 104 27.

forth thy Spirite, they are created and thou reneweſt the face of
Act. 17. 28. earth. Yea although they agree to the ſaying of Paule, that we
our being and are moued, and do liue in God, yet are they farre
that earneſt feling of grace, which he commendeth vnto vs: bec
they taſte not of Gods ſpeciall care whereby alone his fatherly
is knowen.

2 That this difference may the better appeare, it is to be know
that the Prouidence of God, ſuch as it is taught in the Scripture,
compariſon ſet as contrary to fortune and chaunces that happen
aduenture. Now foraſmuch as it hath bin commonly beleued
ages, and the ſame opinion is at this day alſo in a manner in all
that all thinges happen by fortune, it is certaine, that that which
to haue bin beleued concerning Prouidence, is by that wrong opin
not onely darkened but alſo in manner buried. If a man light am
theues, or wilde beaſtes, if by winde ſodenly riſen he ſuffer ſhipwr
on the ſea, if he be kylled with the fall of a houſe or of a tree
other wandring in deſerte places finde remedy for his pouertie, if
uing bin toſſed with the waues, he atteine to the hauen, if mira
louſly he eſcape but a finger bredth from death: all theſe chaunce
well of proſperitie as of aduerſitie the reaſon of the fleſh doth aſc
Mat. 10. 30. to fortune. But whoſoeuer is taught by the mouth of Chriſt, tha
the heares of his hed are numbred, will ſeke for a cauſe further of
wil firmely beleue that all chaũces are gouerned by the ſecrete co
of God. And as cõcerning thinges without life, this is to be thou
that although euery one of them haue his owne propertie natur
put into it, yet do they not put forth their power but only ſo farre
they be directed by the preſent hande of God. They are therfore
thing els but inſtrumentes, whereby God continually poureth i
much effect as pleaſeth him, and at his will boweth and turneth th
to this or that doing. Of no creature is the power more maruell
or more glorious than of the ſunne. For beſide that it geueth ligh
the whole worlde with his brightneſſe, how great a thing is this
he cheriſheth and quickeneth all lyuing creatures with his heate
he breatheth frutefulneſſe into the earth with his beames? that ou
ſedes warmed in the boſome of the grounde, he draweth a budd
greneneſſe, and ſuſteyning the ſame with new nouriſhmẽtes doth
creaſe and ſtrengthen it, till it riſe vp in ſtalkes? That he ſedeth it
continual vapour till it growe to a floure, and from a floure to fru
That then alſo with baking it he bringeth it to ripeneſſe? That
likewiſe & vines being warmed by him, do firſt budde & ſhoote fo
braunches, and after ſende out a flower, and of a flower do engen
fru

frute? But the Lord becauſe he would claime the whole glory of all theſes thinges to himſelfe, made the light firſt to be, and the earth to be furniſhed with all kindes of herbes and fruites before that he created the ſunne. A godly man therefore will not make the ſunne to be either a principall or a neceſſary cauſe of thoſe thinges which were before the creation of the ſunne, but onely an inſtrument which God vſeth becauſe it ſo pleaſeth him, wheras he might leaue it and do all thinges as eaſily by himſelfe. Then whē we reade that the ſunne ſtode ſtill two daies in one degree at the praier of Ioſua, & that the ſhadow therof went backe ten degrees for Ezechias his ſake, by thoſe few miracles God hath declared that the ſunne doth not daily ſo riſe and go down by blinde inſtinct of nature, but that he to renew the remembraunce of his fatherly fauour towarde vs, doth gouerne the courſe therof. Nothing is more naturall than ſpring tide to come immediatly after winter, ſommer after ſpring, & harueſt in courſe after ſommer. But in this orderly courſe is plainly ſeen ſo great and ſo vnegall diuerſitie, that it may eaſily appere that euery yere, moneth and day, is gouerned by a new and ſpeciall Prouidence of God.

Gen.1.3

Ioſ.10. 13. 2.Kings 20.11.

3 And truely God doth claime and will haue vs geue vnto him an almightineſſe, not ſuch as the Sophiſters do imagine, vaine, idle, and as it were ſleping, but waking, effectuall, working and buſied in continuall doing. Nor ſuch a one as is only a generall beginning of a confuſed motion, as if he woulde commaunde a riuer to flow by his appointed chanels, but ſuch a one as is bent and redy at all his particular mouinges. For he is therfore called almightie, not becauſe he can do and yet ſitteth ſtill and doth nothing, or by generall inſtinct only continueth the order of nature that he hath before appointed: but becauſe he gouerning both heauen and earth, by his Prouidence ſo ordreth all thinges that nothing chaunceth but by his aduiſed purpoſe. For wheras it is ſaied in the Pſalme that he doth whatſoeuer he will, therin is meant his certaine and determined wil. For it were very fonde to expounde the Prophets words after the Philoſophers manner, that God is the firſt Agent or doer, becauſe he is the beginning and cauſe of all mouing: wheras the faithfull ought rather in aduerſitie to eaſe themſelues with this comfort, that they ſuffer nothing but by the ordinaunce and commaundement of God, becauſe they are vnder his hand. If then the gouernemēt of God do ſo extende to all his workes, it is a very childiſh cauillatiō to encloſe it within the influence of nature. And yet they do no more defraude God of his glory than themſelues of a moſt profitable doctrine, whoſoeuer do reſtraine the Prouidence of God within ſo narrow boundes, as if he ſuffred all thinges

Pſ.115. 3.

to be carried with an vngouerned course according to a perpetuall
of nature. For nothing were more miserable than man if he sho
be left subiect to euery motion of the heauen, the aire, the earth
the waters. Beside that by that meane the singular goodnesse of G
towarde euery man is to much vnhonorably diminished. Dauid cri
Psa. 8. 3. out that babes yet hanging on their mothers brestes are eloqu
enough to magnifie the glory of God, because euen so sone as they
come out of the wombe, they finde food prepared for thē by his h
uenly care. This is in deede generally true, so that yet our eyes
senses ouerpasse not that vnmarked which experiēce plainly shew
that some mothers haue full and plentifull brestes, some other alm
dry, as it pleaseth God to fede one more liberally, and an other m
scarcely. But they which geue the due praise to the almightines
God, do receiue double profit therby, the one that he hath sufficie
ly large abilitie to do them good, in whoes possession are both heau
and earth, and to whoes becke all creatures do attend vpon, to y
themselues to his obedience: the other, that they may safely rest
his protection, to whoes will are subiect all these hurtfull thinges t
may any way be feared, by whoes authorite as with a bridle Sata
restrained with all his furies and all his preparation, vpon wh
becke doth hang all that euer is against our safetie. And no other w
but this can the immesurable and superstitious feares be corrected
appeased, which we oftentimes conceiue by daungers happening
to vs. Superstitiously fearful I say we be, if where creatures do threa
vs or geue vs any cause of feare, we be so afrayed therof, as if they h
of themselues any force or power to do vs harme, or did vnforese
or by chaunce hurt vs, or as if against the hurtes that they do, th
Ier. 10. 2. were not sufficient helpe in God. As for example. The Prophet fo
biddeth the children of God that they should not feare the starres a
signes of the heauen, as the vnbeleuers are wont to do. He conde
neth not euery kinde of feare. But when the vnbeleuers to geue a
the gouernement of the worlde from God vnto Planets, do faine t
their felicitie or miserie doth hang on the decrees and foreshewing
of the starres, and not on the will of God, so commeth it to pa
that their feare is withdrawen away from that onely one, whom th
ought to haue regarded, vnto the starres and comets. Whoso therfo
will beware of this vnfaithfulnesse, let him kepe alwayes in remem
braunce that there is not in the creatures a wandring power, worki
or motion, but that they are gouerned by the secrete counsell of G
so that nothing can chaunce but that which is decreed by him bo
witting and willing it so to be.

4 Firſt therfore let the readers learne, that Prouidence is called that, not wherwith God idlely beholdeth from heauen what is done in the worlde, but wherwith as guiding the ſterne he ſitteth and ordreth all thinges that come to paſſe. So doth it no leſſe belong to his handes than to his eyes. For When Abraham ſaied vnto his ſonne. God ſhall prouide, he meant not onely that God did forknow the ſucceſſe then to come, but that he did caſt the care of a thing to him vnknowen vpon the will of God, which is wont to bring thinges doutefull and confuſed to a certaine end. Wherby foloweth that Prouidence conſiſteth in doing: for to much fondely do many trifle in talking of bare forknowledge. Their error is not altogither ſo groſſe which geue vnto God a gouernement but diſordered, and without aduiſed choiſe, (as I haue before ſaid,) that is to ſay ſuch as whirleth and driueth about with a generall motiō the frame of the world with all the partes therof, but doth not peculiarly direct the doing of euery creature. Yet is this error not tolerable. For as they teach, it may be (notwithſtanding this Prouidence which they call vniuerſall) that all creatures may be moued by chaunce, or man may turne himſelfe hether or thether by free choiſe of his will. And ſo do they parte the gouernement betwene God and man, that God by his power inſpireth into mā a motion wherby he may worke according to the nature planted in him, and man ordereth his owne doinges by his owne voluntarie aduiſe: Briefely they meane that the worlde, mens matters, and men themſelues are gouerned by the power, but not by the appointement of God. I ſpeake not of the Epicureans (which peſtilēce the worlde hath alway bin filled with) which dreame of an idle and ſlouthfull God: and other as mad as they, which in olde time imagined that God did ſo rule aboue the middle region of the ayre, that he left thinges beneth to Fortune: for againſt ſo euidēt madneſſe the dumme creatures themſelues do ſufficiently crie out. For now my purpoſe is to confute that opinion that is in a manner commonly beleued, which giuing to God a certaine blinde, and I wote not what vncertaine motion, taketh from him the principall thing, that is by his incomprehenſible wiſdom to direct and diſpoſe all thinges to their ende: and ſo in name onely and not in deede it maketh God a ruler of the worlde, becauſe it taketh from him the gouernement of it. For what (I beſech you) is it els to gouerne, but ſo to be ouer them that are vnder thee, that thou mayeſt rule thē by appointed order? Yet do I not altogether reiect that which is ſpoken of the vniuerſall Prouidence: ſo that they will againe graunt me this, that the world is ruled by God, not onely becauſe he maintei-neth the order of nature which himſelfe hath ſet, but alſo becauſe he

Ge. 22. 8.

hath a peculiar care of euery one of his workes. Trew it is that all sortes of thinges are moued by a secret instinct of nature, as if they did obey the eternall commaundement of God, and that that which God hath ones determined doth of it selfe procede forwarde. And hereunto may that be applied which Christ saieth, that he and his father were euen from the beginning alway working. And that which Act. 17. 28. Paule teacheth that in him we liue, are moued and haue our beyng, and that which the author of the Epistle to the Hebrues, meaning to Heb. 1. 3 proue the Godhead of Christ saieth, that by his mightie cõmaundement all thinges are susteyned. But they do wrong which by this colour do hide and darken the special Prouidence, which is cõfirmed by so certaine and plaine testimonies of Scripture, that it is maruell that any man coulde doute of it. And surely they themselues that draw the same veile which I speake of to hide it, are compelled by way of correction to adde, that many thinges are done by the peculiar care of God, but then they do wrongfully restraine the same onely to peculiar doinges. Wherfore we must proue that God doth so geue heed to the gouernement of the successes of all thinges, and that they also do so procede from his determined counsell that nothing happeneth by chaunce.

5 If we graunt that the beginning of motion belongeth to God, but that all thinges are either of themselues or by chaũce caried whether the inclination of nature driueth them, the mutuall succeeding turnes of daies and nightes, of winter and sommer, shalbe the work of God, insomuch as he appointing to euery one their duties hath set them a certaine law, that is if they shoulde alway kepe one measure in egall proportion, as well the dayes that come after the nightes, the monethes after monethes, and yeres after yeres. But when sometime immoderate heates with drinesse do burne vp all the graine, sometime vnseasonable raines do marre the corne, whẽ sodeine harme cõmeth by haile and tempestes: that shall not be the worke of God, vnles parhap it be because the cloudes or faire whether or coulde or heate haue their beginning of the meting of the planetes or other naturall causes. But by this meane is there no roume left, neither for the fatherly fauour nor for the iudgementes of God. If they say that God is beneficiall enough to mankinde because he poureth into the heauen and earth an ordinarie power, wherby they do finde him nourishment, that is to vaine & prophane an inuention, as though the frutefulnes of one yeare were not the singular blessing of God, and dearth and famine were not his curse and vengeaunce? But because it were to long to gather together all the reasons that serue for this purpose, let the

authoritie of God himselfe suffice vs. In the law and in the Prophetes he doth oftentimes pronounce, that so ofte as he watereth the earth with deaw and raine, he declareth his fauor, and that when by his cõmaundement the heauen is hardened like yron, when corne is consumed with blasting and other harmes, when the fieldes are striken with haile & tempestes, it is a token of his certaine & speciall vengeaunce. If we graunt these thinges, then is it assured that there falleth not a drop of raine but by the certaine commaundement of God. Dauid prayseth the general Prouidence of God, that he geueth meate to the rauens birdes that call vpon him: but when God himselfe threatneth famine to lyuing creatures, doth he not sufficiently declare that he fedeth all liuing thinges sometime with scarce & sometime with more plentifull portion as he thinketh good? It is a childish thing as I said before, to restraine this to particular doinges, wheras Christ speaketh without exception, that not a sparrow of neuer so small a price doth fall to the grounde without the will of his father. Surely if the flying of birdes be ruled by the purpose of God, then must we nedes confesse with ỹ Prophet, that he so dwelleth on hie, that yet he humbleth himselfe to loke vpon all thinges that chaunce in heauen and earth. Pf. 146. 9. Mat. 10. 29. Psa. 12. 5.

6 But because we know that the worlde was made principally for mankindes sake, we must therfore cõsider this ende in the gouernance of man. The prophet Hieremie crieth out. I know, Lorde, that the way of man is not his owne, neither belongeth it to man to direct his owne steppes. And Salomon saieth, the steppes of man are ruled by the Lord, and how shall a man dispose his owne way? Now let them say that man is moued by God according to the inclination of his owne nature, but that man himselfe doth turne that mouing whether it pleaseth him. But if that were truely said, then shoulde man haue the free choise of his owne wayes. Paraduenture they will deny that, because he can do nothing without the power of God. But seing it is certaine that the Prophet and Salomon do geue vnto God, not onely power but also choise and appointment, they can not so escape away. But Salomon in an other place doth finely rebuke this rashenesse of men, that appoint vnto themselues an other ende without respect of God, as though they were not led by his hande. The preparations (saith he) of the harte are in man, but the aunswere of the tongue is of the Lord. It is a fonde madnesse that men will take vpon them to do thinges without God, which can not so much as speake but what he will. And the Scripture to expresse more plainely that nothing at all is done in the worlde but by his appointment, sheweth that those thinges whiche seme moste happening by chaunce are Hier. 10 23. Pro. 20. 24. Pro. 16. 1.

Exo. 21. 13. subiect to him. For what can you more ascribe to chaunce, when a broken bowe falling from a tree killeth a wayfaring man passing by it? But the Lord saith farre otherwise, which confesseth that hath deliuered him into the hand of the slaier. Likewise who doth leaue the happening of lottes to the blindnesse of fortune? But the Lord suffereth it not which claimeth the iudgement of them to himselfe: for he saieth that it cōmeth not to passe by a mans owne power that stones are cast into the lap and drawen out againe, but that

Pro. 16. 33. which onely might de saied to come of chaunce he testifieth to come from him selfe. For the same purpose maketh that saying of Salomon The poore man and the vsurer mete together, God lighteneth both their eyes. For although poore men & riche be mingled together the worlde, while euery one hath his state assigned him from God admonisheth that God which geueth light to all men is not blinde so he exhorteth the poore to pacience, because whosoeuer are contented with their owne state, they seke to shake of the burden God hath laied vpon them. So an other Prophet rebuketh the vngodly men, which ascribe to the diligēce of men or to Fortune, that some lie in miserie and some arise vp to honor. To come to preferment neither from the east nor from the west nor from the south, for

Psa. 75. 7. is the iudge, he maketh low and he maketh hie. Because God can put of the office of a iudge, therupon the Prophet proueth that by secret purpose some are in honor, & other some remaine in cōtempt.

7 And also I say that the very particular successes are generall

Exo. 19. 13. witnesses of gods singular prouidēce. God raised in the desert a

Ion. 1. 4. winde to bring the people plenty of foules: when his pleasure was haue Ionas throwen into the sea, he sent out a winde to raise vp a peste. But they that thinke that God gouerneth not the worlde, say that this chaunced beside commō vse. But therby I do gather neuer any winde doth rise or encrese but by the special commandment of God. For otherwise it shoulde not be true, that he maketh

Psa. 104 4. the windes his messangers, and fiery flame his ministers, that he keth the cloudes his chariots and rideth vpō the winges of the wind vnlesse he did by his will driue aboute the cloudes and windes, shew in them the singular presence of his power. So in an other

Psa. 107 25. we are taught that so ofte the sea swelleth with blast of windes, violences do testifie a singular presence of God. He commaūdeth raiseth vp the stormy windes and it lifteth vp the waues therof, and he turneth the storme to calme, so that the waues therof are still in an other place he saieth, that he scourged the people with burning windes. So wheras the power of engendring is naturally geuen to

yet God willeth it to be imputed to his speciall grace, that he leaueth some in barrennesse, and vouchsaueth to graunt issue to other some, the frute of the wombe is his gift. Therfore said Iacob to his wife, am I as God that I can geue thee children? But to make an ende: there is nothing more ordinary in nature than that we be fed with bread. But the Holy ghost pronounceth that not onely the growing of the fruites of the earth is the speciall gift of God, but also that men liue not by onely bread, because it is not the very full feding that nourisheth, but the secret blessing of God: as on the other side he threteneth that he wil breake the stay of bread. Neither coulde we earnestly pray for our dayly bread, vnlesse God did geue vs foode with his fatherly hande. Therfore the Prophet, to perswade the faithfull, that God in feding them doth fulfil the office of a good father of housholde, doth put them in mind that he geueth meate to all flesh. Finally when we haue on the one side: The eyes of the Lord are vpon the righteous, and his eares bent to their prayers: on the other side: The eye of the Lord is vpon the vngodly to destroy the memory of them out of the earth: let vs know that all creatures both aboue and beneth are ready to obedience that he may apply them to what vse soeuer he will, wherupon is gathered that not onely his generall prouidence remaineth in his creatures to continue the order of nature, but also by his maruellous counsell is applied to a certaine and proper ende.

Ge 30. 2. Esa. 3. 1. Psa. 136 Psa. 34. 16. 17.

8 They which would bring this doctrine in hatred do cauill that this is the learning that the Stoikes teach of fatum or Destenie, which also was ones laied for reproch to Augustine. As for vs, although we be loth to striue about wordes, yet we allow not this word fatum, both because it is one of those whoes prophane noueltie S. Paul teacheth vs to flie, and because some men go about with the odiousnesse therof to bring Gods truth in hatred. As for the very opinion of the Stoikes, it is wrongfully laid to our charge. For we do not, as the Stoikes do, imagine a necessitie by a certaine perpetuall knot and entangled order of causes which is conteined in nature: but we make God the iudge and gouernour of all thinges, which according to his wisdom hath euen from furthest ende of eternitie decreed what he woulde do, and now by his power putteth in execution that which he hath decreed. Wherupon we affirme that not only the heauen and earth and other creatures without life, but also the purposes and willes of men are so gouerned by his Prouidēce, that they be directly caried to the ende that it appointeth. What then? will one say, doth nothing happen by fortune or by chaunce? I aunswere that Basilius magnus hath truely said that fortune and chaunce are heathen mens wordes, with

Lib. 2. ad bonifa. 6.

the signification wherof the mindes of the godly ought not to be cupied. For if euery good successe be the blessing of God, and e calamitie and aduersitie be his curse, now is there in mens matte place left for fortune or chaunce. We ought also to be moued this saying of Augustine. In his boks against the Academikes he Retr. li 1. cap. 1. It doth displease me that I haue so oft named fortune, albeit my ning was not to haue any goddesse meant therby, but only a cha ble happening in outward thinges ether good or euil. Of which Fortune are deriued those wordes which no religion forbiddeth vse, forte, forsan, forsitan, fortasse, fortuito, that is parhap, para ture, by fortune and by chaunce, which yet must all be applied Prouidence of God. And that did I not leaue vnspoken when I for parchaunce euē the same that is commonly called Fortune i ruled by secret order. And wee call chaunce in thinges nothing e that wherof the reason and cause is vnknowen. I said this in dede it repenteth me that I did there so name Fortune. Forasmuch a that men haue a very euill custome, that where they ought to say it pleased God, they say, thus it pleased fortune. Finally he doth c monly in his bookes teach, that the world should be vnorderly led about if any thing were lefte vnto Fortune. And although other place he determineth that all things are done partly by the will of man, and partly by the Prouidence of God, yet doth he a after sufficiently shew that men are subiect vnto and ruled by Pr dence, taking this for a principle, that nothing is more against co nience of reason, than to say that any thing chaunceth but by the dinance of God, for els it shoulde happen without cause or orde which reason he also excludeth that happening that hangeth vpō will of men: and byandby after he plainlier saieth that we ought Quæst. lib. 83. De Tri. lib. 3. cap. 4. to seke a cause of the will of God. And so ofte as he maketh men of sufferaunce, how that is to be vnderstanded shall very well app by one place where he proueth that the will of God is the soue and first cause of all thinges, because nothing happeneth but by commaundement or sufferaunce. Surely he faineth not God still idle in a watch tour, when it is his pleasure to suffer any th wheras he vseth an actuall will (as I may so call it) which othe coulde not be called a cause.

9 But forasmuch as the dullnesse of our vnderstanding can no a great way atteine to the height of Gods prouidēce, we must vse stinctiō to helpe to lift it vp. I say therfore, how soeuer all things ordeined by the purpose and certaine disposition of God, yet t they are chaunsable, not that we thinke that fortune ruleth the w

and men, and vnaduisedly tosseth all thinges vp and downe (for such beastlynesse ought to be farre from a Christian harte) but because the order, meane, ende and necessitie of those thinges that happen, doth for the most parte lie secrete in the purpose of God, and is not comprehended with opinion of man, therfore those thinges are as it were chaũsable, which yet it is certaine to come to passe by the will of God. For they seme no otherwise, whether we consider them in their owne nature, or whether we esteeme them according to our knowledge and judgement. As for an example, let vs put the case, that a marchaunt being entred into a wood in cõpanie of true men, doth vnwisely stray away from his felowes, and in his wandring chaunceth vpon a denne of robbers, lighteth among theues and is killed, his death was not only foreseen with goddes eye, but also determined by his decree. For it is not saied that he did foresee how farre ech mans life should extende, but that he hath sette and appointed markes which can not be passed. And yet so farre as the capacitie of our minde conceiueth, all thinges herein seme happening by chaunce. What shall a Christian here thinke? euen this, whatsoeuer happened in such a death, he will thinke it in nature chauncing by fortune as it is in dede, but yet he wil not doubt that the prouidence of God did gouerne to direct fortune to her ende. In like manner are the happeninges of thinges to come. For as all thinges that be to come are vncertaine vnto vs, so we hang them in suspense, as if they might fall on either parte, yet this remaineth settled in our hartes, that nothing shal happẽ but that which God hath already foreseen. In this meaning is the name of chaunce oft repeted in Ecclesiastes, because at the first sight mẽ do not atteine to see the first cause which is farre hidden from them. And yet that which is declared in the Scriptures concerning the secret prouidence of God, was neuer so blotted out of the hartes of men, but that euen in the darkenesse there alway shined some sparkes therof. So the soothsayers of the Philistiãs, although they wauer in doutfulnesse, yet they ascribe aduersitie partly to God partly to fortune. If (say they) the arke go that way, we shall know that it is God that hath striken vs: but if it go the other way, then a chaũce hath light vpon vs. In dede they did foolishly, when their conning of soothsaying deceiued them, to flee to fortune, but in the meane while we se them constrained, so that they dare not thinke that the euil happe which chaũced vnto them did come of fortune. But how God with the bridle of his prouidence turneth all successes whether pleaseth him, may appeare by one notable example. Beholde euen at one moment of time, when Dauid was founde dut & nere taken in the desert of Mahon, euen then the Philistines inuaded

Io. 14 5

1. Sam. 6. 9.

1. Sam. 23. 26.

the lande, and Saul was compelled to depart. If God meaning to p
uide for the safetie of his seruaunt did cast this let in Saules way, s
ly although the Philistines going to armes were sodein and beside
expectation of men, yet may we not say that it came by chaunce.
those things that seme to vs to happen by chaunce, faith wil ackn
ledge to haue bin a secret mouing of God. I graunt there doth no
waie appeare the like reason, but vndoutedly we ought to beleue
whatsoeuer changes of thinges are seen in the worlde, they com
the secret sturring of the hand of God. But that which God purpo
is so of necessitie to come to passe, that yet it is not of necessitie
cisely nor by the nature of it selfe. As therof is a familiar exam
in the bones of Christ. Forasmuch as he had put on a bodie like
ours, no wise man will deny that his bones were naturally able t
broken, yet was it impossible that they should be broken: wherby
see againe that not without cause were in scholes inuented the di
ctions of necessitie in respect, and necessitie absolute, of conseq
and consequence, where as God had subiect to brickleneſse the bo
of his sonne, which he had exempted from being able to be brok
and so brought to necessitie by reason of his owne purpose, that
thing coulde not be, which naturally might haue bin.

The xvij. Chapter.

VVherto and to vvhat ende this doctrine is to be applied, that vve may be certaine of the profite therof.

NOw forasmuch as mẽs wits are bent to vaine curious sut
ties, it is scarcely possible but that they shall encombre t
selues with entangled doubtes, whosoeuer do not know
true and right vse of this Doctrine. Therfore it shall be
pedient here to touch shortly to what ende the Scripture teache
that all thinges are ordred by God. And first of all is to be noted, t
the Prouidence of God ought to be considered as well for the t
to come as for the time past: secondarily that the same is in such so
the gouernour of all thinges, that sometime it woorketh by mean
sometime without meanes, and sometime against all meanes. Las
all, that it tendeth to this ende, that God may shew that he hath c
of all mankinde, but specially that he doth watche in ruling of
Church, which he vouchesaueth more nerely to looke vnto. And
is also to be added, that although either the fatherly fauour & boun
fulneſse of God, or oftẽtimes the seueritie of his iudgemẽt do brig
ly appere in the whole course of his Prouidence: yet sometime
causes of those thinges that happen are secrete, so that this thou
crep

crepeth into our mindes, that mens matters are turned and whirled about with the blinde sway of fortune, or so that the flesh stirreth vs to murmure, as if God did to make him selfe pastime tosse men like tennise balles. True it is that if we were with quiet and still mindes ready to learne, the very successe it selfe woulde at length plainely shew, that God hath an assured good reason of his purpose, either to traine them that be his to pacience, or to correct their euill affections and tame their wantonnesse, or to bring them downe to the renouncing of them selues, or to awake their drowsinesse: on the other side to ouerthrow the prowde, to disappoint the suttletie of the wicked, to confounde their deuises. But howsoeuer the causes be secrete and vnknowen to vs: we must assuredly holde that they are laid vp in hidden store with him, and therefore we ought to crie out with Dauid, God, Psa. 40. thou hast made thy wonderfull workes so many, that none can count in order to thee thy thoughts towarde vs. I woulde declare and speake of them, but they are more than I am able to expresse. For although alwaies in our miseries we ought to thinke vpō our sinnes, that ẏ very punishement may moue vs to repentance, yet do we see how Christ geueth more power to the secret purpose of his father, than to punish euery one according to his deseruing. For of him that was borne Iohn. 9. blinde he saith: neither hath this man sinned nor his parentes, but that the glorie of God may be shewed in him. For here naturall sense murmureth when calamitie commeth euen before birth, as if God did vnmercifully so to punish the sely innocente, that had not deserued it. But Christ doth testifie that in this looking glasse the glory of his father doth shine to our sight, if we haue cleere eyes to beholde it. But we must kepe modestie, that we draw not God to yelde cause of his doinges, but let vs so reuerence his secret iudgementes, that his will be vnto vs, a most iuste cause of all thinges. When thicke cloudes do couer the heauen, and a violent tempest ariseth, then bycause both a heauysome mistynesse is cast before our eyes, & the thunder troubleth our eares, and all our senses are amased with terrour, we thinke that all thinges are confoūded and tombled together: and yet all the while there remaineth in the heauen the same quieteneſſe and calmeneſſe, that was before. So must we thinke that while the troublesome state of thinges in the worlde taketh from vs abilitie to iudge, God by the pure light of his righteousnesse and wisdom, doth in well framed order gouerne and dispose euen those very troublesome motions themselues to a right ende. And surely very monstrous is the rage of many in this behalfe, which dare more boldly call the workes of God to accompt and examine his secret meaninges, and to geue vnaduised sen-

tence of thinges vnknowen, than they will do of the deedes of mortall men. For what is more vnorderly than to vse such modestie towarde our egals, that we had rather suspende our iudgement than to incurre the blame of rashenesse, and on the other side proudely to triumph vpon the darke iudgementes of God, which it became vs to regarde with reuerence.

2 Therfore no man shall well and profitably wey the Prouidence of God but he that considering that he hath to do with his creator and the maker of the world, doth with such humility as he ought submit himselfe to feare and reuerence. Hereby it cometh to passe, that so many dogs at this day do with venimed bitinges, or at least barking assaile this doctrine, because they will haue no more to be lawfull for God, than their owne reason informeth them. And also they raile at vs with all the spitefulnesse that they are able, for that not contented with the cõmaundementes of the law, wherin the will of God is comprehended, we do further say, that the worlde is ruled by his secret counsels. As though the thing that we teach were an inuention of our owne brayne, and as though it were not true that the holy Ghost doth euery where expressely say the same, and repeteth it with innumerable formes of speech. But because some shame restraineth them, that they dare not vomite out their blaspemies against the heauen: they faine that they contende with vs, to the ende they may the more freely play the madmen. But if they do not graunt that what soeuer happeneth in the worlde, is gouerned by the incomprehensible purpose of God, let them aunswere to what ende the Scripture saith, that his iudgementes are a depe bottomlesse deapth. For where as Moses crieth out that the will of God is not to be sought afarre of in the cloudes, or in the deapthes, because it is familiarly set forth in the law: it foloweth, that his other hidden will is compared to a bottomlesse deapth. Of the which Paule also saith: O deapth of the richesse and of the wisdom and of the knowledge of God: how vnsearchable are his iudgementes, and his waies past finding out? for who hath knowen the minde of the Lord, or who hath bin his counsellour? And it is in deede true, that in the Gospell and in the law are conteined misteries which are farre aboue the capacitie of our sense: but forasmuch as God for the comprehẽding of these misteries which he hath vouchesaued to open by his woorde, doth lighten the mindes of them that be his, with the Spirite of Vnderstanding: nowe is therin no bottomlesse deapth, but a way wherin we must safe walke, and a candell to guide our feete, and the light of life, and the schoole of certaine and plainly discernable trueth. But his meruailous order of gouerning the worlde is worthily

Psa. 36. 7.

Rom. 11 33.

called

called a bottomlesse deapth: because while it is hidden from vs, we ought reuerently to worshippe it. Right well hath Moses expressed them both in fewe woordes. The secret thinges (saieth he) belong to the Lorde our God: but the thinges reueled belong to vs and to our children for euer. We see how he biddeth vs not onely to studie in meditation of the law, but also reuerently to looke vp vnto the secret Prouidence of God. Deu. 29 29.

And in the booke of Iob is rehersed one title of this deapth, that it humbleth our mindes. For after that the author of that booke in surueying vp and downe the frame of the worlde, had honourably entreated of the woorkes of God, at length he addeth: Lo, these be part of his waies, but howe littel a portion heare we of him? Iob 26. 14.

According to which reason in an other place he maketh difference betwene the wisedom that remaineth with God, and the measure of wisdom that he hath appointed for men. For after he hath preached of the secretes of nature, he saieth that wisdom is knowen to God onely, and is hidden from the eyes of all liuyng creatures. Iob 28. 12. But byandby after he saieth further, that it is published to the ende it should be serched out, because it is said vnto mā, beholde the feare of God is wisdom. For this purpose maketh the saying of Augustine: Bycause we know not all thinges which God doth concerning vs in most good order, that therfore in only good will we do according to the law, because his Prouidence is an vnchaungeable law. Therefore sith God doth claime vnto him selfe the power to rule the world, which is to vs vnknowen, let this be to vs a law of sobrenesse and modestie, quietly to obey his souereigne authoritie, that his will may be to vs the only rule of iustice, and the most iust cause of all thinges. I meane not that absolute will, of which the Sophisters do babble, separating by wicked and prophane disagrement his iustice from his power, but I meane that Prouidence, which is the gouernesse of all thinges, from which procedeth nothing but right: although the causes therof be hidden from vs. Lib. 83. quæst. cap. 23.

3 Whosoeuer shalbe framed to this modestie, they neither for the time paste will murmure against God for their aduersities, nor lay vpon him the blame of wicked doinges, as Agamemnon in Homer did, saying, I am not the cause, but Iupiter and Destenie: nor yet againe as caried awaie with Destenies, they will by desperation throw them selues into destruction, as that yong man in Plautus which said: Vnstable is the chaunce of thinges: the Destenies driue men at their pleasure, I will get me to some rocke there to make an ende of my goodes and life together. Neither yet (as an other did) they will pretende the name of God to couer their owne mischeuous doinges: for

so saith Lyconides in an other comedie: God was the mouer. I beleue it was the will of the gods: for if it had not bin their will, I know it shoulde not so come to passe. But rather they will search and learne out of the Scripture what pleaseth God, that by the guiding of the Holy ghost they may trauaile to atteine therunto. And also being ready to folowe God, whether soeuer he calleth, they shewe in dede that nothing is more profitable then the knowledge of his doctrine. Very foolishly do prophane men turmoile with their fondnesses, so that they in maner confound heauen & earth together as the saying is: If God haue marked the point of our death, we can not escape it: then it is labour vainely lost in taking hede to our selues. Therefore where as one man dareth not venture to go the way that he heareth to be daungerous, least he be murthered of theues: an other sendeth for Phisitians, and werieth himselfe with medicines to succour his life: an other forbeareth grosse meates for feare of appeiring his feble health: an other dreadeth to dwell in a ruinous house: Finally where as men deuise all waies & endeuour with all diligence of minde whereby they may atteine that which they desire: either all these remedies are vaine, which are sought, as to reforme the will of God, or els life and death, health and sickenesse, peace and warre, and other thinges, which men as they couet or hate them, do by their trauaile endeuour to obteine or escape, are not determined by his certaine decree. And further they gather, that the praiers of the faithfull are disordered, or at the least superfluous, wherin petition is made that it will please the Lord to prouide for those thinges which he hath already decreed frō eternitie. To be short, they destroy all counsels that men do take for time to come as thinges against the Prouidence of God, which hath determined what he would haue done, without calling them to counsell. And thē what soeuer is already happened, they so impute it to the Prouidence of God, that they winke at the man whom they know to haue done it. As hath a ruffian slaine an honest citezen? he hath executed (say they) the purpose of God. Hath one stolen, or committed fornication? becausse he hath doen the thing that was forseene and ordeined by the Lord, he is a minister of his Prouidence. Hath the sonne carelessely, neglecting al remedies, waited for the death of his father? he coulde not resist God that had so before appointed from eternitie. So all mischeuous doinges they call vertues because they obey the ordinance of God.

4 But as touching thinges to come, Salomon doth well bring in agrement together the purposes of men with the Prouidēce of God. For as he laugheth to scorne their folly, which boldely do enterprise

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any thing without the Lorde, as though they were not ruled by his hand: so in an other place he speaketh in this maner. The hart of man purposeth his way, but the Lord doth direct his steppes, meaning that we are not hindered by the eternall Decrees of God, but that vnder his will we may both prouide for our selues, and dispose all things belonging to vs. And that is not without a manifest reason. For he that hath limitted our life within appointed boundes, hath therwithall left with vs the care thereof, hath furnished vs with meanes and helpes to preserue it, hath made vs to haue knowledge before hand of daungers, and that they should not oppresse vs vnware, he hath giuen vs prouisions and remedies. Now it is playne to see what is our duety: that is to say: If God hath committed to vs our owne life to defende, our duety is to defende it. If he offer vs helpes, our duety is to vse them. If he shew vs daungers before, our duety is not to runne rashly into them. If he minister vs remedies, our duety is not to neglect them. But no daunger shall hurt, vnlesse it be fatall, which by all remedies can not be ouercome. But what if daungers be therefore not fatal, because God hath assigned thee remedies to repulse & ouercome them? See howe thy manner of reasoning agreeth with the order of Gods disposition. Thou gatherest that daunger is not to be taken heede of, because forasmuch as it is not fatall, we shall escape it without taking heede at all: but the Lord doth therefore enioyne thee to take heede of it, because he will not haue it fatall vnto thee. These madde men do not consider that which is playne before their eyes, that the skil of taking counsell & heede is enspired into men by God, whereby they may serue his Prouidence in preseruing of their owne life: as on the other side by negligence & slouth they procure to them selues those euils that he hath appointed for them. For how commeth it to passe, that a circumspect man while he prouideth for himselfe, doth winde himselfe out of euils that hang ouer him, and the foole perisheth by vnaduised rashnesse, but for that both folly and wisdom are the instrumentes of Gods disposition on both partes? Therefore it pleased God to hide from vs all thinges to come, to this ende that we should meete with them as thinges doutefull, and not ceasse to sette prepared remedies agaynst them, till either they be ouercome or be past all helpe of care. And for this cause I haue before admonished that the Prouidence of God doth not alway shewe it selfe naked, but as God by vsing of meanes doth in a certayne maner cloth it. Pro.6.9

5 The same men do vnorderly & vnaduisedly draw the chaunces of time past to the naked prouidence of God. For because vpon

it do hang all thinges whatsoeuer happen, therfore (say they) neither robberies, nor adulteries, nor manslaughters are committed without the will of God. Why then (say they) shall a thiefe be punished, for that he spoyled him whom the Lordes will was to punish with pouerty? Why shall the murtherer be punished which hath slayne him whose life the Lorde had ended? If all such men do serue the will of God, why shall they be punished? But I deny that they serue the will of God. For we may not say that he which is caried with an euill minde doth seruice to God as commaunder of it, where in deede he doth but obey his owne wicked lust. He obeyeth God, which being enformed of his will doth labour to that end, whereunto Gods will calleth him. But wherby are we enformed of his will, but by his word? Therefore in doinge of thinges we must see that same will of God, which he declareth in his word. God requireth of vs only that which he commaundeth. If we do any thing agaynst his commaundement, it is not obedience but obstinacy & transgressiō. But vnlesse he would, we should not do it. I graunt. But do we euill thinges to this end to obey him? But he doth not commaund vs to do them, but rather we runne on headlong, not minding what he willeth, but so raging with the intemperance of our owne lust, that of set purpose we bende our trauaile against him. And by these meanes in euill doing we serue his iust ordinance, because according to the infinite greatnesse of his wisdom, he hath good skill to vse euill instrumentes to do good. And see how fooliish is their maner of arguing. They would haue ỹ doers vnpunished for mischeuous actes, because they are not cōmitted but by the disposition of God. I graunt more: that theeues and murtherers & other euill doers are the instruments of Gods Prouidence, whom the Lord doth vse to execute those iudgementes which he hath with him selfe determined. But I deny that their euill doings ought to haue any excuse therby. For why? shal they either entāgle God in the same wickednesse with them, or shall they couer their naughtines with his righteousnesse? They can do neither of both. Because they should not be able to excuse themselues, they are accused by theyr owne conscience. And because they should not be able to blame God, they finde all the euill in themselues, & in him nothing but a lawfull vse of their euilnesse. But he worketh by them. And whence I pray you, commeth the stinke in a dead carrion, which hath bin both rotted & disclosed by heate of the sunne? All men do see that it is raised by the beames of the sunne. Yet no man doth therefore say, that the sunbeames do stinke. So when there resteth in an euill man, the matter and giltinesse of euill, what cause is there why it should be thought that God is any

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thing defiled with it, if he vse their seruice at his pleasure. Away therfore with this doggish frowardnesse, which may in dede a far of barke at the iustice of God, but can not touch it.

6 But these cauillations or rather doting errours of phrenetike men, shall easily be shaken away, by godly and holy meditation of the Prouidence, which the rule of godlinesse teacheth vs, so that thereof may grow vnto vs a good and most pleasant fruite. Therefore a Christian hart when it is most assuredly persuaded, that all things come to passe by the disposition of God, and that nothinge happeneth by chaunce, will alway bend his eyes to him as to the principall cause of things, and yet will consider the inferiour causes in their place. Then he will not dout that the singular prouidence of God doth watch for his preseruation, which Prouidence will suffer nothing to happen, but that which shall turne to his good and saluation. And because he hath to do first of all with men, and then with the other creatures, he will assure himselfe that Gods Prouidence doth reigne in both. As touching men, whether they be good or euill, he will acknowledge that all their counselles, willes, enterprises and powers are vnder the hand of God, so that it is in Gods will to bow them whether he list, and to restrayne them so oft as pleaseth him. That the singular Prouidence of God doth kepe watch for the safety of the faithfull, there are many and most euident promises to witnesse. Cast thy burdē vpon the Lord, and he shall nourish thee, and shall not suffer the righteous to fall for euer, because he careth for vs. He that dwelleth in the helpe of the hiest, shall abide in the protection of the God of heauen. He that toucheth you, toucheth ȳ apple of mine eie. I will be thy shield, a brasen wall: I will be enemy to thy enemies. Although the mother forget her childrē, yet will I not forget thee. And also this is the principall entent in the histories of the Bible, to teach that the Lord doth with such diligence keepe the wayes of the Saintes, that they do not so much as stumble against a stone. Therfore as a litle before we haue rightfully refected their opinion which do imagine an vniuersall Prouidence of God, that stoupeth not specially to the care of euery creature: yet principally it shal be good to reknowledge the same speciall care toward our selues. Whereupon Christ after he had affirmed that not the sparow of least value, doth fall to the ground without the will of the Father, doth byandby apply it to this ende, that we should consider that howe much we be more worth than sparrowes, with so much nyer care doth God prouide for vs, and he extendeth that care so farre that we may be bold to trust that the heares of our head are numbred. What can we wish our selues more, if not so much, as a

Psal 55. 23. 1. Pet. 5. 9. Psa. 91. 1. Zac. 2. 8 Esa. 26. 2. Mat. 10. 29.

heare can fall from our head but by his will? I speake not only of all mankinde, but because God hath chosen his church for a dwellinge house for himselfe, it is no doute but that he doth by singular exãples shew his care in gouerning of it.

7 The seruaunt of God being strengthened with these both, promises & examples, will ioyne with them the testimonies which teach that all men are vnder Gods power, whether it be to winne their mindes to good will, or to restrayne their malice that it may do no hurt. For it is the Lord that giueth vs fauour not onely with them that will vs well, but also in the Ægyptians, and as for the maliciousnesse of our ennemies, he knoweth how by diuerse wayes to subdue it. For sometime he taketh away their wit from them, so that they can conceiue no sound or sober aduise, like as he sent foorth Sathan to fill the mouthes of all the Prophetes with lying to deceiue Achab. He made Rechabeam madde by the yong mens counsell, that he might be spoyled of his kingdome by his owne folly. Many times when he graunteth them wit, yet he maketh them so afraid & astonished, that they can not will or go about that which they haue conceiued. Somtime also when he hath suffered them to go about that which lust & rage did counsell them, he doth in conuenient time breake of their violences, & suffereth them not to proceede to the end that they purposed. So did he before the time bring to nought the counsell of Achitophell that should haue bin to Dauids destruction. So also he taketh care to gouerne all his creatures for the benefite and safety of them that be his, yea and to gouerne the deuill himselfe, which as we see durst enterprise nothing against Iob without his sufferaunce and cõmaundement. Of this knowledge necessarily ensueth both a thankfulnesse of minde in prosperous successe of thinges, and also patience in aduersity, and an incredible assuredenesse against the time to come. Whatsoeuer therefore shall betide vnto him prosperously and according to his hartes desire, all that he will ascribe vnto God, whether he feele the bounty of God by the ministery of men, or be holpen by liueless creatures. For thus he will thinke in his minde: Surely it is the Lord which hath enclined their mindes to me, which hath ioyned them vnto me to be instrumentes of his goodnesse toward me. In plenty of the frutes of the earth, thus he wil thinke, that it is the Lord which heareth the heauen, that the heauen may heare the earth, that the earth also may heare her fruites. In other thinges he will not dout that it is the onely blessing of the Lord, whereby all things prosper, and being put in minde by so many causes he will not abide to be vnthankefull.

Exo. 3. 21.

1. Kings 22. 22.

1. Kings 12. 10.

2. Sam. 17. 7.

Iob. 1. 11.

8 If

8 If any aduersity happen, he will byandby therein also lift vp his minde to God, whose hand auayleth much to emprint in vs a paciẽce and quiete moderation of hart. If Ioseph had still continued in recording the falsehode of his brethren, he could neuer haue taken a brotherly minde toward them. But because he bowed his minde to the Lord, he forgate the iniurie, and inclined to mekenesse and clemency, so farrefoorth that of his owne accord he comforted his brethren & sayd: It is not you that sould me into Ægypt, but by the will of God I was sent before you to saue your liues. You in deede thought euill of me, but the Lord turned it to good. If Iob had had respect to the Chaldees, by whom he was troubled, he woulde forwith hane bin kindled to reuenge. But because he did therewithall acknowledge it to be the worke of God, he comforted himselfe with this most excellent saying: The Lord hath giuen, the Lord hath taken away, the Lordes name be blessed. So Dauid: when Semei had railed and cast stones at him, if he had looked vpon man, he would haue incouraged his souldiers to reacquite the iniury. But because he vnderstoode that Semei did it not without the mouing of the Lord, he rather appeased them. Let him alone (said he) for the Lord hath commaunded him to curse. With the same bridle in an other place doth he restraine the intemperance of sorow. I held my peace (sayth he) and became as domme, because thou O Lord, diddest it. If there be more effectuall remedy against wrath & impatience: surely he hath not a little profited which hath learned in this behalfe to thinke vpon the Prouidence of God, that he may alway call backe his minde to this poynt. It is the Lords will, therefore it must be suffered, not onely because it is not lawfull to striue against it, but also because he willeth nothing but that which is both iust & expedient. In summe this is the end, that being wrongfully hurt by men, we leauing their malice (which would do nothing but enforce our sorow, and whet our mindes to reuenge) shoulde remember to climbe vp vnto God, and learne to beleue assuredly, that whatsoeuer our enemy hath mischieuously done against vs, was both suffered and sent by Gods disposition. Paule, to refraine vs from recõpensing of iniuries doth wisely putte vs in minde, that we are not to wrastle with flesh and bloud, but with the spirituall enemy the deuill, that we may prepare our selues to striue with him. But this is the most profitable lesson for the appeasing of all rages of wrath, that God doth arme as well the deuil as all wicked men to striue with vs, & that he sitteth as iudge to exercise our patience. But if the misfortunes & miseries that oppresse vs, do chaunce without the worke of men, let vs remẽber the doctrine of the law: whatsoeuer is prosperous floweth

Gen. 45 8.

Iob. 21.

2. Sa. 16. 10.

Psal. 38. 10.

Eph. 6. 12.

De. 28.

from the fountayne of Gods blessing, and that all aduersities are his cursings: and let that most terrible warning make vs afrayd: If ye walke stubbornly against me, I will also walke stubbornly against you. In which is rebuked our sluggishnesse, when according to the common sense of the flesh accompting all to be but chaunce that happeneth, of both sortes we are neither encouraged by the benefites of God to worship him, nor pricked forwarde with his scourges to repentaunce.

Lam. 3. 38. Amo. 3. 6. Esa. 45. 6. This same is the reasō, why Hieremy & Amos did so sharply rebuke ȳ Iewes, because they thought that things as wel good as euill came to passe without ȳ cōmaundement of God. To the same purpose serueth that sermon of Esay. I the God that create light & fashion darkenesse, that make peace and create euil. I God do make all these things.

9 And yet in the meane time a godly man will not winke at the inferiour causes. Neither will he, because he thinketh them the ministers of Gods goodnes by whom he hath receiued benefite, therefore let thē passe vnconsidered, as though they had deserued no thāke by their gētleneſſe: but he will hartily thinke himselfe bound vnto them, & will willingly confesse his bond, & trauail as he shallbe able and as occasion shal serue, to recompence it. Finally in benefites receiued he will reuerence and prayse God as the principall author, but he will honor men as the ministers, & as the trueth is in dede he will vnderstand that he is by the will of God bound to them, by whose hand it was Gods will to be beneficiall vnto him. If he suffer any losse by negligence or want of foresight, he will determine in his minde that the same was done in dede with the will of God, but he will impute it also to himselfe. It any man be dead by sickenesse whom he hath negligently handled, wheras of duety he should haue taken good hede vnto him although he be not ignoraunt that the man was come to his apointed time beyond which he could not passe, yet wil he not therby lessen his offense, but because he had not faithfully discharged his duety toward him, he will so take it as if he had perished by fault of his negligence. Much lesse when there is vsed any fraude, and conceiued malice of minde in committing either murther or theft, will he excuse it vnder pretence of Gods Prouidence, but he will in one selfe euill act seuerally behold both the righteousnesse of God & the wickednes of mā, as both doth manifestly shew thēselues. But principally in things to come he wil haue consideration of such inferiour causes. For he will recken it among the blessings of God if he be not disappointed of the helpes of men which he may vse for his safety. And so he neither will be negligent in taking of counsell, nor slouthfull in craning their helpe whom he seeth to haue sufficient wherof he may be

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ſuccoured:but thinking that whatſoeuer creatures can any thing profit him,the ſame are offered into his hand by God,he will apply them to his vſe as the lawful inſtrumẽts of Gods Prouidence.And becauſe he doth not certainly know what ſucceſſe the buſines will haue that he goeth about, (ſauing that in all things he knoweth that the Lord will prouide for his benefit)he will with ſtudy rrauaile to ỹ which he ſhall thinke expedient for himſelfe, ſo far as he can cõceiue in minde & vnderſtanding. And yet in taking of counſels he will not be caried on by his owne wit, but will cõmit & yeld himſelfe to the wiſdom of God,that by the guiding therof he may be directed to the right end. But his confidence ſhall not ſo ſtay vpon outward helpes, that if he haue thẽ he will careleſly reſt vpon them, or if he want them he will be afraid as left deſtitute,for he will haue his minde alway faſtened vpon the Prouidence of God,neither will he ſuffer himſelfe to be drawen away from the ſtedfaſt beholding therof,by cõſideration of preſent things. So though Ioab acknowledged that ỹ ſucceſſe of battaill is in the wil & hand of God,yet he gaue not himſelfe to ſlouthfulnes but did diligently execute that which belonged to his calling, but he leaueth it vnto ỹ Lord to gouerne the end.We wil ſtand valiant(ſaith he)for our natiõ,& for the cities of our God.But the Lord do what is good in his eyes. 2. Sam. 10.12.

This knowledge ſhal deſpoile vs of raſhnes & wrõgful cõfidence,& ſhall driue vs to continuall calling vpon God: & alſo ſhal vphold our mindes with good hope,ſo as we may not dout aſſuredly and boldly to deſpiſe thoſe daungers that compaſſe vs about.

10 In this point doth the ineſtimable felicity of a godly minde ſhewe foorth it ſelfe. Innumerable are the euils that do beſeege mans life,& do threatẽ him ſo many deathes. As,not to go further than our ſelues:foraſmuch as our body is a receptacle of a thouſãd diſeaſes,yea hath encloſed & doth nouriſh within it the cauſes of diſeaſes,man can not cary himſelfe but he muſt needes alſo cary about with him many formes of his owne deſtruction, and draw foorth a life as it were entangled with death. For what may it elſe be called,where he neither is cold,norſweateth without perill?Now whetherſoeuer thou turne thee,al things ỹ are about thee are not only vntruſty friendes to thee, but do in maner openly threaten & ſeme to ſhew thee preſent death. Go into a ſhip,there is but a fote thicknes betwene thee & death. Sit on horſebacke in the ſlipping of one foote thy life is in daunger. Go through the ſtretes of the city:euẽ how manytyles are vpon ỹ houſes to ſo many perils art thou ſubiect. If there be an iron tole in thy hand or thy friendes, the harme is ready prepared. Howe many wild beaſtes thou ſeeſt, they are all armed to thy deſtruction. If thou meane

to shutte vp thy selfe, euen in a garden well fensed, where may apeare nothing but pleasauntnesse of ayre and ground, there sometime lurketh a Serpent. The house which is continually subiect to fier doth in the day time threaten thee with pouerty, & in the night time with falling vpon thy head. Thy feeld forasmuch as it lyeth open to hayle, frost, drowth and other tempestes it warneth the of barrennesse, and thereby famine. I speake not of prisonninges, treasons, robberies, open violence, of which parte do beseege vs at home, and parte do follow vs abroade. In these streightes must not man needes be most miserable, which euen in life halfe dead doth painfully draw foorth a carefull and fainting breath as if he had a swearde continually hanging ouer his necke. But thou wilt say that these thinges chaunce seldom, or at the least not alwayes, nor to all men, and neuer all at ones. I graunt, but seeing we are put in minde by ỹ examples of other, that the same things may happen to our selues, and that our life ought of duety no more to be free than theirs, it can not be but that we must dred and feare them ás things that may light vpon vs. Now what can a man imagine more miserable than such a fearefulnesse? Beside that, it is not without dishonorable reproch of God to say, that he hath set open man the noblest of all his creatures to their blinde and vnaduised strokes of fortune. But here my purpose is to speake only of the misery of man, which he should feele if he should be brought subiect vnder fortunes dominion.

11 But when that light of Gods Prouidence hath ones shined vpó a godly man: he is now releued and deliuered not only from the extreme anguish and feare wherewith he was before oppressed, but also from all care. For as iustly he feareth fortune, so he dare boldly committe himselfe to God. This is (I say) his comfort, to vnderstand that the heauenly father doth so hold in all thinges with his power, so ruleth them with his authority and countenance, so ordreth them with his wisdom, that nothing befalleth but by his apointment: and that he is receiued into Gods tuition, and committed to the charge of Angels, and can not be touched with any hurt of water, nor fier, nor weapon, but so farre as it shall please God the gouernour to giue them place. For so is it song in the Psalme. For he shal deliuer thee from the hunters snare, and from the noysom pestilence. He wil couer thee vnder his winges, and thou shalt be sure vnder his fethers. His trueth shal be thy shield and buckler. Thou shalt not be afraid of the feare of the night, nor of the arrow that flyeth by day, nor of the pestilence that walketh in the darkenesse, nor of the plage that destroyeth at noone day. And frō thense procedeth that boldnesse of the Saintes to glory

Psal. 91. 3.

The

The Lord is my helper, I will not feare what flesh may do to me. The Lord is my protector, why shall I be afraid? If whole campes stand vp against me, if I walke in the middest of the shadow of death, I will not cease to hope well. Whence, I pray you, haue they this that their assuredneſse is neuer shakē away from them? but hereby, that where the world semeth in shew to be without order whirled about, they know that God worketh euery where, whose worke they trust shalbe for their preseruation. Now if their safety be assailed either by the deuill or by wicked men, in that case if they were not strengthened with remembrance & meditation of Prouidence, they must needes byandby be discouraged. But when they call to minde, that the deuill and all the route of the wicked, are so euery way holden in by the hand of God as with a bridle, that they can neither conceiue any mischiefe against vs, nor go about it when they haue conceiued it, nor if they go neuer so much about it, can stirre one finger to bring it to passe but so far as he shall suffer, yea so far as he shall commaunde, & that they are not only holdē fast bound with fetters, but also compelled with bridle to do seruice: here haue they aboūdantly wherwith to comfort themselues. For as it is the Lordes worke to arme their fury and to turne & direct it whether it pleaseth him, so is it his worke also to appoint measure and end, that they do not after their owne will licentiously triumphe. With which perswasion Paule being stablished, did by the sufferance of God appoint his iourney in an other place which he said was in one place hindered by Satan. If he had onely sayd that he had bin stopped by Satan, he should haue seemed to giue him to much power, as if it had bin in Satans hande to ouerthrow the very purposes of God: but when he maketh God the iudge, vpon whose sufferaunce all iourneyes do hang: he doth therwithall shew, that Satan whatsoeuer he go about, can attaine nothing but by Gods will. For the same reason doth Dauid becausе for the sundry chaunges wherewith mans life is tossed and as it were whirled about, he doth flee to this sanctuary, sayeth that his times are in the hande of God. He might haue said ther ỹ course of his life, or time in the singular number. But by the word Times, he meant to expresse that howsoeuer the state of man be unstedfast, whatsoeuer alterations do nowe and then happen, they are gouerned by God. For which cause Rasin & the king of Israell, when ioyning their powers to the destruction of Iuda, they seemed as fierbrands kindeled to wast and consume the land, are called by the Prophete smokinge brandes, which can do nothinge but breath out a little smoke. So when Pharao was terrible to all men by reason of his riches, strength and number of men, he himselfe is compared to a

Ps. 118. 6.

1. The. 2 18.

1. Cor. 16, 7.

Psal. 31. 16.

Esa. 8. 4.

Eze. 29. 4.

beast of the Sea,and his army to fishes. Therefore God sayth that he will take the Captaine and the army with his hooke and draw them whither he list. Finally because I will not tary long vpon this point, if a man marke it he shall easily see that the extremity of all miseries is the ignoraunce of Gods Prouidence,and the chiefe blessednesse standeth in the knowledge thereof.

12 Concerning the Prouidence of God, this that is sayd were enough for so much as is profitable both for the perfect learning and comfort of the faithfull, (for to fill the vaine curiosity of men, nothing can be sufficient,neither is it to be wished that they be satisfied) were it not for certaine places, which seme to meane otherwise than is aboue declared,that God hath not a stedfast and stable purpose but
Ge.6.6. chaungeable according to the disposition of inferiour thinges.First,in
1.Sam. some places is spoken of the repentance of God, as that he repented
15.11. him of the creating of man,of the aduancing of Saul to the kingdom.
Ier.18.8 And that he will repent him of the euill that he had determined to lay vpon his people, so soone as he perceiueth any conuersiō of thē. Againe there are rehearsed diuerse repelles of his decrees. He had
Ion.3.4 declared by Ionas to the Niniuites that after 40. dayes once past Niniue should be destroyed, but byandby he was turned with their repentaunce to a more gentle sentence. He had by the mouth of Esay
Esa. 35. pronounced death to Ezechias, which he was moued by his teares &
3.5. prayers to differre.Herupon many do make argument,that God hath
2.King. not appointed mens matters by eternall decree,but yearely,daily and
20.5. hourely decreeth this or that, as euery mans deseruings are, or as he thinketh it equity and iustice. Concerning his repentaunce this we ought to hold, that the same can no more be in God, than ignorance errour and weakenesse. For if no man do wittingly & willingly throw himselfe into the case that he nede to repēt,we can not say that God doth repent, but that we must also say,that God is ignorant what will come to passe,or that he can not auoide it,or that he headlong & vnaduisedly runneth into a purpose wherof he byandby forthinketh him. But that is so far frō the meaning of the holy Ghost, that in the very mentiō making of repentance he denieth that God had any repenting at all, because he is not a man that may repent. And it is to be noted that in ỹ same chapter they are both so ioyned together, that the cōparison doth very well bring the shew of repugnancy to agreement. His changing is figuratiuely spoken, that God repented that he had
1.Sam. made Saul king,byandby after it is added.The strength of Israell shall
15.29. not lye,nor shalbe moued with repenting. Because he is not a man that he may repent. In which wordes his vnchangeablenesse is affir-

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med plainly without any figure. Therfore it is certaine that the ordinaunce of God in disposing the matters of men, is perpetuall & aboue all repentance. And that his constance should not be doutfull, his very aduersaries haue bin cõpelled to beare him witnes. For Balaam whether he would or no, could not choose but burst out into this saying: that he is not like a man to lye: nor as a sonne of man to be changed, & that it is not possible that he should not do that he hath sayd, and not fulfill whatsoeuer he hath spoken. Nu. 23. 19.

13 What meaneth then this name of Repentaunce? euen in the same sort that all the other phrases of speach which do describe God vnto vs after the maner of men. For, because our weakenesse doth not reach to his hienesse, that description of him which is taught vs, was meete to be framed lowe to our capacity that we might vnderstande it. And this is the manner how to frame it low for vs, to paint out himselfe not such a one as he is in himselfe, but such a one as he is perceiued of vs. Where as he himselfe is without al mouing of a troubled minde, he yet testifieth that he is angry with sinners. Like as therfore when we heare that God is angry, we ought not to imagine that there is any mouing at all in him, but rather to cõsider that this spech is borowed of our cõmon sense, because God beareth a resemblance of one chafed and angry so oft as he exerciseth iudgement: so ought we to vnderstand nothing else by this word of Repentance but a châging of deedes, because men by changing of their deedes are wont to declare that they mislike them. Because then euery châge among men is an amendement of that which misliketh them, & amendement cõmeth of repentance: therefore by the name of repentance is meant that, that God chaungeth in his workes. In the meane time yet neither is his purpose nor his will turned, nor his affection changed, but he foloweth on with one continual course that which he had from eternity foreseene, allowed & decreed, howsoeuer the alteration seeme soden in the eyes of men.

14 Neither doth the holy history shew that Gods decrees were repelled when it sheweth that the destruction was pardoned to the Niniuites which had bin before pronounced, & that the life of Ezechias was prolonged after warning giuen him of death. They that so construe it are deceiued in vnderstanding of thretenings: which although they do simply affirme, yet by ẏ succesſe it shalbe perceiued that they contayned a secret condition in them. For why did God send Ionas to the Niniuites to tell them aforehande of the ruine of their city? Why did he by Esay giue Ezechias warning of death? For he might haue brought to nought both him and them without sending them any Ion. 3. 10. Esa. 35. 5

word of their deſtruction. He meant therfore an other thing, than to make them by foreknowing of their death to ſee it comming a fe of. Euen this he meant: not to haue thē deſtroyed, but to haue them amēded that they ſhould not be deſtroyed. Therefore this that Iona prophecied that Niniue ſh ould fall after 40. dayes, was done to this end that it ſhould not fall. That hope of longer life was cut of from Ezechias, was done for this purpoſe that he might obtaine longer life. Now who doth not ſee that God meant by ſuch threatninges to awake them to repentaunce, whom he made afrayd to the ende that they might eſcape the iudgement which they had deſerued by their ſinnes? If that be ſo agreed, the nature of the things themſelues doth lead vs to this, to vnderſtand in the ſimple threatening a ſecrete em-
Ge. 26. 3. plied condition, which is alſo confirmed by like examples. The Lord rebuking the king Abimelech for that he had taken away Abrahams wife from him, vſeth theſe wordes. Behold thou ſhalt die for the woman that thou haſt taken, for ſhe hath a husband. But after he had excuſed himſelfe, God ſayd thus. Reſtore the wife to her husband, for he is a Prophete and ſhall pray for thee that thou maieſt liue. If not know that thou ſhalt die the death and all that thou haſt. You ſee how in his firſt ſentence he vehemently ſtriketh his minde to bring him to be more hedefully bent to make amends, & in the other doth plainly declare to him his will. Seing the meaning of other places is like: do not gather of theſe that there was any thing withdrawē from the firſt purpoſe of God, by this that he made void the thing which he had before pronoūced. For God doth prepare the way for his eternal ordinaunce, when in giuing warning of the puniſhmēt he moueth thoſe to repentance whom his wil is to ſpare, rather than varieth any thing in his will, no not in his word, ſauing that he doth not expreſſe the ſame thing in ſillables which it is yet eaſie to vnderſtād. For that ſay-
Eſa. 14. 27. ing of Eſay muſt needes remayne true: The Lord of Hoſtes hath determined, and who ſhall be able to vndo it? His hand is ſtretched out and who ſhall turne it away?

The xviij. Chapter.

That God doth ſo vſe the ſeruice of vvicked men, and ſo bovveth their mindes to put his iudgements in execution, that yet ſtill himſelfe remayneth pure from all ſpot.

THere ariſeth a hard queſtiō out of other places, where it is ſaid that God boweth and draweth at his will, Satan himſelfe & all the reprobate. For the ſenſe of the fleſh ſcarcely conceiueth how he working by thē, ſhould not gather ſome ſpot of their fault,

fault, yea in his common working be free from all fault, & iuſtly cõdemne his miniſters. Vpon this was deuiſed ỹ diſtinctiõ betwene Doing & Suffering: becauſe many haue thought this dout vnpoſſible to be diſſolued: that both Satan and all the wicked are ſo vnder the hand & power of God, that he directeth their malice vnto what end it pleaſeth him, & vſeth their wicked doings to the executing of his iudgementes. And their modeſty were peraduenture excuſable, whom the ſhew of abſurdity putteth in feare, if it were not ſo that they do wrõgfully with a lying defenſe go about to deliuer the iuſtice of God frõ all vnrightfull blame. It ſemeth to thẽ vnreaſonable, that man ſhould by the will & commaundemẽt of God be made blinde, & ſo byandby be puniſhed for his blindneſſe. Therefore they ſeke to ſcape by this ſhift, that this is done by the ſufferance, but not by the will of God. But he himſelfe plainly pronouncing that he doth it, doth reiect that ſhift. As for this that mẽ do nothing but by the ſecret cõmaundement of God, & do trouble themſelues in vaine with deliberating, vnles he do by his ſecret direction ſtabliſh that which he hath before determined, it is proued by innumerable and plaine teſtimonies. It is certayne that this which we before alleged out of the Pſalme, that God doth all things that he will, belongeth to all the doings of men. If God be the certaine appointer of war & peace, as it is there ſayd, & that without exception: who dare ſay that men are caried cauſeleſſely ẅ blinde motion while God knoweth not of it, & ſitteth ſtill? But in ſpecial examples will be more lightſom plainnes. By the firſt chapter of Iob we know, that Satan doth no leſſe appere before God to receiue his cõmaundementes than do the Angels which do willingly obey. In dede it is after a diuers maner & for a diuers end, but yet ſo that he cã not go about any thinge but with the will of God. Although there ſeeme afterward to be added a bare ſufferãce of him to afflict the holy man; yet becauſe that ſaying is true: The Lord hath giuen, the Lord hath taken away, as it pleaſed God ſo is it come to paſſe. We gather that God was the author of that triall of Iob, wherof Satan & the wicked theeues were miniſters. Satan goeth about to driue the holy man by deſperation to madnes. The Sabees cruelly & wickedly do inuade & rob his goods that were none of theirs. Iob knowledgeth that he was by God ſtripped of all his goods and made poore, becauſe it ſo pleaſed God. Therefore whatſoeuer men or Satan himſelfe attempt, yet God holdeth the ſterne to turne all their trauailes to the executing of his iudgements. It was Gods will to haue the falſe king Achab deceiued: the deuill offered his ſeruice thereunto: he was ſent with a certayne commaundement, to be a lying ſpirite in the mouth of all the

Iob.1.2

2.Kings 22.20.

Propnets. If the blinding and madnes of Achab be the iudgement of God, then the deuise of bare Sufferance is vaine. For it were a fond thing to say, that the iudge doth only suffer and not also decree what he will haue done, and commaunde the ministers to put it in executiō. It was the Iewes purpose to destroy Christ, Pilate and the souldiers do follow their raging lust, and yet in a solemne prayer the disciples
Act. 4. 28. do confesse, that all the wicked men did nothing else but that which
Act. 2. 23. the hand and counsell of God had determined: euen as Peter had before preached, that Christ was by the decreed purpose and foreknow-
Act. 3. 18. ledge of God deliuered to be slayne. As if he should say: that God
2. Sa. 16. 22. from whom nothing is hidden from the beginninge did wittingly and willingly appoint that which the Iewes did execute, as in an other place he rehearseth, ẏ God which shewed before by all his Prophets
2. Sa. 12. 12. that Christ should suffer, hath so fulfilled it. Absolon defiling his fathers bed with incestuous adultery, committed detestable wickednes. Yet God pronounceth that this was his owne worke. For the words are these. Thou hast done it secretly, but I will do it openly, and before
Hier. 50 25. the sunne. Hieremy pronounceth that all the cruelty that the Chaldees vsed in Iury, was the worke of God. For which cause Nabucadnezer is called the seruaunt of God. God euery where crieth out that
Esay. 5. 26. with his hissing, with the sound of his trompet, with his power & cōmaundement the wicked are stirred vp to war. He calleth the Assirian
Esa. 10. 5 the rod of his wrath, and the axe that he moueth with his hand. The
Esay 19 25. destruction of the holy city and ruine of the Temple he calleth his worke. Dauid not murmuring against God, but acknowledging him for a righteous iudge, yet confesseth that the cursings of Semei pro-
2. Sa. 10 10. ceeded of the commaundement of God. The Lord (sayth he) commaunded him to curse. We often finde in the holy history, that whatsoeuer happeneth it cōmeth of the Lord, as the departing of the ten
1. Kings 11. 31. tribes, the death of the sonnes of Hely, and very many things of like sort. They that be meanly exercised in the Scriptures do see, that for
1. Sa. 2. 34. shortnesses sake, I bring forth of many testimonies but a few, by which yet it appeareth plainly enough, that they do trifle & talke fondly, that thrust in a bare Sufferāce in place of the Prouidēce of God, as though God sate in a watch tower wayting for the chaunces of Fortune, & so his iudgements should hang vpon the will of men.

2 Now as cōcerning secret motions, that which Salomō speaketh
Pro. 21. 1. of ẏ hart of a king, that it is bowed hither or thither as pleaseth God, extendeth surely to all mankinde, and is as much in effect as if he had sayd: whatsoeuer we conceiue in mindes, is by the secret inspiration of God directed to this end. And truely if he did not work in the mindes

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of men, it were not rightly sayd, that he taketh away the lip from the true speakers, and wisdom frō aged men, that he taketh the hart from the Princes of the earth, that they may wander where is no beaten way. And herto belongeth that which we oft read, that men are fearfull so far forth as their harts be taken with his feare. So Dauid went out of the campe of Saule and none was ware of it, because the slepe of God was come vpon them all. But nothing can be desired to be more plainly spoken, than where he so oft pronounceth, that he blindeth the eyes of men, and striketh them with giddinesse, that he maketh them drunke with the spirite of drowsinesse, casteth them into madnes, & hardneth their harts. These things also many do referre to Sufferance, as if in forsaking the reprobate, he suffred them to be blinded by Satan. But that solution is to fonde, forasmuch as the Holy ghost in playne wordes expresseth, that they are striken with blindnesse and madnesse by the iust iudgement of God. It is sayd, that he hardned the hart of Pharao, also that he did make dull & strengthen it. Some do with an vnsauory cauillation mocke out these phrases of spech, because where in an other place it is sayd, that Pharao did harden his owne hart, there is his owne will set for the cause of his hardening. As though these things did not very well agree together, although in diuers maners, that man while he is moued in working by God, doth also worke himselfe. And I do turne backe their obiection against themselues. For, if to harden do signifie but a bare Sufferance then the very motion of obstinacy shall not be properly in Pharao. Now how weake and fooliſh were it so to expounde, as if Pharao did only suffer himselfe to be hardened? Moreouer the Scripture cutteth of all occasions from such cauillations. For God sayth, I will holde his hart. So of the inhabitauntes of the land of Canaan Moses sayth, that they went forth to battaile, because the Lord had hardened their harts. Which same thing is repeted by an other Prophet, saying: He turned their harts that they should hate his people. Againe in Esay he sayth, that he will send the Assirians against the deceitfull nation, & will commaund them to cary away the spoyles, and violently take the pray, not meaning that he will teache wicked and obstinate men to obey willingly, but that he will bow them to execute his iudgementes as if they did beare his commaundementes grauen in theyr mindes. Wherby appeareth that they were moued by the certain appointment of God. I graunt that God doth oftentimes worke in the reprobate by Satans seruice as a meane, but yet so that Satan doth his office by Gods mouing, and proceedeth so farre as is giuen him. The euill Spirite troubled Saule, but it is sayde that it was of God,

Ezec.7. 26.
Leu.26. 36.
1.Sa.26
Eccle.7 3.&
Ro.7.21
Exod.8. 15.
Exod.4. 21.
Ios.11. 20.
Psa.105 25.
Esa.10. 6.
1.Sa.16. 14.

that we may know that the madneſſe of Saule, came of the iuſte ven-
2. Cor. 4. 4 geance of God. It is alſo ſayd, that the ſame Satã doth blind the mindes of the vnfaithfull: but how ſo, but only becauſe the effectuall working of errour cõmeth from God himſelfe, to make them beleue lyes
Eze. 14. 9 that refuſe to obey the trueth? After the firſt maner of ſpeaking it is ſayd, If any Prophet ſhall ſpeake lyingly, I God haue deceiued him.
Rom. 1. 28 According to the other maner of ſpech it is ſayd, that he geueth men into a reprobate minde: & to caſt them into filthy deſires, becauſe he is the chiefe author of his owne iuſt vengeance, & Satan is but only a miniſter therof. But becauſe we muſt entreate of this matter againe in the ſecond booke, where we ſhall diſcourſe of free or bond wil of mã, I thinke I haue already ſhortly ſpoken ſo much as this place required. Let this be the ſumme of all, that foraſmuch as the wil of God is ſaid to be the cauſe of all things, his Prouidence is thought the gouerner in all purpoſes & workes of men, ſo as it ſheweth forth her force not only in the elect, which are gouerned by the holy Spirit, but alſo cõpelleth the reprobate to obedience.

3 Foraſmuch as hitherto I haue recited onely ſuch things as are wrytten in the Scriptures, plainly & not doutfully, let them that feare not wrongfully to ſclander the heauenly oracles, take hede what maner of iudgement they take vpon them. For if by fayned pretending of ignorance they ſeeke a praiſe of modeſty, what can be imagined more proudly done, than that to ſette one ſmall word againſt the authority of God? as I thinke otherwiſe, I like not to haue this touched. But if they openly ſpeake euill, what preuaile they with ſpitting againſt the heauen? But this is no new example of waywardneſſe, becauſe there haue bin in all ages wicked & vngodly men, that with raging mouth barked againſt this point of doctrine. But they ſhall feele that things in deede to be true, which long ago the holy Ghoſt ſpake by the
Pſ. 51. 6 mouth of Dauid, that God may ouercome when he is iudged. Dauid doth by the way rebuke the madneſſe of men in this ſo vnbridled licentiouſneſſe, that of their owne filthineſſe they do not onely argue againſt God, but alſo take vpon them power to condemne him. In the meane time he ſhortly admoniſheth, that the blaſphemies which they vomite vp againſt the heauen do not reach vnto God, but that
1. Ioh. 5. 4 he driuing away the cloudes of cauillations doth brightly ſhew forth his righteouſneſſe, and alſo our faith (becauſe being grounded vpon the word of God, it is aboue all the worlde) doth from her hye place contemptuouſly looke downe vppon theſe myſtes. For firſt where they obiect, that if nothing happen but by the will of God, then are there in him two contrary willes, becauſe he decreeth thoſe things

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by secret purpose, which he hath openly forbidden by his law, that is easily wiped away. But before I aunswere it, I will ones againe geue the readers warning that this cauillation is throwen out not against me, but against the holy Ghost, which taught the holy man Iob this confession: As it pleased God, so it came to passe. When he was spoiled by theues, he acknowledged in the iniurie and hurte that they did him, the iust scourge of God. What saieth the Scripture in other places? The sonnes of Hely obeyed not their Father, because it was Gods will to kill them. Also an other Prophet crieth out, that God which sitteth in heauen doth what so euer he will. And now I haue shewed plainly enough that God is the author of all those thinges which these iudges woulde haue to happen onely by his idle sufferance. He testifieth that he createth light and darkenesse, that he formeth good and euill, that no euill happeneth which he himselfe hath not made. Let them tell me, I beseech them, whether he do willingly or against his will execute his owne iudgementes? But as Moses teacheth, that he which is slaine by the falling of an axe by chaunce, is deliuered by God into the hand of the striker: so the whole church saieth in Luke, that Herode and Pilate conspired to do those thinges, whiche the hande and purpose of God had decreed. And truly if Christ were not crucified with the will of God, whense came redemption to vs? And yet the will of God neither doth striue with it selfe, nor is chaunged, nor faineth that he willeth not the thing that he will: but where it is but one and simple in him, it semeth to vs manyfolde, because according to the weakenesse of our wit we conceiue not how God in diuers maner willeth and willeth not one selfe thing. Paule, after that he hath said, that the calling of the Gētiles is a hidde misterie, within a litle after saieth further, that in it was manifestly shewed the manyfolde wisedom of God: because for the dullnesse of our witte the wisedom of God seemeth to vs manyfolde, or (as the olde interpretour hath translated it) of many fashions: shall we therefore dreame that there is any varietie in God himselfe, as though he either chaungeth his purpose, or dissenteth from himselfe? Rather when we conceiue not how God will haue the thing to be done, which he forbiddeth to do, let vs call to minde our owne weakenesse, and therwithall consider that the light wherin he dwelleth, is not without cause called Inaccessible, by cause it is couered with darkenesse. Therfore all godly and sobre men will easily agree to this sentence of Augustine, that sometime mā with good will willeth that which God willeth not. As if a good sonne willeth to haue his father to liue, whom God will haue to die. Againe, it may come to passe, that man may will the same

Iob 1. 21.
1. Sam. 2. 25.
Psa. 115. 3.
Esa. 45. 7. Amos 3 6.
Deu. 19. 5.
Act. 4. 28.
Ephe. 3. 10.
1. Tim. 6 16.
Enchirid. ad Lauren. cap. 101

thing with an euill will, which God willeth with a good will. As if an euill ſonne willeth to haue his father to die, and God alſo willeth the ſame. Now the firſt of theſe two ſonnes willeth that which God willeth not, & the other ſonne willeth that which God alſo willeth, and yet the naturalneſſe of the firſt ſonne doth better agree with the will of God, although he willeth a contrary thing, than the vnnaturalneſſe of the other ſonne that willeth the ſame thing. So great a difference is there what to will doth belong to man, and what to God, & to what ende the will of euery one is to be applied, to haue it either allowed or diſalowed. For thoſe thinges which God willeth well he bringeth to paſſe by the euill willes of euill men. But a littel before he had ſaid, that the Angels apoſtataes in their falling away, and all the reprobate, in as much as concerneth them ſelues, did that which God woulde not, but in reſpect of the omnipotencie of God, they coulde by no meanes ſo do, becauſe while they did againſt the will of God, the will of God was done vpon them. Whervpon he crieth out: Great are the workes of God, and ought to be ſought out of all them that loue them: that in meruailous maner the ſame thing is not done without his will which is alſo done againſt his will, becauſe it coulde not be done if he did not ſuffre it: and yet he doth it not againſt his will, but willingly: and he being good, would not ſuffer a thing to be done euill, vnleſſe for that he is omnipotent, he coulde of euill make good.

Pſ. 111. 2.

4 In the ſame maner is aſſoiled or rather vaniſheth away the other obiection: that if God do not onely vſe the ſeruice of wicked men, but alſo gouerneth their counſels and affections, he is the author of all wicked doinges, and therfore men are vnworthily condemned, if they execute that which God hath decreed, becauſe they obey his will: for it is done amiſſe to confound his will and commaundement together, which it appeareth by innumerable examples to differ farre aſunder. For though when Abſalon abuſed his fathers wiues, it was Gods will to puniſh Dauids adulterie with that diſhonor: yet did he not therefore commaunde the wicked ſonne to committe inceſte, vnleſſe perhap you meane it in reſpect of Dauid, as he ſpeaketh of the railinges of Semei. For when he confeſſeth that Semei raileth at him by the commaundement of God, he doth not therin commende his obedience, as if that froward dogge did obey the commaũdement of God, but acknowledging his tongue to be the ſcourge of God, he patiently ſuffreth to be corrected. And this is to be holden in minde, that when God performeth by the wicked that thing which he decreed by his ſecret iudgemẽt, they are not to be excuſed, as though they did obey his commaundement, which in dede of their owne euill luſt they do

2. Sam. 16. 22.

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purposely breake. Now how that thing is of God, and is ruled by his secret Prouidence, which men do wickedly, the election of king Iarobeam is a plaine example, in which the rashenesse and madnesse of the people is seuerly condemned, for that they peruerted the order apointed by God, and falsely fell from the house of Dauid, and yet we know it was his will that he shoulde be annointed. Whervpon in the very wordes of Osee there appereth a certaine shew of repugnãcie, that where God complayned that that kingdome was erected without his knowledge, and against his will, in an other place he saith, that he gaue the kingdome to Iarobeam in his rage. How shall these sayinges agree? that Iarobeam reigned not by God, and that he was made king by the same God? Euen thus, because neither coulde the people fall from the house of Dauid, but that they must shake of the yoke which God had layed vpon them: neither yet had God his libertie taken away, but that he might so punish the vnthankefulnesse of Salomon. We see therfore how God in not willing false breach of allegeance, yet to an other end iustly willeth a falling away from their prince, whervpon Iarobeam beside all hope was by holy annointing driuen to be king. After this maner doth the holy historie say, that there was an ennemie raised vp to spoile Salomons sonne of part of his kingdome. Let the readers diligently wey both these thinges, because it had pleased God to haue the people gouerned vnder the hand of one king. Therefore when it was diuided in two partes it was done against his will. And yet the diuision tooke beginning of his will. For surely, where as the Prophet both by wordes and ceremonie of anointing did moue Iarobeam when he thought of no such thing, to hope of the kingdome, this was not done without the knowledge or against the will of God, which commaunded it so to be done: and yet is the rebellion of the people iustly condemned, for that as it were against the will of God, they fell from the posteritie of Dauid. In this maner it is also afterward further said, that where Rehabeam proudely despised the requeste of the people, this was done by God to confirme the word which he had spoken by the hand of Ahiha, his seruant. Lo how against Gods will the sacred vnitie is torne in sunder, and yet with the will of the same God tenne tribes do forsake Salomons sonne. Let vs adde an other like example. Where the people consenting, yea laying their handes vnto it, the sonnes of Ahab were slaine, & all his offspring rooted out. Iehu said in deede truely, that nothing of the wordes of God were fallen to the grounde, but that he had done all that he had spoken by the hande of his seruant Elias. And yet not vniustly he rebuketh the citezens of Samaria, for that they had put their handes vn-

1.Kings 12.20.

Osee 8. 4.

Osee 13 11.

1.Kings 11.23.

2.Kings 10.7.

to it. Are ye righteous, saith he, If I haue conspired against my lord, who hath killed all these? I haue before (as I thinke) already declared plainly, how in one selfe worke both the faulte of man doth bewray it selfe, and also the righteousnesse of God gloriously apeareth. And for modest wittes this aunswere of Augustine shall alway suffise: where as the father deliuered the sonne, & Christ deliuered his body, & Iudas deliuered the Lord: why in this deliuering is God righteous, and man faultie? becausse in the same one thing which they did, the cause was not one, for which they did it. If any be more combered with this that we now saie, that there is no consent of God with man, where man by the righteous mouing of God doth that which is not lawfull, let them remember that which Augustine saith in an other place: Who shall not tremble at these iudgementes, where God worketh euen in the hartes of euill men what so euer he will, and yet rendreth to them according to their deseruinges? And truely in the falsehoode of Iudas, it shall be no more lawfull to laie the blame of the wicked deede to God, becausse he himselfe willed him to be deliuered, and did deliuer him to death, then it shalbe to geue away the praise of our redemption to Iudas. Therfore the same writer doth in an other place truely tel vs, that in this examinatiō God doth not enquire what men might haue done, or what they haue done, but what their will was to do, that purpose and will may come into the accompt. They that thinke this harde, let them a litle while consider, how tolerable their owne waywardenesse is, while they refuse a thing witnessed by plaine testimonies of Scripture, becausse it excedeth their capacitie, and do finde faulte that those thinges are vttered, which God, vnlesse he had knowen them profitable to be knowen, woulde neuer haue commaunded to be taught by his Prophetes and Apostles. For our being wise ought to be no more but to embrace with meke willingnesse to learne, and that without exception whatsoeuer is taught in the holy Scriptures. As for them that do more frowardly outrage in prating against it, sith it is euident that they babble against God, they are not worthy of a longer confutation.

Epist. 48. ad Vincen.

De gratia & liberoarbitrio ad Valent. ca. 20.

The ende of the first booke.

THE

THE SECOND BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the knowledge of God the Redemer in Christ, which knowledge was first opened to the Fathers in the time of the Lawe, and then to vs in the Gospell.

The first Chapter.

That by Adames sinne and falling away, mankinde became accursed, and did degenerate from his first estate: wherin is intreated of Originall sinne.

NOT without cause hath the Knowledge of himselfe bin in the olde prouerbe so much commended to man. For if it be thought a shame to be ignorant of all thinges that pertaine to the course of mans life, then much more shameful is the Not knowing of our selues, whereby it commeth to passe, that in taking coũsell of any thing necessary, we be miserably daseled, yea altogether blinded. But how much more profitable this lesson is, so much more diligently must we take heede, that we do not disordrely vse it, as we see some of the Philosophers haue done. For they in exhorting man to know him selfe, do withall appoint this to be the ende, why he shoulde know him selfe, that he shoulde not be ignorant of his owne dignitie and excellencie: and nothing els do they will him to beholde in himselfe, but that wherby he may swell with vaine confidence, and be puffed vp with pride. But the knowledge of our selues, first standeth in this pointe, that considering what was geuen vs in creation, and how bountifully God continueth his gracious fauour toward vs, we may know how great had bin the excellencie of our nature, if it had cõtinued vncorrupted: and we may withall thinke vpon this, that there is nothing in vs of our owne, but that we haue as gotten by borrowing all that God hath bestowed vpõ vs, that we may alwaies hang vpon him. Then, that we call to minde our miserable estate after the fall of Adam, the feeling wherof may throw downe all glorying and trust of our selues, ouerwhelme vs with shame and truely humble vs. For as God at the beginning fashioned vs like his owne image, to the ende to raise vp our mindes both to the Gen. 27

ſtudy of vertue and to the meditation of eternall life, ſo leaſt the ſo great nobleneſſe of our kinde, which maketh vs different from brute beaſtes, ſhoulde be drowned with our ſlothfulneſſe, it is good for vs to know, that we are therfore endued with reaſon and vnderſtanding, that in keping a holy and honeſt life, we ſhoulde procede on forward to the appointed ende of bleſſed immortalitie. But the firſt dignitie can not come in our minde, but byandby on the otherſide the heauy ſight of our filthineſſe and ſhame doth thruſt it ſelfe in preſence, ſince we in the perſon of the firſt man are fallen from our firſt eſtate, where vpon groweth the hatred and lothing of our ſelues, and true humilitie, & there is kindeled a new deſire to ſeeke for God, in whom euery of vs may recouer thoſe good thinges, wherof we are founde altogither voide and emptie.

2 This thing ſurely the truth of God appointeth to be ſought in examining of our ſelues, I meane, it requireth ſuch a knowledge as may both call vs away from all confidence of our owne power, and making vs deſtitute of all matter to glory vpon, may bring vs to ſubmiſſion. Which rule it behoueth vs to keepe, if we will attaine to the true marke both of right knowledge and welldoing. Neither yet am I ignorant how much more pleaſant is that other opinion that alloureth vs rather to conſider our good thinges, than to looke vpon our miſerable nedyneſſe and diſhonor, which ought to ouerwhelme vs with ſhame. For there is nothing that mans nature more coueteth, than to be ſtroked with flatterie: and therefore when he heareth the giftes that are in him to be magnyfied, he leaneth to that ſide with ouermuch lightneſſe of belefe: wherby it is ſo much leſſe to be marueilled, that herein the greateſt parte of men haue perniciouſly erred. For ſith there is naturally planted in all mortal men a more than blinde loue of them ſelues, they do moſt willingly perſwade them ſelues, that there is nothing in them that they ought worthyly to hate. So without any maintenance of other, this moſt vaine opinion doth ech where get credit, that man is aboundantly ſufficient of him ſelfe to make him ſelfe liue well and bleſſedly. But if there be any that are content to thinke more modeſtly, howe ſoeuer they graunt ſomewhat to God, leaſt they ſhoulde ſeeme arrogantly to take all to them ſelues, yet they ſo parte it, that the principall matter of glory and confidence alway remaineth with them ſelues. Now if there come talke, that with her allurementes tickeleth the pride that already of it ſelfe itcheth within the bones, there is nothing that may more delite them. Therefore as any hath with his extolling moſt fauourably aduaunced the excellencie of mans nature, ſo hath he bin accepted with the

well

well lyking reioicement in manner of all ages. But what ſoeuer ſuch commendacion there be of mans excellencie that teacheth man to reſte in him ſelfe, it doth nothing but delite with that her ſweteneſſe, and in dede ſo deceiueth, that it bringeth to moſt wretched deſtruction all them that aſſent vnto it. For to what purpoſe auaileth it for vs, ſtanding vpon all vaine confidence to deuiſe, apoint, attempt and go about thoſe thinges that we thinke to be for our behoofe, and in our firſt beginning of enterpriſe to be forſakē and deſtitute of ſounde vnderſtanding and true ſtrength, and yet to go on boldely till we fall downe into deſtruction? But it can not otherwiſe happen to them that haue affiaunce that they can do any thing by their owne power. Therfore if any man geue heede to ſuch teachers that holde vs in conſidering onely our owne good thinges, he ſhall not profite in learning to know him ſelfe, but ſhall be carried violently away into the worſt kinde of ignoraunce.

3 Therfore, where as in this point the trueth of God doth agree with the common naturall meaning of all men, that the ſecond part of wiſedome conſiſteth in the knowledge of our ſelues, yet in the very manner of knowing there is muche diſagreement. For by the iudgement of the fleſh, a man thinketh that he hath then well ſearched himſelfe, when truſting vpon his owne vnderſtanding and integritie, he taketh boldeneſſe, and encourageth him ſelfe to doing the dueties of vertue and bidding battell to vices, trauaileth with all his ſtudie to bende himſelfe to that which is comly and honeſt. But he that loketh vpon and trieth himſelfe by the rule of Gods iudgement, findeth nothing that may raiſe vp his minde to good affiance: and the more inwardely that he hath examined him ſelfe, the more he is diſcouraged, till being altogether ſpoiled of all confidence, he leaueth to himſelfe nothing towarde the well ordering of his life. And yet woulde not God haue vs to forgette the firſt nobleneſſe that he gaue to our father Adam, which ought of good right to awake vs to the ſtudie of righteouſneſſe and goodneſſe. For we can not conſider either our owne firſt eſtate, or to what ende we are created, but we ſhalbe pricked forwarde to ſtudie vpon immortalitie, and to deſire the kingedome of God. But that conſideration is ſo farre from putting vs in courage, that rather diſcouraging vs, it throweth vs doune to humbleneſſe. For what is that firſt eſtate of ours? euen that from whence we are fallen. What is that ende of our creation? euen the ſame from which we are altogether turned away: ſo that lothing our owne miſerable eſtate, we may grone for ſorrowe, and in groning may alſo ſigh for the loſſe of that dignitie. But now when we

ſay that man ought to beholde nothing in himſelfe that may make him of bolde courage, we meane that there is nothing in him vpon affiance wherof he ought to be proude. Wherfore, if any liſt to heare what knowledge man ought to haue of himſelfe, let vs thus diuide it, that firſt he conſider to what ende he is created, & endued with giftes that are not to be deſpiſed, by which thought he may be ſtyrred vp to the meditatiō of the hearing of God and of the life to come. Then let him weye his owne ſtrength, or rather needy want of ſtrength, by perceiuing whereof he may lie in extreme confuſion, as one vtterly brought to naught. The firſt of theſe conſiderations tendeth to this ende, that he may know what is his duetie: and the other, how much he is able to do towarde the perfourming of it. We will entreate of them both, as the order of teaching ſhall require.

4 But bicauſe it muſt nedes be that it was not a light negligence, but a deteſtable wicked acte which God ſo ſeuerely puniſhed, we muſt conſider the very fourme of the ſame in the fall of Adam, that kindeled the horrible vengeaunce of God vpon all mankinde. It is a childiſh opinion that hath commonly bin receiued, concerning the intemperaūce of glottonie, as though the ſumme and head of all vertues conſiſted in the forbearing of one only frute, when there flowed on euery ſide ſtore of all ſortes of deinties that were to be deſired, and when in that bleſſed frutefulneſſe of the earth, there was not onely plenty, but alſo varietie to make fare for pleaſure. Therefore we muſt looke further, bicauſe the forbidding him from the tree of the knowledge of good and euill, was the triall of obedience, that Adam in obeying might proue that he was willingly ſubiect to the gouernemēt of God. And the name of the tree it ſelfe ſheweth, that that commaundement was geuen for none other ende, than for this that he contented with his owne eſtate, ſhoulde not with wicked luſt aduaunce himſelfe higher. But the promiſe whereby he was bidden to hope for eternall life, ſo long as he did not eate of the tree of life, and againe the horrible threatening of death ſo ſone as he ſhoulde taſte of the tree of knowledge of good and euill, ſerued to proue and exerciſe his faith. Herof it is not harde to gather, by what meanes Adam prouoked the wrath of God againſt him ſelfe. Auguſtine in deede ſaieth not amiſſe, when he ſaieth, that pride was the beginning of all euils. For if ambitiō had not lifted vp man higher than was lawfull and than was permitted him, he might haue continued in his eſtate: but we muſt fetch a more full definition from the maner of the tentation that Moſes deſcribeth. For ſith the woman was with the deceit of the Serpent led away by infidelitie, now it appeareth that diſobedience was the beginning

ginning of the fall. Which thing Paule confirmeth, teaching that all men were loſte by one mans diſobedience. But it is withall to be noted, that the firſt man fell from the ſubiection of God, for that he not onely was taken with the entiſementes of Satan, but alſo deſpiſing the trueth, did turne out of the waie to lying. And ſurely Gods worde being ones deſpiſed, all reuerence of God is ſhaken of. Bicauſe his maieſtie doth no other waies abide in honor among vs, nor the worſhip of him remaine inuiolate, but while we hang vpon his mouth. Therfore infidelitie was the roote of that falling away. But therupon aroſe ambition and pride, to which was adioyned vnthankefulneſſe, for that Adam in coueting more than was graunted, did vnreuerently deſpiſe the ſo great liberalitie of God wherwith he was enriched. And this was a mõſtruous wickedneſſe, that the ſonne of the earth thought it a ſmall thing that he was made after the likeneſſe of God, vnleſſe he might alſo be made egall with God. If Apoſtaſie be a filthy and deteſtable offence, wherby man withdraweth him ſelfe from the allegeaunce of his creatour, yea outrageouſly ſhaketh of his yoke: then it is but vaine to extenuate the Sinne of Adam. Albeit it was no ſimple Apoſtaſie, but ioyned with ſhameſull reproches againſt God, while they aſſented to the ſclaunders of Satan, wherin he accuſed God of lying, enuie, and niggardly grudging. Finally, infidelitie opened the gate to ambition, ambition was the mother of obſtinate rebellion, to make men caſt away the feare of God, and throw themſelues whether their luſt caried them. Therfore Bernard doth rightly teach that the gate of ſaluation is opened vnto vs, when at this day we receiue the Goſpell by our eares: euen as by the ſame windowes, when they ſtode open to Satan, death was let in. For Adam woulde neuer haue bin ſo bolde, as to do againſt the commaundement of God, but for this that he did not beleue his worde. Truely this was the beſt bridle for the right keping of all affections in good order, to thinke that ther is nothing better than to kepe righteouſneſſe in obeying the commaundementes of God, and then that the chiefe ende of happy life is to be beloued of him. He therfore being carried away with the blaſphemies of the Deuill, did (aſmuch as in him lay) extinguiſh the whole glory of God. Rom. 5. 19.

5 As the ſpirituall life of Adam was, to abide ioyned and bounde to his creatour, ſo his alienation from him was the death of his ſoule. Neither is it maruell if he by his falling away, deſtroyed all his owne poſteritie, which peruerted the whole order of nature in heauen and in earth. All the creatures do grone, ſaith Paule, being made ſubiect to corruption againſt their will. If one ſhould aſke the cauſe: no doubt Rom. 8.

it is for that they beare parte of that punishment that man deserued, for whose vse they were created. Sith thē the curse that goth throughout all the coastes of the worlde proceded from his fault both vpward and downewarde, it is nothing against reason, if it spread abrode into all his issue. Therfore after that the heauenly image in him was defaced, he did not alone suffer this punishment, that in place of wisdom, strength, holynesse, truth, and iustice (with which ornamentes he had bin clothed) there came in the most horrible pestilences, blindnesse, weakenesse, filthinesse, falsehode, and iniustice, but also he entangled and drowned his whole offspring in the same miseries. This is the corruption that commeth by inheritaunce, which the olde writers called original sinne, meaning by this worde sinne, the corruption of nature, which before was good and pure. About which matter they haue had much contention, bycause there is nothing farther of from common reason, than all men to be made giltie of one mans fault, and so the sinne to become common. Which semeth to haue bin the cause why the oldest Doctors of the Church did but darkely touch this point, or at least did not set it out so plainly as was conuenient. And yet that fearefulnesse could not bring to passe, but that Pelagius arose, whose prophane inuention was that Adam sinned onely to his owne losse, and hurted not his posteritie. So through this sutteltie, Satan went about by hiding the disease, to make it incurable. But when it was proued by manifest testimonie of Scripture, that sinne passed from the first man into all his posteritie, he brought this cauillation, that it passed by imitation, but not by propagation. Therefore good men trauelled in this point, and aboue all other Augustine, to shew that we are corrupted not by forrein wickednesse, but that we bring with vs from the wombe of our mother a viciousnesse planted in our begetting, which to deny was to great shamelesnesse. But the rashnesse of the Pelagians and Celestians will not seeme maruelous to him, which by the writinges of the holy man shal perceaue, how shameless beastes they were in all other thinges. Surely it is not doutefully spoken that Dauid confesseth that he was begotten in iniquities, and by his mother conceaued in sinne. He doth not there accuse the sinnes of his father or mother, but the better to set forth the goodnesse of God towarde him, he beginneth the confession of his owne wickednesse at his very begetting. Forasmuch as it is euidēt that that was not peculiar to Dauid alone, it followeth that the common estate of all mankinde is noted vnder his example. All we therfore that descend of vncleane seede, are borne infected which the contagion of sinne, yea before that we see the light of this life, we be in the sight of God filthy and spotted.

Psa. 51. 7.

Ioh. 14. 4.

For

For who coulde geue cleane of the vncleanneſſe? not one: as it is in the booke of Iob.

6 We heare that the vncleanneſſe of the parentes ſo paſſeth into the children, that all without any exception at their beginning are defiled. But of this defiling we ſhall not finde the beginning, vnleſſe we go vp to the firſt parent of all vs, to the well head. Thus it is therfore, that Adam was not only the progenitor, but alſo the roote of mans nature, and therefore in his corruption was all mankinde worthely corrupted: which the Apoſtle maketh plaine by comparing of him and Chriſt. As (ſaith he) by one man ſinne entred into the whole world, and death by ſinne, and ſo death went ouer all men, foraſmuch as all haue ſinned: ſo by the grace of Chriſt, righteouſneſſe and life is reſtored vnto vs. What will the Pelagians here prate? that Adams ſinne was ſpread abroad by imitation? Then haue we no other profit by the righteouſneſſe of Chriſt, but that he is an example ſet before vs to follow? Who can abide ſuch robberie of Gods honor? If it be out of queſtion that Chriſtes righteouſneſſe is ours by communication, and therby life: it followeth alſo, that they both were ſo loſt in Adam, as they be recouered in Chriſt: and that ſinne and death ſo crept in by Adam, as they are aboliſhed by Chriſt. The wordes are plaine, that many are made righteous by the obediēce of Chriſt, as by the diſobedience of Adam they were made ſinners: and that therfore betwene them two is this relation, that Adam wrapping vs in his deſtruction, deſtroied vs with him, & Chriſt with his grace reſtored vs to ſaluation. In ſo cleare light of truth, I thinke we nede not a longer or more laborous proofe. So alſo in the firſt Epiſtle to the Corinthians, when he goeth about to ſtabliſh the godly in the truſt of the reſurrectiō, he ſheweth that the life is couered in Chriſt that was loſt in Adam, he that pronounceth, that we all are dead in Adam, doth alſo therwithall plainly teſtifie, that we were infected with the filth of ſinne. For damnation coulde not reach vnto thē that were touched with no giltineſſe of iniquitie. But it can be no way plainlyer vnderſtāded what he meaneth, than by relation of the other member of the ſentence, where he teacheth that hope of life is reſtored in Chriſt. But it is well enough knowen that the ſame is done no other way, than whē by maruellous maner of cōmunicating, Chriſt poureth into vs the force of his righteouſneſſe. As it is written in an other place, that the ſpirite is life vnto vs, for righteouſneſſe ſake. Therfore we may not otherwiſe expounde that which is ſaid that we are dead in Adam, but thus, that he in ſinning did not onely purchaſe miſcheefe and ruine to himſelfe, but alſo threw downe our nature headlong into like deſtruction. And that not

Rom. 5. 12.

1. Cor. 15. 22.

Rom. 8. 10.

onely to the corruption of himselfe, which pertaineth nothing to
but because he infected all his sede with the same corruption whe
Ephe. 2. 3. into he was fallen. For otherwise the saying of Paule coulde not stan
true, that all are by nature the sonns of wrath, if they were not alrea
dy accursed in the wombe. And it is easily gathered, that nature
there meant not such as it were create by God, but such as it was co
rupted in Adam. For it were not cõuenient, that God should be mad
the author of Death. Adam therfore so corrupted him selfe, that th
infectiõ passed from him into all his offspring. And the heauenly iud
Ioh. 3. 6 himselfe Christ, doth also plainly enough pronoũce, that all are born
euill and corrupted, where he teacheth, that what soeuer is borne o
flesh, is flesh, and that therefore the gate of life is closed against a
men, vntill they be begotten againe.

7 Neither for the vnderstanding thereof is any curiouse disputa
tion nedefull, which not a litle combred the olde writers, whethe
the soule of the sonne do procede by deriuation from the soule of th
father, bycause in it the infection principally resteth. We must b
content with this, that such giftes as it pleased the Lord to haue be
stowed vpon the nature of man, he left them with Adam, and there
fore when Adam lost them after he had receiued them, he lost the
not onely from himselfe, but also from vs all. Who shall be carefull o
a conueyance from soule to soule, when he shall heare that Adam re
ceiued these ornamentes which he lost, no lesse for vs than for him
selfe? that they were not geuen to one man alone, but assigned to th
whole nature of man? Therefore it is not against reason, if he bein
spoiled, nature be left naked and poore: if he being infected wit
Sinne, the infection crepeth into nature. Therfore from a rotten roo
arose vp rotten branches, which sent their rottennesse into the othe
twigges that sprong out of them. For so were the children corrupte
in the father, that they also were infectiue to their children: that is
say, so was the beginning of corruption in Adam, that by continua
flowyng from one to an other, it is conueyed from the aunceſters in
to the posteritie. For the infection hath not her cause in the substãc
of the flesh or of the soule, but bycause it was so ordeyned of God
that suche giftes as he had geuen to the first man, man shoulde both
haue them, and lose them as well for him selfe as for his. As for
this that the Pelagians do cauill, that it is not likely that the childre
do take corruption from godly parentes, sith they ought rather
* Cõtra Pelag. & Celest. be sanctified by their cleanneſſe, that is easely confuted. For they des
cende not of their spirituall regeneration, but of their carnall gene
ration.* Therefore, as Augustine sayeth, whether the vnbeleuer be

con-

condemned as giltie, and the beleuer quitte as innocent, they both do beget not innocentes, but giltie, bycauſe they beget of the corrupted nature. Now where as they do in manner partake of the parentes holineſſe, that is the ſpeciall bleſſing of the people of God, which proueth not but that the firſt and vniuerſall curſe of mankinde went before. For of nature is giltineſſe, and ſanctification is of ſupernaturall grace.

8 And to the ende that theſe thinges be not ſpoken of a thing vncertaine and vnknowen, lette vs define Originall ſinne. But yet I meane not to examine all the definitions that are made by writers, but I will bring forth one onely, which I thinke to be moſt agreable with trueth. Originall ſinne therefore ſemeth to be the inheritably deſcending peruerſneſſe and corruption of our nature, poured abroade into all the partes of the ſoule, which firſt maketh vs giltie of the wrath of God, and then alſo bringeth forth theſe workes in vs, which the Scripture calleth the workes of the fleſh: and that is it properly that Paule oftentimes calleth Sinne. And theſe workes that ariſe out of it, as are adulteries, fornications, theftes, hatreds, murthers, banketinges, after the ſame manner he calleth the fruites of ſinne, albeit they are likewiſe called ſinnes both commonly in the Scripture, and alſo by the ſame Paule him ſelfe. Therefore theſe two thinges are diſtinctly to be noted: that is, that being ſo in all partes of our nature corrupted and peruerted, we are now euen for ſuche corruption onely holden worthily damned and conuicted before God, to whom is nothing acceptable but righteouſneſſe, innocencie and pureneſſe. And yet is not that bonde in reſpect of an others faulte. For where it is ſaid, that by the ſinne of Adam we are made ſubiect to the iudgement of God, it is not ſo to be taken, as if we innocent and vndeſeruing did beare the blame of his faulte. But bycauſe by his offending we are all clothed with the curſe, therefore it is ſaid that he hath bounde vs. Neuertheleſſe, from him not the puniſhement onely came vpon vs, but alſo the infection diſtilled from him, abideth in vs, to the which the puniſhment is iuſtly due. Wherefore howe ſo euer Auguſtine doeth oftentimes call it an others ſinne, (to ſhewe the more plainely, that it is conueyed into vs by propagation) yet doeth he alſo affirme withall that it is propre to euery one. And the Apoſtle him ſelfe expreſſely witneſſeth, that therefore death came vpon all menne, bycauſe all men haue ſinned, and are wrapped in Originall ſinne, and defiled with the ſpottes thereof. And therefore the very infantes themſelues, while they bring with them their owne damnation from their mothers wombe, are bounde,

Gal. 5. 19.

Rom. 5. 12.

not by an others, but by their owne faulte. For though they haue not as yet brought forth the fruites of their owne iniquitie, yet they haue the ſeede thereof encloſed within them: yea their whole nature is a certaine ſeede of Sinne: therefore it can not be but hateful and abhominable to God. Wherevpon followeth, that it is properly accompted ſinne before God: for there coulde be no giltineſſe without ſinne. The other point is, that this peruerſeneſſe neuer ceſſeth in vs, but continually bringeth forth newe frutes, euen the ſame workes of the fleſhe that we haue before deſcribed: like as a burning fornace bloweth out flame and ſparcles, or as a ſpring doeth without ceaſſing caſt out water. Therefore they which haue defined Originall ſinne, to be a lacking of Originall righteouſneſſe which ought to haue bin in vs, although in deede they comprehende all that is in the thing it ſelfe: yet they haue not fully enough expreſſed the force and efficacie thereof. For our nature is not onely bare and emptie of goodneſſe, but alſo is ſo plenteous and frutefull of all euilles, that it can not be idle. They that haue ſaide, that it is a concupiſcence, haue vſed a worde not very farre from the matter, if this were added, which is not graunted by the moſt parte, that what ſo euer is in man, euen from the vnderſtanding to the will, from the ſoule to the fleſh, is corrupted and ſtuffed ful with this concupiſcence: or, to ende it ſhortlier, that whole man is of him ſelfe nothinge els but concupiſcence.

9 Wherfore, I haue ſaide that all the partes of the ſoule are poſſeſſed of ſinne, ſith Adam fell awaye from the fountaine of righteouſneſſe. For not onely the inferiour appetite allured him, but wicked impietie poſſeſſed the very caſtle of his minde, and pride pearced to the innermoſt parte of his hearte. So that it is a fonde and fooliſh thing, to reſtraine the corruption that proceded from thence, onely to the ſenſuall motions as they call them, or to call it a certaine nouriture, that allureth, ſtirreth and draweth to ſinne onely that parte, which among them is called Senſualitie. Wherein Peter Lombarde hath diſcloſed his groſſe ignoraunce, which ſeeking and ſearching for the place of it, ſaith that it is in the fleſh, as Paule witneſſeth, not proprely in dede, but bycauſe it more appeareth in the fleſh, as though Paule did meane onely a parte of the ſoule, and not the whole nature which is in compariſon ſet againſt ſupernaturall grace. And Paule there taketh away all doubte: teaching that corruption reſteth not in one parte alone, but that nothing is pure and cleane from the deadly infection thereof. For entreating of corrupted nature, he doth not onely condemne the inordinate motions of appetites that appeare,

but

but specially trauaileth to proue that the vnderstanding minde is subiecte to blindenesse, and the hearte to peruersnesse. And the same third chapter to the Romaines is nothing els but a description of originall sinne. That appeareth more plainely by the renewing. For the spirite which is compared with the olde man and the flesh, doth not onely signifie the grace whereby the inferiour or sensuall parte of the soule is amended, but also conteineth a full reformation of all the partes. And therefore Paule doth commaund, not onely that our grosse appetites be brought to naught, but also that we our selues be renewed in the spirite of our minde, as likewise in an other place he biddeth vs to be transformed in newnesse of minde. Wherupon followeth, that the same parte, wherein most of all shineth the excellence and nobleneſſe of the soule, is not onely wounded, but also so corrupted, that it needeth not onely to be healed, but in manner to put on a newe nature. How farre sinne possesseth both the vnderstanding minde and the hearte, we will see hereafter. Here I onely purposed shortely to touch that the whole man from the heade to the foote is so ouerwhelmed as with an ouerflowing of water, that no parte of him is free from sinne, and that therefore what soeuer procedeth from him is accompted for sinne, as Paule saith, that all the affections of the flesh or thoughtes, are enmities against God, and therefore death.

Eph. 4. 27.

Rom. 12. 2.

Rom. 8. 7.

10 Now let them go, that presume to make God author of their sinnes, bycause we say that menne are naturally sinnefull. They do wrongfully seeke the worke of God in their owne filthynesse, which they ought rather to haue sought in the nature of Adam, while it was yet sounde and vncorrupted. Therefore our destruction commeth of the faulte of our owne flesh and not of God, for asmuch as we perished by no other meane but by this, that we degendred from our first estate. But yet let not any man here murmure and say, that God might haue better foreseen for our saluation, if he had prouided that Adam shoulde not haue fallen. For this obiection both is to be abhorred of all godly mindes, for the to much presumptuous curiositie of it, and also perteineth to the secret of predestination which shall after be entreated of in place conuenient. Wherefore let vs remembre that our fall is to be imputed to the corruption of nature, that we accuse not God himselfe the author of nature. True in dede it is, that the same deadely wounde sticketh fast in nature: but it is muche materiall to knowe, whether it came into nature from elswhere, or from the beginning hath rested in it. But it is euident that the wounde was geuen by sinne. Therefore there is no cause why

we shoulde complaine but of our selues: which thing the Scripture
Eccl. 7. hathe diligently noted. For Ecclesiastes saieth: This haue I found,
13. that God hath made manne righteous, but they haue sought many
inuentions. It appeareth that the destruction of man is to be imputed onely to him selfe, for asmuche as hauing gotten vprightnesse by the goodnesse of God, he by his owne madnesse is fallen into vanitie.

11 We saie therfore, that man is corrupted with faultinesse naturall, but such as proceded not from nature. We denie that it proceded from nature, to make appeare that it is rather a qualitie come from some other thing, whiche is happened to man, than a substantiall propertie that hathe bin putte into him from the beginning. Yet we call it Naturall, that no man shoulde thinke that euery man getteth it by euill custome, wheras it holdeth all men bounde by inheritablie descending right. And this we do not of our owne head
Eph. 2. 3 without authoritie. For, for the same cause the Apostle teacheth that we are all by nature the children of wrath. How coulde God whome all his meanest workes do please, be wrathefull against the noblest of all his creatures? But he is rather wrathefull against the corruption of his worke, than against his worke it selfe. Therefore if, for that mans nature is corrupted, manne is not vnfitly saide to be by nature abhominable to God, it shalbe also not vnaptely called naturally peruerse and corrupted. As Augustine feareth not in respect of nature corrupted, to call the sinnes natural, which do necessaryly reigne in our flesh where the grace of God is absente. So vanysheth away the foolish tryfeling deuise of the Maniches, which while they imagined an euillnesse hauing substaunce in man, presumed to forge for him a new creator, least they should seeme to assigne to the righteous God the cause and beginning of euill.

The ij. Chapter.

That man is nowe spoiled of the Freedome of wyll, and made subiect to miserable bondage.

SITH we haue seen, that the dominion of sinne, sins the time that it helde the first man bounde vnto it, doth not onely reigne in all mankinde, but also wholy possesseth euery soule: now must we more nerely examine, sins we are brought into that bondage, whether we be spoyled of all Freedome or no: And if yet there remaine any parcell, how farre the force therof procedeth.

But

But to the ende that the trueth of this queſtion may more eaſily appeare vnto vs, I will by the way ſet vp a marke, where vnto the whole ſumme may be directed. And this ſhalbe the beſt way to auoid errour, if the daungers be conſidered that are like to fall on both ſides. For when man is put from all vprightneſſe, byandby he therby taketh occaſion of ſlouthfulneſſe: and becauſe it is ſayd, that by himſelfe he can do nothing to the ſtudy of righteouſneſſe, forthwith he neglecteth it wholly, as if it pertayned nothing vnto him. Againe, he can preſume to take nothing vpon himſelfe, be it neuer ſo litle, but that both Gods honor ſhalbe therby taken frō him, & man himſelfe be ouerthrowen with raſh confidence. Therefore to the end we ſtrike not vpon theſe rocks, this courſe is to be kept, that man being enformed that there remaineth in him no goodnes, and being on euery ſide compaſſed about with moſt miſerable neceſſity, may yet be taught to aſpire to the goodnes whereof he is voyd, and to the liberty wherof he is depriued, and may be more ſharply ſtirred vp from ſlouthfulnes, than if it were fayned that he is furniſhed with greateſt power. How neceſſary this ſecond point is, euery man ſeeth. The firſt, I ſee is douted of by mo than it ought to be. For this beinge ſette out of controuerſie, it ought then plainely to ſtand for trueth, that nothing is to be taken away from man of his owne, as farre as it behoueth that he be throwne downe from falſe boaſting of himſelfe. For if it were not graunted to man to glory in himſelfe euen at that time, when by the bountifulnes of God he was garniſhed with moſt ſingular ornamentes, how much ought he now to be humbled, ſith for his vnthankfulneſſe he is thruſt downe from hie glory into extreame ſhame? At that time, I ſay, when he was aduaunced to the hieſt degree of honor, the Scripture attributeth nothing elſe vnto him, but that he was created after the image of God, whereby it ſecretely teacheth, that man was bleſſed, not by his own good things, but by the partaking of God. What therfore remaineth now, but that he being naked and deſtitute of all glory, do acknowledge God, to whoſe liberality he could not be thankefull when he flowed ful of the richeſſe of his grace: and that now at length with confeſſion of his owne pouerty he glorifie him, whom in the acknowledging of his good gifts, he did not glorifie? Alſo it is as much for our profitte, that all praiſe of wiſdom and ſtrength be taken from vs, as it pertayneth to the glory of God, that they ioyne our ruyne with the robbery of God, that giue vnto vs any thing more, than that which is true. For what is elſe done when we are taught to fight of our owne force, but ẏ we be lifted vpō hie on a ſtaffe of a reede, that it may byandby breake, and we fall to the ground? Albeit, our forces are

yet to much commended when they are compared to the ſtaffe of reede. For it is but ſmoke all that vayne men haue imagined and do babble of them. Wherefore not without cauſe is this excellent ſentence oft repeted by Auguſtine, that free will is rather throwen down headlonge, than ſtabliſhed by them that defende it. This I thought needefull to ſpeake before, as by way of preface for many mens ſake, which when they heare mans power ouerthrowen from the ground, that the power of God may be buylded in manne, do much hate this manner of diſputinge as daungerous, much more ſuperfluous, which yet appeareth to be both in religion neceſſarie, and for vs moſt profitable.

2 Whereas we haue a litle before ſayd, that in the vnderſtanding minde, and in the heart are placed the powers of the ſoule, now let vs conſider what they both are able to do. The Philoſophers in deede with great cõſent do imagine that in the vnderſtanding minde ſitteth reaſon, which like a lampe giueth light to all coũſels, & like a Queene gouerneth the will, for they ſay ỹ it is ſo endued with diuine light, that it can giue good counſell, and ſo excelleth in liuely force that it is able well to gouerne. On the other ſide, that ſenſe is dull and bleare eyed, that it alway creepeth on the ground, and walloweth in groſſe obiects, and neuer lifteth vp it ſelfe to true inſight. That the appetite, if it can abide to obey reaſon, and do not yeld it ſelfe to ſenſe to be ſubdued, is caried on to the ſtudy of vertues, holdeth on the right way, and is transformed into will: but if it giue it ſelfe ſubiect into the bondage of ſenſe, it is by it corrupted and peruerted, ſo that it degendreth into luſt. And whereas by their opinion there do ſit in the ſoule thoſe powers that I haue ſpoken of before, vnderſtanding, ſenſe, appetite or will, which word will is now more commonly vſed, they ſay that vnderſtanding is endued with reaſon, the beſt gouerneſſe toward good and bleſſed life, ſo that it do hold it ſelfe within his owne excellence, and ſhew forth the force that is naturally giuen it. But that inferiour motion of it, which is called ſenſe, wherewith man is drawen to errour & deceite, they ſay to be ſuch, that it may be tamed with the rod of reaſon, and by litle and litle be vanquiſhed. They place will in the middeſt betwene reaſon and ſenſe, as a thing at her owne ordering, & hauinge liberty whether it liſt to obey to reaſon, or giue forth it ſelfe to be rauiſhed by ſenſe.

3 Sometime in deede they do not deny, being ouercome by very experience, how hardly man ſtabliſheth reaſon to raigne as queene within himſelfe, while ſomtime he is tickled with intiſements of pleaſures, ſometime deceiued with falſe ſemblance of good things, ſometime

time importunatly ſtricken with immoderate affections, and violently haled out of the way as it were with ropes or ſtrings of ſinowes, as Plato ſayth. For which reaſon Cicero ſayth, that theſe ſparkes giuen by nature, are with peruerſe opinions & euill maners byandby quenched: But when ſuch diſeaſes haue once gotten places in the mindes of men: they graunt that they do more outragiouſly ouerflow, than that they eaſely may be reſtrayned: and they ſticke not to compare them to wilde horſes which throwing away reaſon as it were caſting the Chariot driuen, do range vnrulely and without meaſure. But this they make no queſtion of, that vertues and vices are in our owne power. For if (ſay they) it be in our choiſe to do this or that, then is it alſo in our choiſe not to do. Now if it be in our choiſe not to do, then is it alſo to do, but of free choiſe we ſeeme to do thoſe things that we do, and to forbeare thoſe things that we forbeare. Therfore if we do any good thinge when we liſt, we may likewiſe leaue it vndone: if we do any euell, we may alſo eſchue the ſame. Yet ſome of them haue burſt forth into ſo great licentiouſneſſe, that they haue boſted that it is in deede Gods gift that we liue, but our owne that we liue well & holily. And thence commeth that ſaying of Cicero in the perſon of Cotta: becauſe euery man himſelfe getteth vertue to himſelfe, therefore neuer any of the wiſe men did thanke God for it. For (ſayth he) for vertue we be praiſed, & in vertue we glory, which ſhould not be if it were the gift of God, and not of our ſelues. And a litle after. This is the iudgement of al men that fortune is to be asked of God, but wiſdom to be taken of himſelfe. This therfore is the ſumme of the opinion of all the Philoſophers, that the reaſon of mans vnderſtanding is ſufficient for right gouernance: that Will being ſubiect to it, is in dede moued by Senſe to euill thinges. But euen as it hath free election, ſo can it not be ſtopped, but that it follow reaſon for her guide in all things.

De leg. 16. li. 1. Tu. que. lib. 3.

Ari. eth li. 3. ca. 5

Seneca.

De natu de. lib. 3

4 Among the Eccleſiaſticall wryters, albeit there haue bin none that did not acknowledge both that the ſoundneſſe of reaſon in man hath bin ſore wounded by ſinne, and his will exceedingly entangled with peruerſe deſires, yet many of them haue to much aſſented to the Philoſophers: of which the auncient, as I thinke, did ſo much aduaunce the ſtrength of man, vpon this conſideration, leſt if they ſhould haue expreſſely confeſſed his weakeneſſe, firſt they ſhould haue made the Philoſophers, with whom they thē contended, to laugh at then: and then leaſt they ſhould giue to the fleſh, which of it ſelfe was dull to goodneſſe, a new occaſion of ſlouthfulnes. Therefore becauſe they woulde not teache any thinge that were an abſurdity in the common

iudgement of men, their ſtudy was to make the doctrine of the Scripture halfe to agree with the teachings of the Philoſophers. But that they principally regarded that ſecond point, not to make place for ſlouthfulneſſe, appeareth by their owne words. Chryſoſtome hath in one place: Becauſe God hath put both good and euill thinges in our owne power, he hath giuen vs Freedome of election, and he withholdeth not ỹ vnwilling, but embraceth the willing. Againe, Oftentimes he that is euill, if he will, is turned into good, and he that is good by ſlouthfullnes falleth and becometh euill, becauſe God made our nature to haue free will, and he layeth not neceſſity vpon vs, but giuing conuenient remedies, ſuffreth all to lye in the minde of the pacient. Againe, As vnleſſe we be holpen by the grace of God, we can neuer do any thing well: ſo vnleſſe we bring that which is our owne, we can not obtaine the fauour of God. And he had ſaid before, that it ſhould not be all of Gods helpe, but we muſt alſo bring ſomwhat. And this is commonly a familiar word with him, let vs bring that which is ours, God wil ſupply the reſt. Wherwith agreeth that which Hierom ſayeth, that it is our part to beginne, but Gods to make an ende: our parte to offer what we can, his to fulfil what we can not. You ſee now that in theſe ſayinges they gaue to man towarde the ſtudy of vertue more than was meete, becauſe they thought that they could not otherwiſe awake the dullneſſe that was naturally in vs, but if they did proue that in it onely we ſinned. With what apt handeling they haue don the ſame, we ſhall after ſe. Surely that the ſayings which we haue rehearſed are moſt falſe, ſhall byandby appeare. Now although the Grecians more than other, & among them principally Chryſoſtome haue paſſed meaſure in aduauncing the power of mans will, yet all the old wryters, except Auguſtine, do in this point ſo either vary, or wauer, or ſpeake doutefully, that in manner no certainty can be gathered of their wrytings. Therefore we will not tary vpon exact reckening of euery one of their ſayinges, but heare and there we will touch out of euery one of them ſo much as the playne declaration of the matter ſhall ſeeme to require. As for them that followed after, while euery one for himſelfe ſought praiſe of witte, in defending of mans nature, they fell continually by little and little one after an other into worſe and worſe, till it came ſo farre, that man was commonly thought to be corrupted only in his ſenſuall parte, and to haue reaſon altogether, and will for the more parte vncorrupted. In the meane time this flew about in all mens mouthes, that the naturall gifts were corrupted in man, and the ſupernaturall were taken away, But to what meaning that tended, ſcarſely the hundreth man did euen ſlightly vnderſtande.

Hō. de prodi-tione Iudæ. Chryſ. in Gen. hom. 18 Hom. 52

Dialog. 3. cōtra Pelagiū

As

As for my parte, if I would plainely ſhew of what ſorte is the corruption of nature, I could be eaſely contented with theſe words. But it is much materiall that it be heedefully weyed what a man, being in all partes of his nature corrupted and ſpoiled of his ſupernaturall giftes, is able to do. They therefore which boaſted themſelues to be the Diſciples of Chriſt, ſpake of this matter to much like Philoſophers. For the name of Freewill ſtill remayned amonge the Latines, as if man had ſtill abiden in vncorrupted ſtate. And the Grecians were not aſhamed to vſe the worde much more arrogantly: For they called it Autexouſion, that is to ſay of her owne power, as if man had the power of himſelfe. Becauſe therefore all, euen to the common people, had receiued this principle, that man was endued with Free will, and many of them that would ſeeme excellent, can not tell how farre it extendeth: firſt let vs ſearch out the force of the word it ſelfe, and thē let vs proceede on by the ſimplicity of the Scripture, to ſhewe what man is able to do of his owne nature, toward good or euill. What Fre will is, where as it is a word commonly found in all mens wrytinges, yet few haue defined. Yet it ſemeth that Origen rehearſed that thing whereof they were all agreed, when he ſayd, that it is a power of reaſon to diſcerne good or euell, and a power of will to chooſe either of them. And Auguſtine varieth not from him, when he teacheth that it is a power of reaſon and will, whereby good is choſen while grace aſſiſteth, and euill when grace ceaſſeth. Bernarde, while he meaneth to ſpeake more ſuttelly, ſpeaketh more darkely, which ſayeth, that it is a conſent by reaſon of the liberty of will that can not be loſt, and the iudgement of reaſon that can not be auoyded. And the definition of Anſelmus is not familiar enough, which ſayth that it is a power to kepe vprightneſſe for it ſelfe. Therefore Peter Lombarde and the other Schoolemen, haue rather embraced Auguſtines definition, becauſe it both was playner & did not exclude the grace of God, without the which they ſawe that Will was not ſufficient for it ſelfe. But they bring alſo of their owne ſuch thinges as they thought either to be better, or to ſerue for playner declaration. Firſt, they agree that the name of Arbitrium, that is free choiſe, is rather to be referred to reaſon, whoſe parte is to diſcerne betwene good and Euill thinges: and the adiectiue Free, pertayneth properly to wil, which may be turned to either of both. Wherefore ſith Freedome properly belongeth to will, Thomas ſayth that it would very well agree, if Free will be called a power of choſing, which being mixt of vnderſtanding and appetite, doth more encline to appetite. Nowe haue we in what thinges they teach that the power of Free will conſiſteth, that is to ſay, in rea-

Lib. 3. περὶ ἀρχῶν.

Lib. 2. Diſt. 24

Part. 1. quæſt. 83 art. 3.

ſon and will. Nowe remayneth that we ſhortly ſee howe much they giue to either parte.

5 They are commonly wont to make ſubiect to the free determination of man, thinges meane, that is which belong not to the kingdom of God : but they do referre true righteouſneſſe to the ſpeciall grace of God and ſpirituall regeneration. Which thing while the author of the booke Of the calling of the Gentiles meaneth to ſhew, he reckeneth vp three ſortes of Willes, the firſt Senſitiue, the ſecond Naturall, the third Spirituall, of which he ſayth, that man hath the firſt two at his owne liberty, the laſt is the worke of the holy ghoſt in man. Which whether it be true or no, ſhall be entreated in place fit for it, for now my purpoſe is but ſhortly to rehearſe the opinions of other, and not to confute them. Herby it cõmeth to paſſe, that when wryters ſpeake of free will, they principally ſeeke not what it is able to do to ciuile or outward doings, but what it can do to the obedience of the law of God. Which later point I thinke ſo to be the principall, that yet I thinke the other is not to be neglected. Of which meaning I truſt, I ſhall ſhew a good reaſon. There hath bin a diſtinction receiued in Schooles, that reckeneth vp three ſortes of freedomes, the firſt frõ neceſſity, the ſecond from ſinne, the third from miſery. Of which the firſt ſo naturally ſticketh faſt in man, that it can by no meane be taken away: the other two are loſt by ſinne. This diſtinction I willingly receiue, ſauing that there neceſſity is wrongfully confounded with compulſion : betwene which two how much difference there is, and how neceſſary that difference is to be conſidered, ſhall appeare in an other place.

Amb. li. 2. cap. 2.

6 If this be receiued, then ſhall it be out of controuerſie that man hath not free will to do good workes, vnleſſe he be holpen by grace, and that by ſpeciall grace, which is giuen to the onely elect by regeneration. For I do not paſſe vpon theſe phrenetike men, which babble that grace is offered generally and without difference. But this is not yet made playne, whether he be altogether depriued of power to do well, or whether he haue yet ſome power, although it be but litle and weake, which by it ſelfe in dede can do nothing, but by helpe of grace doth alſo her parte. While the Maiſter of the Sentences goeth about to make that playne, he ſayeth there are two ſortes of grace neceſſary for vs, whereby we may be made meete to do a good worke : the one they call a Working grace, whereby we effectually will to do good : the other a Together working grace, which followeth good will in helping it. In which diuiſion this I miſlike, that while he giueth to the grace of God an effectuall deſire of good, he

Libr. 2. diſt. 26.

ſecretly

ſecretly ſheweth his meaninge that man already of his owne nature, after a certaine manner, deſireth good though vneffectually. As Bernarde affirming that good will is in deede the worke of God, yet this he graunteth to man, that of his owne motion he deſireth that good will. But this is farre from the meaning of Auguſtine, from whom yet Lombard would ſeeme to haue borowed this diuiſion. In the ſecond part of the diuiſiō, the doutfulnes of ſpeach offendeth me, which hath bred a wrong expoſition. For they thought that we do therfore work together with the Seconde grace of God, becauſe it lieth in our power, either to make voyde the Firſt grace by refuſing it, or to confirm it by obediētly following it. Wheras the author of the booke Of the calling of the Gentiles, doth thus expreſſe it, that it is free for them that vſe the iudgement of reaſon, to departe from grace, that it may be worthy rewarde not to haue departed, and that the thing which could not be done but by the working together of the holy Ghoſt, may be imputed to their merites, by whoſe wil it was poſſible to haue not bin done. Theſe two thinges I had will to note by the way, that nowe, reader, thou maiſt ſee howe much I diſſent from the ſoundeſt ſorte of the Schoolemen. For I do much farther differ from the later Sophiſters, euen ſo much as they be farther gone from the auncient time. But yet ſomewhat, after ſuch a ſorte as it is, we perceaue by this diuiſion, after what manner they haue giuen Free will to man. For at length Lombard ſayth, that we haue not free will therefore, becauſe we are alike able either to do or to thinke good and euill, but onely that we are free from compulſion: which freedome is not hindered, although we be peruerſe and the bondmen of ſinne, and can do nothing but ſinne.

Amb. li. 2. cap. 4

Libr. 2. diſt. 25.

7 Therefore, man ſhalbe ſayd to haue free will after this ſorte, not becauſe he hath a free choiſe as well of good as of euil, but becauſe he doth euill by Will, and not by compulſion. That is very well ſayd: but to what purpoſe was it to garniſh ſo ſmale a matter with ſo proud a title? A goodly liberty forſooth, if man be not compelled to ſerue ſinne: ſo is he yet a willing ſeruaunt that his will is holden faſt bounde with the fetters of ſinne. Truely I do abhorre ſtriuinge about wordes wherewith the Church is vaynely wearied: but I thinke that ſuch wordes are with great religious carefullneſſe to be taken heede of, which ſound of any abſurdity, ſpecially where the errour is hurtefull. Howe fewe I pray you, are there, which when they heare that Free will is aſſigned to man, do not byandby conceaue, that he is lord both of his owne minde and will, and that he is able of himſelfe to turne himſelfe to whether parte he will? But ſome one will ſay:

this perill ſhalbe taken away, if the people be diligently warned of the meaning of it. But rather foraſmuch as the wit of man is naturally bent to falſity, he will ſooner conceiue an errour out of one litle word, than a trueth out of a long tale. Of which thing we haue a more certaine experience in this very word, than is to be wiſhed. For omitting ỹ expoſitiō of the old wryters, all they in maner that came after, while they ſticke vpon the naturall ſignification of the word, haue bin caried into a truſt of themſelues that bringeth them to deſtruction.

8 But if the authority of the fathers do moue vs, they haue in deede cōtinually the word in their mouth: but they do withall declare, how much they eſteme the vſe of it. Firſt of all Auguſtine, which ſticketh not to call it Bonde will. In one place he is angry with them that denie free will but he declareth his chiefe reaſon why, when he ſayth onely, Let not any man be ſo bold to deny the freedom of wil, that he go about to excuſe ſinne. But ſurely in an other place he confeſſeth that the will of man is not free without the holy Ghoſt, foraſmuch as it is ſubiect to luſtes that do binde and conquere it. Againe, that when will was ouercome with ſinne whereinto it fell, nature began to want freedome. Againe, that man hauing ill vſed his free will, loſt both himſelfe and it. Againe, free will is become captiue, that it can do nothing toward righteouſnes. Againe, that it can not be free, which the grace of God hath not made free. Againe, that ỹ iuſtice of God is not fulfilled when the lawe commaundeth, and man doth of his owne ſtrength, but when the holy Ghoſt helpeth, and mans will not free but made free by God, obeyeth. And of all theſe thinges he ſhortly rendereth a cauſe, when in an other place he wryteth, that man receiued great force of free will when he was created, but he loſt it by ſinning. Therefore in an other place, after that he had ſhewed that free will is ſtabliſhed by grace, he ſharply inueyeth againſt them that take it vpon them without grace. Why therefore (ſayth he) dare wretched men either be proud of free will before that they be made free, or of their owne ſtrength if they be already made free? And they marke not that in the very name of free will, is mention of freedome. But where the ſpirit of the Lord is, there is freedome. If then they be the bondmen of ſinne, why do they boaſt them of free will? For of whom a man is ouercome, to him he is made bond. But if they be made free, why do they boaſt them as of their owne worke? Are they ſo free, that they will not be his bondſeruantes, which ſayth: Without me ye can do nothing? Beſide that alſo in an other place he ſeemeth ſportingly to mocke at the vſe of that worde, when he ſayd, that will was in deede free, but not made free, free to righteouſneſſe, but the bonde-

ſeruaunt

Lib. 1. contra Iul.
Hom. 53 in Ioan.
Ad Anaſt. ca. 44.
De perfect. Iuſt. Enchir. ad Lau. ca 30.
Ad Bonif. li. 3. cap. 8.
Ibi. c. 7.
Ad Boniſ. li. 1. cap. 3.
Ad Boniſ. li. 3. cap. 7.
De verbis apoſt. ſer. 3.
De ſpiritu & litera. cap. 30.
2. Cor. 3 8.
Ioh. 15. 5.
De correp. & gra. c. 13

ſeruaunt of ſinne. Which ſaying in an other place he repeateth and expoundeth, that man is not free from righteouſneſſe, but by choiſe of will, and from ſinne he is not free but by grace of the Sauiour. He that doth teſtifie, that the freedome of man is nothing elſe but a free-making or manumiſſion from righteouſnes, ſeemeth trimly to mocke at the vaine name thereof. Therefore if any man will permit the vſe of this word with no euil ſignification, he ſhall not be troubled by me for ſo doinge. But becauſe I thinke it can not be kept without great peril, & that it ſhould turne to a great benefit to the church, if it were aboliſhed: neither will I my ſelfe vſe it, and I would wiſh other, if they aske me counſell, to forbeare it.

9 I may ſeeme to haue brought a great preiudice againſt my ſelfe, which haue confeſſed, that all the eccleſiaſticall wryters, except Auguſtine, haue ſpoken ſo doutfully or diuerſly in this matter, that no certaynety can be had out of their wrytinges. For ſome will ſo conſtrue this, that I meant therefore to thruſt them from giuinge any voice herein, becauſe they are all againſt me. As for me, I meant it to no other end but this, that I ſimply & in good faith would haue godly wittes prouided for, which if they wayte vpon thoſe mens opinion in this poynt, they ſhall alway wauer vncertayne. In ſuch ſorte do they ſometime teach, man being ſpoyled of all ſtrength of freewill, to flee to grace onely: ſometime they furniſh or ſeeme to furniſh him with his owne armour. But it is not hard to make appeare, that in ſuch doutfulneſſe of ſpeech, they nothing, or very litle eſteeminge mans ſtrength haue giuen the praiſe of all good thinges to the holy Ghoſt, if I here recite certaine ſentences of theirs, whereby that is playnely taught. For what meaneth that ſaying of Cyprian, which Auguſtine ſo oft repeateth, that we ought to glory of nothing, becauſe we haue nothing of our owne, but that man wholely deſpoyled in himſelfe, may learne to hang all vpon God. What meaneth that ſaying of Auguſtine and Eucherius, when they expound, that Chriſt is the tree of life, to whom he that reacheth his hand, ſhal liue? and that the tree of knowledge of good and euill, is the free choiſe of will, wherof who ſo taſteth, forſaking the grace of God, he ſhall dye? What meaneth that of Chryſoſtome, that euery man is naturally not onely a ſinner, but alſo altogether ſinne? If we haue no good thing of our owne: If man frō top to toe be altogether ſinne: if it be not lawfull to attempt howe much the power of free will is able to do, howe then may it be lawfull to parte the prayſe of a good worke betwene God and man? I could rehearſe of this ſort very many ſayings out of other, but leaſt any man ſhould cauill, that I chooſe out thoſe things onely that make

De predeſtinatione Sanctorū. li. 4. Aug. in Gen. Hom. in aduēt.

for my purpose, and do craftily leaue out such things as make against me, therefore I do forbeare such rehearsall. Yet this I dare affirme, howsoeuer they be somtime to busie in aduauncing free will, that that yet was their purposed marke, to teach man being altogether turned away from trust of his owne power, to haue his strength reposed in God alone. Now come I to the simple setting forth of the trueth, as consideringe the nature of man.

10 But I am here constrayned to repeate that, which in the beginninge of this chapter, I spake by way of preface. As any man is most discouraged and throwen downe with conscience of his owne misery, needinesse, nakednesse and shame, so hath he best profited in knowledge of himselfe. For there is no danger to be feared, least man will take to much from himselfe, so that he learne, that what he wanteth is to be recouered in God, but to himselfe he can take nothing more than his owne right, be it neuer so litle, but that he shall destroy himselfe with vaine confidence, and conueying the honor of God to himselfe, become gilty of haynous sacrilege. And truely so oft as this lust inuadeth our minde, that we desire to haue somwhat of our own, which may rest in our selues rather than in God, let vs know that this thought is ministred vs by no other counseller, but by him that perswaded our first parentes, to haue a will to be like vnto Gods, knowing both good and euill. If it be the word of the deuill that raiseth vp man in himselfe, let vs giue no place vnto it, vnlesse we list to take counsell of our enemy. It is pleasaunt in deede, for a man to haue so much strēgth of his owne, that he may rest in himselfe. But that we be not allured to this vaine affiance, let so many sore sentences make us afraid, by which we be throwen downe: as are, Cursed is he which trusteth in mā, & setteth flesh to be his arme. Againe, that God hath not pleasure in the strength of a horse, neither deliteth in the legs of man, but deliteth in them that feare him, & attend vpon his mercy. Againe, that it is he which giueth strength vnto him that faynteth, and vnto him that hath no strength, he encreaseth power, euen the yong men shall faint and be weary, and the yong men shall stumble and fall, but they that wayte vpon the Lord, shall renue their strength. All which sayinges tend to this end, that we leane not vpon any opinion of our owne strength, be it neuer so litle, if we meane to haue God fauourable vnto vs, which resisteth the proude, & giueth grace to the humble. And then againe, lette these promises come into our remembrance. I will poure out water vpon the thirsty, & Floudes vpon the dry ground. Againe, All ye that thirst, come vnto the waters. Which promises do testifie, that none are admitted to receiue the blessinges of God, but they

Ier. 17. 5
Psa. 147 10.
Esa. 40. 29.
Iac. 4. 6.
Esa 44. 3.
Esa. 55. 1

they that pyne away with feeling of their owne pouerty. And such promises are not to be passed ouer, as is that of Esay: Thou shalt haue no more sunne to shine by day, neither shall the brightnesse of the Moone shine vnto thee: for the Lord shall be thine euerlasting light, and the God thy glory. The Lord in deede doth not take away the shining of the Sunne or Moone from his seruauntes, but because he will himselfe alone appeare glorious in them, he calleth their confidence far away, euen from those thinges, that are compted in their opinion most excellent.

11 Truely, that saying of Chrisostome hath alway exceedingely well pleased me, that the foundation of our Wisdom is humilitie: but yet more that saying of Augustine, As (sayth he) that same Rhethoritian beinge asked, what was the first thinge in the rules of eloquence, answered Pronunciation: and what was the second, he answered Pronunciation: and what was the third, he answered Pronunciation: so if one aske me of the rules of Christian religion, the First, the Second, and Third time, and alwayes I would answer Humilitie. But he meaneth not humility, when a man knowinge some litle vertue to be in himselfe, abstayneth from pride and hautinesse of minde, but when he truely feeleth himselfe to be such a one, as hath no refuge but in humility: as in an other place he declareth. Lette no man (sayeth he) flatter himselfe: of his owne he is a deuill. That thinge whereby he is blessed, he hath of God onely. For what hast thou of thine owne, but sinne? Take away from thee, sinne which is thine owne, for righteousnesse is Gods. Agayne, why is the possibility of nature so presumed on? it is wounded, maymed, troubled and lost, it needeth a true confession, and not a false defense. Agayne, when euery man knoweth that in himselfe he is nothing, and of himselfe he hath no helpe, his weapons in himselfe are broken, the warres are ceassed. But it is needfull, that all the weapons of wickednesse be broken in sunder, shiuered in in peeces and burnt, that thou remayne vnarmed and haue no helpe in thy selfe. Howe much more weake thou art in thy selfe, so much the more the Lord receiueth thee. So vpon the three score and tenne Psalme he forbiddeth vs to remember our owne righteousnesse, that we may acknowledge the righteousnesse of God: and he sheweth that God doth so commende his grace vnto vs, that we may knowe our selues to be nothing, that we stand onely by the mercy of God, when of our selues we are nothing but euill. Lette vs not therefore striue here with God for our right, as if that were withdrawen from our saluation which is giuen to him. For as our humblenesse is his

Hom. de perf. euange. Epi. 56. ad Diosc.

In Ioan. hom. 49

Li. de Nat. & gratia, cap. 52. In ps. 45

hieneſſe, ſo the confeſſion of our humbleneſſe hath his mercy ready for remedy. Neither yet do I require that manne not conuinced ſhould willingely yelde himſelfe: nor if he haue any power, that he ſhoulde turne his minde from it, to be ſubdued vnto true humilitie. But that layinge away the diſeaſe of ſelfeloue and deſire of victory wherewith beinge blinded, he thinketh to highly of himſelfe, he ſhould well conſider himſelfe in the true lookinge glaſſe of the Scripture.

12 And the common ſaying which they haue borrowed out of Auguſtine pleaſeth me well, that the naturall giftes were corrupted in man by ſinne, and of the ſupernaturall he was made empty. For in this later parte of ſupernaturall giftes, they vnderſtande as well the light of faith as righteouſneſſe, which were ſufficient to the attayning of heauenly life and eternall felicity. Therefore baniſhing himſelfe from the Kingdome of God, he was alſo depriued of the ſpirituall giftes, wherewith he had bin furniſhed to the hope of eternall ſaluation. Whereupon followeth, that he is ſo baniſhed from the Kingdome of God, that all thinges that belong to the bleſſed life of the ſoule, are extinguiſhed in him, vntill by grace of regeneration he recouer them. Of that ſorte are faith, the Loue of God, charity toward our neighbours, the ſtudy of holineſſe and righteouſneſſe. All theſe thinges, becauſe Chriſt reſtoreth them vnto vs, are compted thinges comming from an other to vs, and beſide nature, and therefore we gather that they were once taken away. Againe, ſoundneſſe of the vnderſtandinge minde and vprightneſſe of hart were then taken away together, and this is the corruption of naturall giftes. For though there remayne ſomewhat left of vnderſtanding and iudgement together with will, yet can we not ſay, that our vnderſtanding is ſound and perfect, which is both feeble and drowned in many darkeneſſes. And as for our will, the peruerſeneſſe thereof is more than ſufficiently knowen. Sith therefore reaſon, whereby a man diſcerneth betwene good and euill, whereby he vnderſtandeth and iudgeth, is a naturall gift, it could not be altogether deſtroied, but it was partely weakened, partely corrupted, ſo that foule ruynes thereof appeare. In this ſenſe doth Iohn ſay, that the light ſhineth yet in darkeneſſe, but the darkeneſſe comprehended it not: In which wordes both thinges are plainely expreſſed, that in the peruerted and degendred nature of man, there ſhine yet ſome ſparkes that ſhewe that he is a creature hauing reaſon, and that he differeth from brute beaſtes, becauſe he is endued with vnderſtanding: and yet that this light is choked with great thickeneſſe of ignoraunce, that it can not effectually gette abroade.

Ioh. 1. 5

So

So Will, becauſe it is vnſeparable from the nature of man, periſhed not, but was bound to peruerſe deſires, that it can couet no good thinge. This in deede is a full definition, but yet ſuch as needeth to be made playne with more wordes. Therefore, that the order of our talke may proceede according to that firſt diſtinction, wherein we diuided the ſoule of man into vnderſtandinge and will: lette vs firſt examine the force of vnderſtandinge. So to condemne it of perpetuall blindeneſſe, that a man leaue vnto it no manner of skill in any kinde of thinges, is not onely againſt the worde of God, but alſo againſt the experience of common reaſon. For we ſee that there is planted in man a certayne deſire to ſearch out trueth, to which he would not aſpire at all, but hauing felt ſome ſauour therof before. This therefore is ſome ſight of mans vnderſtanding, that he is naturally drawen with loue of trueth, the neglectinge whereof, in brute beaſtes proueth a groſſe Senſe without reaſon, albeit, this litle deſire ſuch as it is, faynteth before it entre the beginning of her race, becauſe it byandby falleth into vanity. For the witte of man can not for dullneſſe keepe the right way to ſearch out trueth, but ſtrayeth in diuerſe erroures, and as it were gropinge in darkeneſſe, oftentimes ſtumbleth, till at length it wander and vaniſheth away, ſo in ſeekinge trueth, it doth bewray howe vnfitte it is to ſeeke and finde trueth. And then it is ſore troubled with an other vanity, that oftentimes it diſcerneth not thoſe thinges, to the true knowledge whereof it were expedient to bend it ſelfe, and therefore it tormenteth it ſelfe with fonde curioſity, in ſearchinge out thinges ſuperfluous and nothing worth: and to thinges moſt neceſſary to be knowen, it either taketh no heede, or negligently or ſeldome turneth, but ſurely ſcarſe at any time applieth her ſtudy earneſtly vnto them. Of which peruerſeneſſe, whereas the prophane wryters do commonly complayne, it is founde, that all menne haue entangled themſelues with it. Wherefore Salomon in all his Eccleſiaſtes, when he hadde gone through all theſe ſtudies, in which men thinke themſelues to be very wiſe, yet he pronounceth, that they are all vayne and trifling.

13 Yet do not all trauailes of Witte ſo alway become voyde, but that it attayneth ſomewhat, ſpecially when it bendeth it ſelfe to theſe inferiour thinges. Yea and it is not ſo blockiſh, but that it taſteth alſo ſome litle of the hier thinges, howeſoeuer it more negligently apply the ſearching of them, but yet not that with like power of conceauinge. For when it is caried vppe aboue the compaſſe of this preſent life, then is it principally conuinced of her owne weakeneſſe.

Wherefore, that we may the better see howe farre accordinge to the degrees of her ability it proceedeth in euery thinge, it is good that I putte foorth a distinction. Lette this therefore be the distinction, that there is one vnderstandinge of earthly thinges, an other of heauenly thinges. Earthly thinges I call those that do not concerne God and his Kingdome, true righteousnesse, and the blessednesse of eternall life, but haue all their respect and relation to this presente life, and are as it were contayned within the boundes thereof. Heauenly thinges, I call the pure knowledge of God, the order of true righteousnesse, and the mysteries of the heauenly kingdome. Of the first sorte are policy, gouernaunce of household, all handy crastes, and liberall Sciences. Of the second sorte are the knowledge of God and Gods will, and the rule to frame our life accordinge to it. Concerninge the first, this we must confesse, because man is a creature by nature giuen to liue in companies together: he is also by naturall instinction bent to cherish and to preserue the fellowshippe of these companies, therefore we see that there are in the mindes of all men vniuersal impressions of a certaine ciuill honestie and order. Hereby it commeth to passe, that there is found no man that vnderstandeth not, that all companies of menne ought to be kept in order with lawes, and that conceiueth not in his minde the principles of these lawes. Hereof commeth that same perpetuall consent, as well of all nations as of all men vnto lawes, because the seedes thereof are naturally planted in all men without any teacher or lawmaker. And I weye not the dissensions and fightinges that afterward arise while some desire to peruert lawe and right, the loose absolute gouernementes of kinges, that lust strayeth abroade in steede of right, as theeues and robbers, some (which is a fault more than common) thinke that to be vniust, which other haue stablished for iust: and on the other side stiffely say, that to be laudable, which other haue forbidden. For these men do not therefore hate lawes, because they do not knowe that lawes are good and holy, but for that they raginge with headdy lust, do fight against manifest reason, and for theyr fansie do abhorre that, which in vnderstandinge of minde they allowe. The later sorte of striuinge is such, that it taketh not away the first conceiuinge of equitie. For when men do striue amonge themselues, concerninge the poyntes of lawes, they agree together in a certayne summe of equity. Wherein is proued the weakenesse of mannes witte, which euen then when it seemeth to followe the right way, yet halteth and staggereth, but still this remayneth true, that there is sowen in all

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menne a certaine ſeede of politike order. And that is a large proufe, that in the orderinge of this life, no manne is voyde of the light of reaſon.

14 Nowe do followe the artes, both the liberall, and the handy craftes: in learninge whereof, becauſe there is in vs all a certayne aptneſſe, in them alſo doth appeare the force of mannes witte: but albeit, all menne be not apt to learne them all, yet is this a token certayne enough of the common naturall power, that there is allmoſt no manne founde, whoſe conceite of witte doth not in ſome art or other ſhew foorth it ſelfe. Neither haue they onely a power or facility to learne, but alſo to deuiſe in euery art ſome newe thinge, either to amplifie or make perfecter that which hath bin learned of an other that went before, which thinge, as it moued Plato erroneouſly to teach, that ſuch conceauinge is nothinge elſe, but a callinge to remembraunce, ſo by good reaſon it ought to compell vs to confeſſe, that the beginninge thereof is naturally planted in the witte of man. Theſe poyntes therefore do playnely teſtifie, that there is giuen to men naturally an vniuerſall conceiuinge of reaſon and of vnderſtandinge. Yet is it ſo an vniuerſall benefite, that therein euery man ought for himſelfe to acknowledge the peculiar grace of God. To which thankefullneſſe the creator himſelfe doth ſufficiently awake vs, when he createth natural fooles, in whom he maketh vs to ſee with what giftes mans ſoule excelleth, if it be not endued with his light, which is ſo naturall in all men, that it is yet altogether a free gift of his liberality towarde euery man. But the inuention and orderly teachinge of the ſame artes, or a more inwarde and excellent knowledge of them which is proper but to a fewe, is no perfect argument of the common conceiuinge of witte, yet becauſe without difference it happeneth to the godlye and vngodlye, it is rightfully reckened amonge naturall giftes.

15 So oft therefore as we light vpon prophane wryters, let vs be put in minde by that maruelous light of trueth that ſhineth in them, that the wit of man, how much ſoeuer it be, peruerted and fallen from the firſt integrity, is yet ſtill clothed and garniſhed with excellent giftes of God. If we conſider that the ſpirite of God is the onely fountayne of trueth, we will neyther refuſe nor deſpiſe the trueth it ſelfe, whereſoeuer it ſhall appeare, except we will diſhonorably vſe the ſpirite of God: for the giftes of the holy Ghoſt can not be ſet light by, without contempt and reproch of himſelfe. And what? Shall we deny that the trueth ſhined to the olde Lawyers, which

haue set forth Ciuile order and Discipline with so great equity? Shall we say that the Philosophers were blinde both in that exquisite contemplation, and cunning description of nature? Shall we say that they had no wit, which by setting in order the art of speach, haue taught vs to speake with reason? Shall we say that they were madde, which in setting forth Phisicke, haue emploied their diligence for vs? What of all the Mathematicall sciences? shall we thinke them doting errours of madde men? no, rather we can not reade the wrytings of the olde men, concerning these thinges, without great admiration of their wit. But shall we thinke any thinge praiseworthy or excellent, which we do not reknowledge to come of God? Lette vs be ashamed of so great vnthankefullnesse, into which the Heathen Poetes fell not, which confessed that both Philosophie and Lawes, and all good artes, were the inuentions of Gods. Sith then it appeareth that these men, whom the Scripture calleth naturall men, were of so sharpe and deepe sight in searchinge out of inferiour thinges, lette vs learne by such examples, howe many good thinges the Lorde hath left to the nature of manne, after that it hath bin spoyled of the true God.

16 But in the meane time yet let vs not forget, that these are the most excellent good giftes of the spirite of God, which for the common benefitte of mankinde he dealeth abroade to whom it pleaseth him. For if it behoued, that the vnderstandinge and skill that was required for the framinge of the tabernacle, should be poured into Beseleel and Oliab by the spirit of God, it is no maruell if the knowledge of those thinges which are most excellent in mans life, be sayde to be communicated vnto vs by the spirite of God. Neither is there cause why any man should aske, what haue the wicked to do with Gods spirite, which are altogether estranged from God. For where it is sayd that the spirite of God dwelleth in the faithfull onely, that is to be vnderstanded of the spirite of sanctification, by the which we are consecrate to God himselfe, to be his temples: yet doth he neuertheless fill, moue and quicken all thinges with the vertue of the same spirite, and that according to the property of euery kinde which he hath giuen to it by law of creation. If it haue bin the Lords will that we should be holpen by the trauaile and seruice of the wicked in naturall Philosophie, Dialecticke, the Mathematicall knowledges, and other: lette vs vse it, least if we neglect the giftes of God, willingly offered in them, we suffer iust punishment for our slouthfullnes. But least any shoulde thinke a man to be blessed, when vnder the elementes of this world there is graunted vnto him so great an abi-

Exo. 31 2. & 35 30.

abilitie to conceiue truth, it is also to be added that all this power to vnderstand, and the vnderstanding that followeth therof, is a vanishing and transitorie thing before God, where there is not a stedefast fundation of truth. For Augustine teacheth most truely, whome (as we haue said) the Master of the Sentences, and the other Schole- Lib. 2. dist. 25. men are compelled to assent vnto, as the free giftes were taken from man after his fall, so these naturall giftes which remained, were corrupted. Not that they can be defiled of themselues in asmuch as they come from God, but bycause they cease to be pure to a defiled man, that he should haue no praise of them.

17 Let this be the summe: that it is seen that in all mankinde is reason which is propre to our nature, which maketh vs to differ from brute beastes, as brute beastes do differ in sense from thinges without life. For where as there be borne certaine naturall fooles and idiotes, that defaute obscureth not the generall grace of God. But rather by such sight we are put in minde, that what is left vnto our selues, ought iustely to be ascribed to the kindenesse of God, bycause if he had not spared vs, our rebellion had drawen with it the destruction of our whole nature. But wheras some do excell in sharpenesse of conceiuing, some other do passe in iudgement, some haue a quicker witte to learne this or that arte: in this variete God setteth forth his grace vnto vs, that no man shoulde claime to him selfe as his owne, that which floweth from Gods mere liberalitie. For howe becometh one more excellent than an other, but that in common nature might appere aboue other the speciall grace of God, which in omitting many, saieth openly that it is bounde to none. Beside that, God poureth in singular motions, according to the calling of euery man. Of which thing we mete with many examples in the bookes of the Iudges, wher Iudic. 6 it is said, that the spirite of the Lord clad them, whome he called to 34. rule the people. Finally, in euery noble acte there is a speciall instruction. By which reason the strong men followed Saul, whose heartes 1. Sam. the Lord had touched. And when his ministring in the kingdome was 10. 6. prophecied of, Samuel said thus: The spirite of the Lord shall come 1. Sam. vpon thee, and thou shalt be an other man. And this was continued 16. 13. to the whole course of gouernement: as after it is spoken of Dauid, that the spirite of the Lord came vpon him from that day forwarde. But the same is spoken in an other place as touching particular motions: yea in Homere men are said to excell in witte, not onely as Iupiter hath dealte to euery man, but also as the time required. And truely experience teacheth, while many times such men stand amased as were most sharpe and depewitted, that the wittes of men are in the

hand and will of God to rule them at euery moment: for which reason it is said, that he taketh witte from the wise, that they may wander out of the way. But yet in this diuersitie we see remaining some markes of the Image of God, which do make difference betwene all mankinde and other creatures.

Psa. 107 40.

18 Now is to be declared what mans reason seeth, when it commeth to the kingedome of God and to that spirituall insight, which consisteth chiefely in three thinges: to know God, and his fatherly fauour towarde vs, wherein our saluation standeth: and the way to frame our life according to the rule of his lawe. Both in the first two, and in the second, proprely they that are most witty, are blinder than molles. I denie not that there be here and there read in Philosophers, concerning God, many thinges well and aptely spoken, but yet such as do alway sauour of a certaine giddy imagination. The Lord gaue them in dede, as is aboue said, a little tast of his Godhead, that they shoulde not pretende ignoraunce to colour their vngodlinesse: and many times he moued them to speake many thinges, by confession wherof them selues might be conuinced: But they so sawe the thinges that they saw, that by such seyng they were not directed to the trueth, much lesse did attaine vnto it, like as a wayfaring man in the middest of the feylde, for a sodaine momēt, seeth faire and wide the glistering of lightning in the night time, but with such a quickely vanishing sight, that he is soner couered againe with the darkenesse of the night, than he can stirre his fote, so farre is it of that he can be brought into his way by such a helpe. Beside that, those small droppes of trueth, wherwith, as it were by chaunce, they sprincle their bookes, with how many and how monstruous lies are they defiled? Finally, they neuer so much as smelled that assuredneſſe of Gods good will toward vs, without which mans witte must nedes be filled with infinite confusion. Therfore mans reason neither approcheth, nor goeth toward, nor ones directeth sight vnto this trueth, to vnderstand who is the true God, or what a one he will be towarde vs.

19 But bycause we being dronke with a false persuasion of our owne deepe insight, do very hardely suffer our selues to be persuaded, that in matters of God it is vtterly blinde and dull: I thinke it shall be better to cōfirme it by testimonies of Scripture than by reasons. This doth Iohn very well teache in that place whiche I euen now alleged, whē he writeth, that life was in God from the beginning, and the same life which shoulde be the light of men, and that the light did shine in darkenesse, and the darkenesse comprehended it not. He sheweth in dede, that mans soule is lightened with the brightnesse of Gods light,

Ioh. 1. 4

so

so that it is neuer altogether without some small flame, or at least some sparcle of it, but yet, that with such a light he comprehendeth not God. And why so? bycause mans quickenesse of wit, as towarde the knowledge of God, is but mere darkenesse. For when the holy Ghost calleth men darkenesse, he at ones spoileth them of all abilitie of spirituall vnderstanding. Therefore he affirmeth, that the faithfull which embrace Christ, are borne not of bloude, or of the will of the flesh, or of man, but of God. As if he shoulde saie: flesh is not capable of so hie wisedome to conceiue God and that which is Gods, vnlesse it be lightened with the spirite of God. As Christ testified, that this was a speciall reuelation of the father, that Peter did know him. Iohn 1. 13. Mat. 16. 17.

20 If we were perswaded of this, which ought to be out of all controuersie, that our nature wanteth all that, which our heauenly father geueth to his elect by the spirite of regeneration, then here were no matter to doubte vpon. For thus speaketh the faithfull people in the Prophet: For with thee is the fountaine of life, and in thy light we shall see light. The Apostle testifieth the same thing, when he saieth that no man can call Iesus the Lord, but in the holy Ghost. And Iohn Baptist seyng the dulnesse of his disciples, crieth out, that no man can receiue any thing, vnlesse it be geuen him from aboue. And that he meaneth by Gifte a speciall illumination, and not a common gifte of nature, appereth hereby, that he complaineth that in so many wordes as he had spoken to commende Christ to his Disciples, he preuayled nothing. I see (sayeth he) that wordes are nothing to informe mens mindes concerning diuine thinges, vnlesse the Lord geue vnderstanding by his spirite. Yea and Moses, when he reprocheth the people with their forgetfulnesse, yet noteth this withall, that they can by no meanes grow wise in the mysteries of God, but by the benefite of God. Thyne eyes (saieth he) haue seene those greate tokens and wonders, and The Lord hath not geuen thee a heart to vnderstande, nor eares to heare, nor eyes to see. What should he expresse more, if he called vs blockes in considering the workes of God? Whervpon the Lord by the Prophet promiseth for a great grace, that he will geue the Israelites a heart, that they may know him: signifiyng thereby, that mans witte is onely so much spiritually wise, as it is lightened by him. And this Christ plainely confirmed with his owne mouth, when he sayeth that no man can come to him, but he to whome it shalbe geuen from the Father. What? is not he him selfe the liuely Image of the Father, in whom the whole brightnesse of his glorie is expressed vnto vs? Therefore he coulde not better shewe what our power is to knowe God, than when he sayeth, that we haue no eyes Pſa. 34. 10. 1. Cor. 12. Iohn 3. 27. Deu. 29 2. Ier. 24. 7. Iohn 6. 44.

to see his Image, where it is so openly set presente before vs. What? Came he not into the earth for this purpose, to declare his Fathers will vnto men? And did he not faithfully do his office? Yes surely. But yet nothing is wrought by his preaching, vnlesse the inwarde Schole-master, the holy Ghost, set open the way to our mindes. Therefore none come to him, but they that haue hearde and bin taught of the Father. What maner way of learning and hearing is this? Euen, when the holy Ghost by maruellous and singular vertue formeth the eares to heare, and the mindes to vnderstande. And least that shoulde seme straung, he allegeth the prophecie of Esaie, where when he promiseth the repairing of the Church that they which shall be gathered toge-
Esa. 54. 13. ther to saluation, shall be taught of the Lord. If God there foresheweth some peculiar thing concerning his electes, it is euident that he speaketh not of that kinde of learning that was also common to the wicked and vngodly. It remaineth therefore that we must vnderstande it thus, that the way into the kingdome of God is open to no man, but to him to whom the holy Ghost by his enlightening shall make a new minde. But Paule speaketh most plainely of all, which of purpose entring into discourse of this matter, after he had condemned all mens wisedome of follie and vanitie, and vtterly brought it to naught, at
1. Cor. 2. 14. the last concludeth thus: that naturall man can not perceiue those things that are of the spirite of God: they are fooleshnesse vnto him, and he can not vnderstand them, bycause they are spiritually iudged. Whome doeth he call naturall? euen him that stayeth vpon the light of nature. He I say comprehendeth nothing in the spirituall misteries of God. Why so? is it bycause by slouthfulnesse he neglecteth it? Nay, rather although he would trauaile neuer so much, he can do nothing, bycause forsoth they are spiritually iudged. What meaneth that? bycause being vtterly hidden from the sight of man, they are opened by the onely reuelation of the spirite: so that they are reckened for follie where the spirite of God geueth not light. Before he had auaunced those thinges that God hath prepared for them that loue him, about the capacitie of eyes, eares and mindes. Yea he testified that mans wisedome was as a certaine veile, wherby mans minde was kept from
1. Cor. 1 20. seyng God. What meane we? The Apostle pronounceth, that the wisedome of this worlde is made follie by God: and shall we forsoth geue vnto it sharpenesse of vnderstanding, whereby it may pearce to the secrete places of the heauenly kingdome? Farre be such beastelinesse from vs.

21 And so that which here he taketh away from men, in an other place, in a prayer, he geueth it to God alone. God (sayeth he) and the father

father of glory, geue to you the spirite of wisedome and reuelation. Ephe. 1.
Now thou hearest that all wisedom and reuelation is the gift of God. 15.
What followeth? and lighten the eyes of your minde. Surely if they
neede a new reuelation, thē are they blinde of themselues. It followeth
after: That ye may knowe what is the hope of your calling. &c.
Therefore he confesseth, that the wittes of men are not capable of
so great vnderstanding, to know their owne calling. And let not some
Pelagian babble here, that God doth remedie that dulnesse or vn-
skilfulnesse, when by the doctrine of his worde he directeth mans vn-
derstanding, whether without a guide he coulde not haue atteined.
For Dauid had a lawe, wherein was comprehended all the wisedome
that may be desired, and yet not contented with that, he requireth to
haue his eyes opened, that he may consider the misteries of the same
lawe. By which speach truely he secretly sayeth, that the sunne riseth Ps. 119.
vpon the earth where the worde of God shineth to men: but they get 18.
not much thereby, vntill he himselfe, that is therefore called the fa-
ther of lightes, do geue them or open their eyes, bycause where so Iac. 1.
euer he shineth not with his spirite, all things are possessed with darke- 17.
nesse. So the Apostles were well and largely taught by the best schole-
master: yet if they had not needed the spirite of trueth to instruct their Ioh. 14.
mindes in that same doctrine which they had hearde before, he would 26.
not haue bidden them loke for him. If the thing that we aske of God,
we do thereby confesse that we wante: and God in that that he pro-
miseth it vs, doth argue our neede, let no man now doubte to confesse
that he is so much able to vnderstande the misteries of God, as he is
enlightened with his grace. He that geueth to him selfe more vnder-
standing, is so much the more blinde, for that he doth not acknowe-
ledge his owne blindenesse.

22 Nowe remaineth the thirde pointe, of knowing the rule of
well framing of life, which we do rightly call the knowledge of the
workes of righteousnesse, wherein mans wit semeth to be of some-
what more sharpe sight, than in the other two before. For the Apostle
testifieth, that the Gentiles which haue no lawe, while they do the Rom. 2.
workes of the lawe, are to themselues in stede of a lawe, and do shewe 14.
the lawe written in their heartes, their consciences bearing them wit-
nesse, and their thoughtes accusing them within themselues, or excu-
sing them before the iugdement of God. If the Gentiles haue righte-
ousnesse naturally grauen in their mindes, surely we can not say that
we are altogether blinde in the order of life. And nothing is more cō-
mon, than that man by the lawe naturall, of which the Apostle spea-
keth in that place, is sufficiently instructed to a right rule of life. But

let vs weye to what purpoſe this knowledge of the lawe is planted in men: then it ſhall byandby appeare, how farre it bringeth them towarde the marke of reaſon and truth. The ſame is alſo euident by the wordes of Paule, if a man do marke the placing of them. He had ſaide a litle before, that they whiche ſinned in the lawe, are iudged by the lawe: they that haue ſinned without lawe, do periſh without lawe. Bycauſe this might ſeme vnreaſonable, that the Gentils ſhould periſh without any iudgement going before, he byandby addeth, that their conſcience is to them in ſteade of a lawe, and therfore is ſufficient for their iuſt damnation. Therefore the ende of the lawe naturall is, that man may be made inexcuſable. And it ſhall be defined not ill after this ſorte, that it is a knowledge of conſcience, that ſufficiently diſcerneth betwene iuſt and vniuſt, to take away from men the pretence of ignoraunce, while they are proued gilty by their owne teſtimonie. Such is the tenderneſſe of man towarde him ſelfe, that in doing of euils, he alway turneth away his minde ſo much as he maie from the feling of ſinne. By which reaſon it ſemeth that Plato was moued to thinke that there is no ſinne done but by ignorance. That in dede were fitly ſayd of him, if mens hypocriſie went ſo farre in hiding of vices, that the minde might not know it ſelfe gilty before God. But when the ſinne ſeking to eſcheue the iudgement emprinted in him, is now and then drawene backe vnto it, and not ſuffered ſo to winke, but that he be compelled whether he will or no, ſome time to open his eyes: it is falſely ſaid that he ſinneth onely by ignorance. Themiſtius ſaith more truely, which teacheth that vnderſtanding is ſeldome deceiued: that it is blindeneſſe when it goeth any further, that is, when he cometh downe to the ſpeciall caſe. Euery man, if it be generally aſked, will affirme, that manſlaughter is euill: but he that conſpireth to kill his enemies, deliberateth vpon it, as on a good thing. The adulterer generally will condemne adulterie, but in his owne, priuately he will flatter him ſelfe. This is ignoraunce, when a man comming to the ſpeciall caſe forgetteth the rule, that he had lately agreed vpon in the generall queſtion. Of which thing Auguſtine diſcourſeth very finely in his expoſition of the firſt verſe of the lvij. Pſalme: albeit the ſame thing is not continuall. For ſometime the ſhamefulneſſe of the euill deede ſo preſſeth the conſcience, that not deceiuing him ſelfe vnder falſe reſemblance of a good thing, but wittingly and willingly he runneth into euill. Out of which affection came theſe ſayinges: I ſee the better and allow it, but I follow the worſe. Wherefore, me thinke, Ariſtotle hath very aptely made diſtinction betwene Incontinence and Temperance. Where incontinence reigneth, he ſayeth, that there by

In Protagora.

Paraph. in lib. 3. de anima. cap. 46.

Medæa apud Ouidiũ.

Ethic. 7 cap. 3.

reaſon

reason of troubled affection or passion, knowledge is taken away from the minde, that it marketh not the euill in his owne acte, which it generally seeth in the like: and when the troubled affection is cooled, repentaunce immediatly followeth. But intemperaunce is not extinguished or broken by feeling of sinne, but on the other side obstinately standeth still in her conceiued choise of euill.

24 Now when thou heareſt iudgement vniuersally named in the difference of good and euill, thinke it not euery sounde and perfect iudgement. For if mans heartes are furnished with choise of iust and vniust, only to this ende, that they should not pretende ignorance, it is not then nedefull to see the trueth in euery thing. But it is enough & more, that they vnderstand so farre that they can not escape away, but being conuict by witnesse of their conscience, they euen now already beginne to tremble at the iudgemēt seate of God. And if we will trie our reason by the lawe of God, which is the exampler of true righteousnesse, we shall finde how many wayes it is blinde. Truely it atteineth not at all to those that are the chiefe thinges in the First table, as of confidence in God, of geuing to him the prayse of strength and righteousnesse, of calling vpon his name, of the true keping of Sabbat. What soule euer, by naturall sense did smell out, that the lawfull worshipping of God consisteth in these and like thinges? For when prophane men will worshippe God, although they be called away a hundred times from their vaine trifles, yet they alway slide backe thither againe. They denie in deede that sacrifices do please God, vnlesse there be adioyned a pureneſſe of minde: whereby they declare, that they conceiue somewhat of the spirituall worshipping of God, which yet they byandby corrupt with false inuentions. For it can neuer be persuaded them, that all is true that the lawe prescribeth of it. Shall I saie, that that wit excelleth in any sharpe vnderstanding, which can neither of it selfe be wise, nor harken to teaching? In the commaundementes of the Second table it hath some more vnderstanding, by so much as they came nerer to the preseruation of ciuile felowshippe among menne. Albeit euen herein also it is founde many times to faile. To euery excellent nature it semeth most vnreasonable, to suffer an vniust, and to imperious a maner of gouerning ouer them, if by any meane he may put it away: and the iudgement of mans reason is none other, but that it is the part of a seruile and base courage, to suffer it patiently: and againe, the parte of an honest and free borne hearte, to shake it of. And reuenge of iniuries is reckened for no faulte among the Philosophers. But the Lorde condemning that to much nobleneſſe of courage, commaundeth his to kepe the same patience,

that is so ill reported among men. And in all the keping of the lawe, our vnderstanding marketh not desire of minde at all. For a naturall man suffereth not him selfe to be brought to this, to acknowledge the diseases of his desires. The light of nature is choked vp, before that it come to the first entrie of this bottomlesse depth. For when the Philosophers note immoderat motions of minde for faultes, they meane those motiõs that appere and shew forth themselues by grosse tokens, but they make no accompt of those euill desires that do gently tickle the minde.

25 Wherfore, as Plato was worthyly founde fault withall before, for that he imputed all sinnes to ignoraunce, so is their opinion to be reiected, which teach that purposed malice and frowardnesse is vsed in all sinnes. For we finde it to much by experience, how oft we fall with our good intent. Our reason is ouerwhelmed with so many sortes of being deceyued, is subiect to so many errours, stombleth at so many stayes, is entangled with so many streightes, that it is farre from sure directing. But how little it is estemed before the Lord in all
2.Cor. 3.5. partes of our life, Paule sheweth when he sayeth, that we are not sufficient to thinke any thing of our selues, as of our selues. He speaketh not of will or affection, but he taketh also this away from vs, that we shoulde not thinke that it can come in our mindes how any thing is to be done well. Is our diligence, insight, vnderstanding, and heade so corrupted, that it can deuise or thinke vpon nothing that is right before the Lord? that semeth to harde to vs, that do vnwillingly suffer our selues to be spoyled of the sharpenesse of reason, which we accompt a most precious gift. But to the holy Ghost it semeth most full of equitie, which knoweth that all the thoughtes of wisemen are
Psa. 94 11. vaine: and which pronounceth plainly, that all the inuention of mans heart is onely euill. If all that our witte conceiued, deuiseth vpon, purposeth and goeth about, is alway euill, how can it come in our
Gen. 6. 3. and 8.21. minde to purpose that which pleaseth God, to whom onely holynesse and righteousnesse is acceptable? So is it to be seen, that the reason of our minde, which way so euer it turne it selfe, is miserably subiect
Psa.119. 34. to vanitie. Dauid knew this weakenesse in him selfe, when he prayed to haue vnderstanding geuen him, to learne the Lordes commaundementes aright. For he secretly sayeth therein, that his owne wit sufficeth him not, which desireth to haue a new geuen him. And that he doth not onely once, but almost ten times, in one Psalme, he repeteth the same prayer. By which repeting he priuely declareth, with how great neede he is driuen to pray it. And that which he prayeth for
Phil.1.4 himselfe alone, Paule commonly vseth to pray for the Churches. We

cease

ceaſe not (ſayeth he) to pray for you, and to deſire that ye may be fil. Col.1.9
led with the knowledge of God in all wiſedome and ſpirituall vnder-
ſtanding, that ye may walke worthily of God. &c. But ſo oft as he ma-
keth that thing the good gift of God, let vs remember that he doth
withall teſtifie, that it lieth not in mans power. And Auguſtine ſo farre Aug. li.
acknowledged this defaulte of reaſon to vnderſtād thoſe thinges that 2. De
are of God, that he thinketh the grace of illumination to be no leſſe peccat.
neceſſarie for our mindes, than the light of the ſunne is for our eyes. mer. &
And not content with that, he addeth a correctiō of that, ſaying, that remiſ.
we lift vp our eyes to ſee the light: but the eyes of our minde lie ſhut, cap.5.
vnleſſe the Lorde open them. And the Scripture teacheth that our
mindes are not enlightned one day alone, that they may afterward ſee
by themſelues: for that which I euen now alleged out of Paule, belon-
geth to continuall procedinges and encreaſinges. And this doth Da- Pſa.119
uid expreſſely ſet out in theſe wordes: With my whole harte I haue 10.
ſought thee, make me not to ſtray from thy commaundementes. For
when he had bene regenerated, and had not ſleenderly profited in true
Godlineſſe, yet he confeſſeth, that for euery moment he needeth con-
tinuall direction, leaſt he ſhoulde ſwarue from the knowledge wher-
with he is endued. Therefore, in an other place he prayeth to haue the Pſal.51.
right ſpirite renued, which he had loſt by his owne faulte, becauſe it 12.
belongeth to the ſame God to reſtore vnto vs the ſame thing being
loſt for a time, which himſelfe gaue at the beginning.

16 Now is will to be examined, wherin ſtandeth the cheefe liber-
tie of free choiſe, for it hath bene already ſene, that choiſe doth rather
belong to will, than to vnderſtanding. Firſt, that this thing which the
Philoſophers haue taught, and is receiued with common cōſent, that
is, that all thinges by naturall inſtinction deſire that which is good,
may not ſeeme to belōg to the vprightneſſe of mans will: Let vs marke
that the force of free will, is not to be conſidered in ſuch appetite, as
rather procedeth of the inclination of the eſſence, than of the aduiſe-
ment of the vnderſtanding minde. For euen the ſcholemen do con-
feſs, that free will hath no action, but when reaſon turneth it ſelfe to
obiectes, wherby they mean that the obiect of appetite muſt be ſuch,
as may be ſubiect to choiſe, and go before deliberation, which pre-
pareth the way for choiſe. And truely, if a man cōſider what is the na-
turall deſire of good in man, he ſhall finde that it is common to him
with beaſtes. For they alſo deſire to be well, and when any ſhew of
good appeareth that moueth their ſenſe, they follow it. But man doth
neither choſe by reaſon, that he may follow with diligence that thing
which is in deede good for him, according to the excellence of his

immortall nature, nor taketh reason to coũsel, nor bendeth his minde, but without reason, without counsell, like a beast, followeth the inclination of nature. This therefore maketh nothing for the freedome of will, if a mã by sense of nature be caryed to desire that which is good: but this is requisite, that he discerne good by right reason, and when he hath knowene it, that he chose it, and whẽ he hath chosen it, that he follow it. But least any man shoulde doubt, there is to be noted a double sophisticall argumẽt. For appetite is not here called the proper maner of will, but a naturall inclination: and good is called not as of vertue or iustice, but of estate, as we say. This man is well, or in good case: Finally, although a man do neuer so much desire to attaine that is good, yet he followeth it not. As there is no man to whom eternall blessednesse is not pleasant, yet is there none that aspireth vnto it, but by the mouing of the holy Ghost. Wherfore, sith the naturall desire in men to be well, maketh nothing to proue the fredome of will, no more than in metals and stones, doth the affection inclining to the perfection of their substance: let vs consider in other thinges, whether Will be so infected and corrupted in all partes, that it engendreth nothing but euill: or whether it kepeth still any parcell vnhurte, from whence do grow good desires.

27 They that do attribute to the first grace of God, that we will effectually, seme on the other side to say secretely, that there is in the soule a power of it selfe to aspire to good, but it is so weake, that it cannot growe to a perfecte affection, or raise vp any endeuour. And there is no doute that the scholemen haue commonly embraced this opinion, or which was borowed by Origen and certaine of the olde writers: forsomuch as they are wonte to consider man in pure naturall thinges, (as they terme it) such a one as the Apostle describeth him in these wordes. I do not the good that I would, but the euill that I woulde not, that I do. To will is present vnto me, but to performe it, I finde not. But after this maner is the discours that Paule there followeth, altogether wrongfully peruerted. For he entreateth of the Christian wrastling (which he shortly toucheth to the Galathians) which the faithfull continually fele within themselues, in the battel of the flesh and the spirite. But the spirite is not of nature, but of regeneration. And that the Apostle doth there speake of the regenerate, appeareth by this, that whẽ he had said, that there dwelleth no goodnesse in him, he addeth an exposition, that he meaneth it of his flesh. And therefore he saith, that it is not he that doth the euill, but sinne that dwelleth in him. What meaneth this correction in me, that is, in my flesh? Euen as much as if he had said thus: God dwelleth not in me of my

Rom. 7. 15.

Gal. 5. 17.

my selfe, for there is no good to be founde in my flesh. Herevpon followeth that manner of excuse: I my selfe do not the euill, but sinne that dwelleth in me. Which excuse belongeth onely to the regenerate, which do with the cheefe parte of their soule tende vnto good. Nowe, the conclusion that is adioyned after, declareth all this matter euidently. I am delited (saith he) with the lawe, according to the inwarde man. But I see an other lawe in my members, fighting against the law of my mind. Who hath such a striuing in himselfe, but he that being regenerate by the spirite of God, carieth the leauinges of his flesh about with him? Therefore Augustine, whereas once he had thought, that that had bene spoken of the nature of man, reuoked his exposition as false, and ill agreing together. And truely, if we alowe this, that men without grace haue some motions to good, though they be but small, what shall we aunswere to the Apostle which saith, that we are not sufficient so much as to thinke any good? What shall we aunswere to the Lorde that pronounceth by Moses, that euery inuention of mans hearte is onely euill. Wherefore, sith they haue stumbled by false taking of one place, there is no cause why we shoulde staye vpon their iudgement. Let rather this saying of Christ preuaile. He that doth sinne, is the seruaunt of sinne. We are all sinners by nature, therefore we be all holden vnder the yoke of sinne. Nowe if whole manne be subiect to the dominion of sinne, then must it needes be, that the will it selfe which is the chiefe seate thereof, be bounde faste with most streight bondes. For otherwise the saying of Paule woulde not stande together, that it is God which worketh will in vs, if any will did go before the grace of the holy Ghost. Away therefore with all that many haue triflingly spoken concerning preparation. For although sometime the faithfull do praye to haue their hearte formed to the obedience of the lawe, as Dauid doth in many places: yet it is to be noted, that euen that desire of praying is from God. Which we may gather of his wordes, for whē he wisheth to haue a cleane hearte created within him, surely he taketh not on him selfe the beginning of creation. Therefore let rather this saying of Augustine haue place with vs: God will preuent thee in all thinges: And sometime preuent thou his wrath. Howe? Confesse that thou hast all these thinges of God that what so euer good thou haste, is of him: what soeuer euill, it is of thy selfe. And a little after. Nothing is ours but sinne.

Rom. 7. 22.

Ad Bonif. lib. 2 cap. 10. Et in. Retract.

2. Cor. 3. 5.

Gen. 8. 21.

Iohn. 8. 34.

Phil. 2. 13.

Psa. 51. 12.

De verbis Apostoli Ser. 10.

The iij. Chapter.

That out of the corrupt nature of man procedeth nothing but damnable.

BVt man can not be any way better knowene in either part of his ſoule, than if he come forth with his titles wherewith the Scripture doth ſet him out. If he be painted whole in theſe wordes of Chriſt, That which is borne of fleſh, is fleſh: as it is eaſy to proue, then is he proued to be a very miſerable creature. For the affection of the fleſh, as the Apoſtle witneſſeth, is death, for aſmuch as it is enimitie againſt God, and ſo is not ſubiect, nor can be ſubiect to the lawe of God. Is fleſh ſo peruerſe, that with all her affection ſhe continually vſeth enimitie againſt God? that ſhe can not agree with the righteouſneſſe of the lawe of God? Finally, that ſhe can bring forth nothing but matter of death? Nowe, graunt that in the nature of man is nothing but fleſh, and gather any good out of it if thou canſt. But (they ſay) the name of fleſh belongeth onely to the ſenſuall, and not the hier parte of the ſoule. But that is ſufficiently confuted by the wordes of Chriſt, and of the Apoſtle. It is the Lordes argument, that man muſt be borne againe, bycauſe he is fleſh. He commaundeth not to be borne againe according to the body. But in minde he is not borne againe, if a parte of it be amended, but when it is all renewed. And that doth the compariſon, ſet in both places, confirme. For the ſpirite is ſo compared againſt the fleſh, that there is left no meane thing betwene them. Therefore whatſoeuer is not ſpirituall in man, is after the ſame reaſon called fleſhly. But we haue nothing of the Spirite but by regeneration. It is therefore fleſh whatſoeuer we haue of nature. But of that matter, if otherwiſe we coulde haue any doubte, that is taken away from vs by Paule, where after he had deſcribed the olde man, whome he had ſaide to be corrupt with concupiſcences of errour, he biddeth vs to be renewed in the ſpirite of our minde: you ſee he doth not place vnlawefull and euill luſtes onely in the ſenſitiue part, but alſo in the very minde, and therefore requireth a renuing of it. And truely a little before he had painted out ſuch an image of mans nature, as did ſhewe that there was no parte wherein we were not corrupted and peruerted: for whereas he writeth that all nations do walke in the vanitie of their minde, are darkened in vnderſtanding, eſtranged from the life of God, by reaſon of the ignoraunce that is in them, and the blindeneſſe of their hearte: it is no doubte that this is ſpoken of all them whome the Lorde hath not reformed to the vprightneſſe both of his wiſedome and iuſtice:

Ioh. 3.6

Rom. 8. 6.

Ioh. 3.6

Ephe. 4. 13.

Ephe. 4. 17.

which

which is also made more plaine by the comparison byandby adioyned, where he putteth the faithfull in minde, that they haue not so learned Christ. For of these wordes we gather, that the grace of Christ is the onely remedie whereby we be deliuered from that blindenesse, and the euils that ensue thereof. For so had Esaie also prophecied of the kingdome of Christ, when he promised, that the Lorde should be an euerlasting light to his Church, when yet darkenesse couered the earth, and a mist the peoples. Whereas he testifieth, that the light of God shall arise onely in the Church, truely without the Church he leaueth nothing but darkenesse and blindenesse. I will not reherse perticularly such thinges as are written euery where, specially in the Psalmes and in the Prophetes against the vanity of man. It is a great thing that Dauid writeth, if he be weyed with vanitie, that he shall be vayner than vanitie it selfe. His wit is wounded with a greuous weapon, when all the thoughtes that come out of it, are scorned as fooliſh, triſeling, madde and peruerse. Esa. 60. 2. Psal. 62. 10.

2 No easier is the condemnation of the hearte, when it is called guilefull and peruerse aboue all thing: but bycause I studie to be short, I will be contente with one place alone, but such a one as shall be like a most bright loking glasse, wherin we may beholde the whole image of our nature. For the Apostle, when he goeth about to throwe downe the arrogance of mankinde, doth it by these testimonies, That there is not one righteous manne, There is not one manne that vnderstandeth or that seeketh God, All are gone out of the way, they are made vnprofitable together, there is none that doth good, no not one: their throte is an open sepulcher, with their tongues they worke deceitfully, the poison of Serpentes is vnder their lippes, whose mouth is full of cursing and bitternesse: whose feete are swifte to shedde bloude, in whose wayes is sorrowe and vnhappinesse, which haue not the feare of God before their eyes: With these thunderboltes he inueyeth, not against certaine menne, but against the whole nation of the sonnes of Adam. Neither declineth he against the corrupt manners of one or two ages, but accuseth the continuall corruption of nature. For his purpose is in that place, not simply to chide men, to make them amende, but to teach rather that all menne are oppressed with calamitie, impossible to be ouercome, from which they can not get vp againe, vnlesse they be plucked out by the mercie of God. And bycause, that coulde not be proued vnlesse it had bin by the ouerthrowe and destruction of nature, he brought forth these testimonies whereby is proued that our nature is more than destroyed. Let this therefore remaine agreed, that menne are such as Iere. 17. 9. Rom. 13 10. Psal. 14. 53. Esa. 59 7.

they be here deſcribed, not onely by faulte of euill cuſtome, but alſo by corruptneſſe of nature. For otherwiſe the Apoſtles argument can not ſtande, that there is no ſaluation for manne but by the mercie of God, bycauſe he is in him ſelfe vtterly loſte and paſt hope. I will not here buſie my ſelfe in prouing the applying of theſe teſtimonies that no man ſhoulde thinke them vnfitly vſed. I will ſo take them as if they had bin firſt ſpoken by Paule, and not taken out of the Prophetes. Firſt he taketh awaie from manne righteouſeneſſe, that is integritie and pureneſſe, and then vnderſtanding. The wante of vnderſtanding, he proueth by Apoſtaſie or departing from God, whome to ſeeke is the firſt degree of wiſedome. But that wante muſt nedes happen to them that are fallen awaie from God. He ſayeth further, that all are gone out of the waie and become as it were rotten, that there is none that doeth good, and then he adioyneth the haynous faultes, wherewith they defile their members that are ones let loſe into wickedneſſe. Laſt of all he teſtifieth that they are voide of the feare of God, after whoſe rule our ſteppes ſhoulde haue bin directed. If theſe be the inheritable giftes of mankind, it is in vaine to ſeke for any good thing in our nature. In deede I graunt that not all theſe faultes do appeare in euery manne: yet can not be denied that this Hydra lurketh in the heartes of all menne. For as the bodie while it already foſtreth encloſed within it, the cauſe and matter of diſeaſe, although the paine be not yet vehement, can not be called healthy: no more can the ſoule be reckened ſounde, while it ſwarmeth full of ſuch diſeaſes of vices, albeit the ſimilitude doth not agree in all pointes. For in the body be it neuer ſo muche diſeaſed, there remayneth a quickeneſſe of life: but the ſoule beyng drowned in this gulfe of deſtruction, is not onely troubled with vices, but alſo altogether voide of all goodneſſe.

3 The ſame queſtion in a manner which hath bin before aſſoyled, now riſeth vp againe of newe. For in all ages there haue bin ſome, which by guiding of nature haue bin bente to vertue in all their life. And I regarde it not, though many ſlippinges may be noted in their manners: yet by the very ſtudie of honeſtie they haue ſhewed a proſe, that there was ſome pureneſſe in their nature. What rewarde ſuch vertues haue before God, although we will more fully declare when we ſhall ſpeake of the merites of workes, yet we muſt ſomewhat ſpeake in this place: ſo farre as is neceſſarie for making plaine of this preſent argument. Theſe examples therefore ſeeme to put vs in minde, that we ſhoulde not thinke mans nature all together corrupt, for that by her inſtruction ſome men haue not onely excelled in ſome noble

noble actes, but also in the whole course of their life haue behaued themselues most honestly. But here we must thinke, how in this corruption of nature there is some place for the grace of God, not to cleanse it, but inwardely to restraine it. For if the Lord woulde suffer the mindes of all men as it were with lose reines to runne wildly into all sortes of lustes, without doubte there woulde be no man, but he would in plaine experience make vs beleue, that all those euils wherewith Paule condemneth all nature, are most truely saide of him. For what? Canst thou exempt thy selfe out of the number of them, whose feete are swift to shed bloude, their handes defiled with robberies and manslaughters, their throtes like vnto open Sepulchres, their tongues deceitfull, their lippes venymous, their workes vnprofitable, wicked, rotten, deadly, whose minde is without God, whose inwardes are peruersenesse, whose eyes are bent to entrappinges, their heartes lift vp dispiteously to triumph ouer other, and all the partes of them applied to infinite mischeues. If euery soule be subiect to all such monsters, as the Apostle boldly pronounceth, truely we see what woulde come to passe, if the Lorde woulde suffer the lust of manne to wander after his owne inclination. There is no madde beast that is so hedlong caried awaye, there is no streame be it neuer so swifte and strong, whereof the ouerflowing is so violent. The Lorde healeth these diseases in his electe by this meane that we will byandby sette forth. In some he only restraineth them with putting a bridle in their mouth, onely that they breake not out, so farre as he foreseeth to be expedient for preseruing of the vniuersitie of thinges. Hereby some are holden in by shame, some by feare of lawes, that they burst not forth into many sortes of filthinesse, howebeit they do for a great part not hide their vncleanneſſe. Some bycause they thinke that an honest trade of life is good, do after a certaine sorte aspire towarde it. Some rise vp aboue the common sorte, that by their maiestie they may kepe other in their duetie. So God by his prouidence bridleth the peruersenesse of nature, that it breake not forth into doyng: but he cleanseth it not within. Rom. 3. 10.

4 But yet the doubte is not dissolued. For either we must make Camillus like vnto Catiline, or els in Camillus we shall haue an example that nature, if it be framed by diligence, is not altogether without goodnesse. I graunte in deede that those goodly giftes whiche were in Camillus bothe were the giftes of God and seeme worthy to be commended, if they be weyed by themselues, but how shall they be proues of naturall goodnesse in him? muste we not returne to the minde, and frame our argumente in this sorte? If a

Aug. li. 4. cõtra Iulianum. naturall manne excelled in ſuch vprightneſſe of manners, then nature is vndoubtedly not without power towarde the ſtudie of vertue. But what if the minde were peruerſe and crooked, and folowing any thing rather than vpright ſtraightneſſe? And that it was ſuch, there is no doubte, if you graunt that he was a naturall manne. Nowe what power of mans nature to goodneſſe will you reherſe vnto me in this behalfe, if in the greateſt ſhewe of pureneſſe it be founde that he is alway carried to corruption: Therefore, leaſt ye commende a man for vertue, whoſe vices deceyue you vnder vertues Image, do not ſo geue vnto the will of manne power to deſire goodneſſe, ſo long as it remayneth faſt in her owne peruerſeneſſe. Albeit this is a moſt ſure and eaſy ſolution of this queſtion, that theſe are not common giftes of nature, but ſpeciall graces of God, which he diuerſely and to a certaine meaſure dealeth among men that are otherwiſe vngodly. For which reaſon we feare not in common ſpeache to call one man well natured, and an other of euill nature, and yet we ceaſe not to include them bothe vnder the vniuerſall ſtate of mans corruption, but we ſhewe what ſpeciall grace God hath beſtowed vpon the one, which he hath not vouchesaued to geue to the other, when his pleaſure was to make Saule king, he formed him as a new man: and that is the reaſon why Plato alluding to the fable of Homere, ſayeth that Kinges ſonnes are created notable by ſome ſingular marke, bycauſe God prouiding for mankinde, furniſheth theſe with a princely nature whome he appointeth to beare gouernemẽt: and out of this ſtore houſe came all the great Capitaines that are renomed in hiſtories The ſame is alſo to be thought of priuate men. But bycauſe as euery man hath moſt excelled, ſo his ambition hath moſt moued him forwarde (with which ſpotte all vertues are defiled, ſo that they loſe all fauour before God,) it is to be accompted nothingworth, what ſoeuer ſemeth praiſeworthy in vngodly men, beſide that the chefe parte of vprightneſſe faileth, where there is no ſtudy to aduaunce the glory of God, which all they wante whome he hath not regenerate with his ſpirite. Neither is it vainely ſpoken in Eſaie, that vpon Chriſt reſteth the ſpirite of the feare of God, wherby we are taught, that ſo many as are ſtrange from Chriſt, are without the feare of God, which is the beginning of wiſedome. As for the vertues that deceiue vs with vaine ſhewe, I graunt they ſhall haue praiſe in the court of policie, and in the commõ fame of men, but before the heauenly iudgement ſeate, they ſhall be of no valewe to deſerue righteouſneſſe.

Eſa. 11. 3.

5 With ſuch bondage of ſinne therfore as Will is deteyned, it can not ones moue it ſelfe to goodneſſe, much leſſe apply it ſelfe. For ſuch

mouing

mouinge is the beginninge of turning to God, which in Scriptures is wholly imputed to the grace of God. As Ieremy praieth to the Lord to turne him, if he will haue hime turned. Whereupon the Prophet in the ſame chapter, deſcribing the ſpiritual redemption of the faithful people, ſayth that they were redeemed out of the hand of a ſtōger, meaning with how ſtraight fetters a ſinner is bound ſo long as being forſaken of the Lord, he liueth vnder the yoke of the Deuill. Yet Will ſtil remayneth, which with moſt bent affection is both enclined & haſteth to ſinne. For man was not depriued of Will when he did caſt himſelfe into this neceſſity, but of the ſoundeneſſe of Will. And Bernarde ſayth not vnaptly, which teacheth that to Will is in vs all: but to Will good is a profiting, to will ill is a defaut: and therefore ſimply to will, is the worke of man: to will euill, of corrupte nature: to wil wel, of grace. Now whereas I ſay, that will put from liberty is by neceſſity drawē or led into euill, it is maruell if that ſhould ſeeme a hard ſpeach vnto any man, which neither hath any abſurdity in it, nor varieth frō the vſe of holy men: But it offendeth them that can make no difference betwene neceſſity and compulſion. But if a man aske them, is not God of neceſſity good? is not the deuill of neceſſity euill? what can they aunſwere? For ſo is goodneſſe knit with Gods diuinity, that it is no more neceſſary that he be God then that he be good. And the deuill is by his fall ſo eſtranged from partaking of goodneſſe, that he can do nothing but euill. But now if any robber of God do barke againſt this and ſay, that God deſerueth ſmale praiſe for his goodnes, which he is compelled to keepe: ſhall not this be a ready aunſwere to him, that it commeth to paſſe by his infinite goodneſſe and not by violent impulſion, that he can not do euell. Therefore if this, that it is of neceſſitie that God doe well, do not hinder the free will of God in doing wel, if the deuil which can not do but euil yet willingly ſinneth who ſhall then ſay that a man doothe therefore leſſe willingly ſinne for this that he is ſubiect to neceſſity of ſinning. This neceſſity, whereas Auguſtine ech where ſpeaketh of it, euen then alſo when he was enuiouſly preſſed with the cauillation of Celeſtius, he ſticked not to affirme in theſe wordes, by liberty it came to paſſe that man was with ſinne, but now the corruption which flowed for puniſhment, hath of liberty made neceſſity. And ſo oft as he falleth into mention thereof, he douteth not to ſpeake in this manner of the neceſſary bondage of ſinne. Therefore let this ſumme of that diſtinction be kept, that man ſins he is corrupted, ſinneth in deede willingly and not againſt his will nor compelled, by a moſt bent affection of minde, and not by violent compulſion, by motion of his owne luſt, and not by fur-

Ier. 31. 18.

Lib. de perfect. inſtit.

De nat. & grat. & alibi.

ten constraynt: but yet of such peruersenesse of nature as he is, he can not but be moued and driuen to euil. If this be true, then surely it is playnely expressed that he is subiect to necessity of sinning. Bernard agreeing to Augustine wryteth thus, only man among all liuing creatures is free: and yet by meane of sinne, he also suffereth a certayne violence, but of wil and not of nature, that euen therby also he should not be depriued of freedome, for that which is willing is free. And a litle after, wil being chaunged in it selfe into worse, by I wot not what corrupt and maruelous manner, so maketh necessity, that very necessity for as much as it is willing, can not excuse will, and will forasmuch as it is drawen by allurement, can not exclude necessity, for this necessity is after a certaine manner willing. Afterward he sayth, ỹ we are pressed downe with a yoke, but yet none other but of a certaine willing bondage, therefore by reason of our bondage we are miserable, by reason of our will we are inexcusable, because will when it was fre, made it selfe the bondseruaunt of sinne. At length he concludeth, that the soule is so after a certaine maruelous and euill manner holden both a bonde seruaunt and free, vnder this certaine willinge and ill free necessity: a bondseruaunt by reason of necessity, free by reason of wil, and that which is more maruelous and more miserable, therein gilty wherein it is free, therein bond wherein it is gilty, and so therein bond wherein it is free. Hereby truely the readers do perceiue that I bringe no newe thinge, which longe ago Augustine brought foorth out of the consent of all godly men, and almost a thousand yeares after was kept still in monkes Cloysters. But Lombarde when he could not distinguish necessity frō compulsion, gaue matter to a pernitious errour.

Ser. super Cā tic. 81.

6 On the otherside it is good to consider what manner remedy is that of the grace of God, whereby the corruption of nature is amended and healed. For whereas the Lord in helping vs, giueth vs that which we want, when we shall knowe what his worke is in vs, it will streightway appeare on the other side what is our needinesse. When the Apostle sayeth to the Philippians, that he trusteth that he which beganne a good worke in them, will performe it vnto the day of Iesus Christ: it is no dout, that by the beginninge of a good worke, he meaneth the very beginninge of conuersion, which is in will. Therefore God beginneth a good worke in vs by stirring vp in our heartes the loue, desire and endeuour of righteousnesse, or (to speake more properly) in bowing, framing and directing our heartes to righteousnesse: he endeth it in confirminge vs to perseuerance. And that no man should cauill that good is begonne by the Lord, when will being

Phi. 1. 6

being of it ſelfe weake is holpen : the holy Ghoſt in an other place declareth what will is able to do beinge left vnto it ſelfe. I will giue you (ſayth he) a newe heart. I will put a newe ſpirite in the middes of you. And I will take away the ſtony heart from your fleſh, and I will giue you a heart of fleſh. And I will put my ſpirite in the middes of you, and I will make you to walke in my commaundementes. Who ſhall ſay that the weakeneſſe of mans will is ſtrengthened with helpe, whereby it may effectually aſpire to the choiſe of that that is good, when it muſt be whole transformed and renewed? If there be any ſofteneſſe in a ſtone, which by ſome helpe being made tenderer will abide to be bowed euery way, then will I graunt that the heart of man is pliable to obey that which is right, ſo that that which in it is perfect, be ſupplied by the grace of God. But if he meant to ſhewe by this ſimilitude, that no goodneſſe could euer be wrong out of our heart vnleſſe it be made throughly newe : lette vs not parte betwene him and vs, that which he chalengeth to himſelfe alone. If therefore a ſtone be transformed into fleſhe, when God turneth vs to the deſire of that which is right: then is all that which was of our owne will taken away, and that which commeth in place thereof is all of God. I ſay that will is taken away, not in that it is will, becauſe in the conuerſion of man, that which was of the firſt nature abideth whole: alſo I ſay that it is created newe, not that will then beginneth to be, but that it be turned from an euill will into a good. And this I affirme to be wholly done by God, becauſe we are not able ſo much as to thinke, as the ſame Apoſtle witneſſeth : therefore in an other place he ſayth, that God doth not onely helpe our weake will, or amende our peruerſe will, but that he worketh in vs to will. Whereupon is eaſily gathered, that which I ſayd before, that whatſoeuer good is in will, it is the worke of onely grace. In which ſenſe in an other place he ſayeth, that it is God that worketh all in all. Neither doth he there intreate of the vniuerſall gouernement, but giueth vnto God alone the praiſe of all good things that the faithfull haue. And in ſaying, all, truely he maketh God the author of ſpirituall life, euen from the beginning to the ende. Which ſelfe ſame thing he had taught before in other wordes, ſayinge that the faythfull are of God in Chriſt. where he plainely maketh mention of the new creation, wherein that which was of common nature before, is deſtroyed. For there is to be vnderſtanded a compariſon betwene Adam and Chriſt, which in an other place he more playnly expreſſeth, where he teacheth that we are the worke of God created in Chriſt to good workes, which he hath prepared that we ſhoulde walke in them. For he goeth about

Ezc.36. 16.

2.Cor.8 6.

Phili. 2. 13.

2.Cor. 12.6.

1.Cor. 8.6.

by this reaſon to proue, that our ſaluation is of free gift, becauſe the beginning of all goodneſſe, is at the ſeconde creation, which we obtayne in Chriſt. But if there were any power of our ſelues, were it neuer ſo ſmale, we ſhould haue alſo ſome portion of merite. But he to proue vs altogether nothing worth, reaſoneth that we haue deſerued nothing, becauſe we are create in Chriſt to good workes, which God hath prepared. In which wordes he ſignifieth againe, that all partes of good workes, euen from the firſt motiō, are propre to God onely. For this reaſon, the Prophete after he had ſayd in the Pſalme that we are the workemanſhip of God, that there ſhould be no partition, addeth byandby, We made not our ſelues. That he ſpeaketh there of regeneration, which is the beginning of ſpirituall life, appeareth by the tenor of the text, where it byandby after followeth, that we are his people & the flocke of his paſtures. We ſee now, how he not contented ſimply to haue giuen to God the praiſe of our ſaluation, doth expreſly exclude vs from all fellowſhip with him, as if he would ſay, that there reſteth no peece, be it neuer ſo litle, for man to glory in, becauſe it is all of God.

7 But there will be ſome peraduenture that will graunt, that Will being of her owne nature, turned away from good, is conuerted by the only power of the Lord: but ſo that being prepared before, it hath alſo her owne parte in doing, as Auguſtine teacheth, that grace goeth before euery good worke, but ſo, that will doth accompany it and not leade it, as a wayting maide after it, and not a foregoer. Which thing being not euill ſpoken by the holy man, Peter Lombarde doth diſorderly wryth to this purpoſe. But I affirme, that as well in the wordes of the Prophet which I haue alleaged, as in the other places, theſe two thinges be playnely ſignified, that the Lord doth both correct our corrupted will or rather deſtroy it, & alſo of himſelfe putteth in place therof a good will. In as much as it is preuented by grace, in that reſpect I giue you leaue to call it a wayting maide: but for that beinge reformed, it is the worke of the Lord, this is wrongfully giuen to man that he doth with will cōming after, obey grace going before. Therefore it is not wel wrytten of Chryſoſtome, that neither grace without will, nor will without grace can worke any thing: as if grace did not worke very well it ſelfe, as euen now we haue ſeene by Paule. Neither was it Auguſtines purpoſe, when he called mannes will the waytinge maide of grace, to aſſigne vnto her a certaine ſecond office in doing a good worke, but becauſe this only was his intent, to confute the wicked doctrine of Pelagius, which did ſet the principall cauſe of ſaluation in mans deſeruing: therefore he ſtode only vpon this point, that

Ad Bonif. Epi. 106.

Ser. de inuent. S. Crucis.

grace

grace was before all deseruing: which was sufficiēt for the matter that he then had in hande, not medling in the meane time with the other question, concerning the perpetuall effect of grace, which yet in an other place he excellently well handleth. For sometimes when he saith, ỹ the lord doth preuent the vnwilling that he may wil, & followeth the willing that he wil not in vayne, he maketh him altogether the whole author of the good worke. Albeit his sentences touching this matter, are to plaine to neede any long arguing vpon them. Men (sayth he) do labour to finde in our will something that is our owne and not of God, but how it may be found I know not. And in his first booke against Pelagius and Celestius, where he doth expounde that saying of Christ, Euery one that hath heard of my father cōmeth to me, he sayth: Freewill is so holpen not only that it may know what is to be done, but also may do it when it hath knowen it. And so when God teacheth, not by the letter of the law, but by the grace of the spirite, he so teacheth, that he that hath learned, doth not only see it in knowing, but also desire it in willing, and performe it in doing.

Au. li. 2. de remiss. peccat. cap. 18. Ioh. 6. 45.

8 And becausе we are now in hand with the chiefe point wherupō the matter hangeth, let vs go forward and proue the summe thereof to the readers, onely with a fewe & ỹ most plaine testimonies of the Scripture. And then, least any man should accuse vs of wrongful wresting the Scripture, let vs shew that the trueth which we affirme being taken out of the Scripture, wanteth not the testimony of this holy man, I meane Augustine. For I thinke it not expedient, that all the thinges be rehearsed that may be brought out of the Scriptures, for confirmation of our meaning, so that by the most chosen that shalbe brought forth, ỹ way may be prepared to vnderstand all the rest that are here and there commonly red. And againe, I thinke it shall not be vnfitly done, if I openly shew that I agree well with that man whom worthily the consent of godly men doth much esteeme. Surely it is euident by plaine and certaine proufe, that the beginning of goodnesse is from no where else but only from God, for there can not be found a will bent to good, but in the elect. But the cause of election is to be sought out of man. Whereupon followeth, that man hath not right Wil of himselfe, but it proceedeth frō the same good pleasure, wherby we are elect before the creatiō of the world. There is also an other reason not vnlike vnto that. For whereas the beginning of willing and doing well is of faith, it is to be seene whense faith it selfe cōmeth. For asmuch as the whole Scripture crieth out that itis a free gift of God, it followeth, ỹ it is of the mere grace of God, whē we, which are with all our minde naturally bent to euill, begin to will that which is good.

Therfore the lord, whē he nameth theſe two things in the conuerſiō of his people, to take away from them a ſtony heart, and to giue them a heart of fleſh, plainly teſtifieth that that which is of our ſelues muſt be done away, that we may be conuerted to righteouſneſſe: and that whatſoeuer commeth in place therof, is from himſelfe. And he vtte-
Ier. 32. 39. reth not this in one place only. For he ſayth in Ieremy: I wil giue them one heart and one way, that they may feare me all their dayes. And a litle after. I will giue the feare of my name into their heart, that they
Eze. 11. 19. departe not from me. Againe in Ezechiel: I will giue them one heart, and I will giue a new ſpirite in their bowels. I will take away the ſtony heart out of their fleſh, and I will giue them a heart of fleſh. He could not more euidently claime to himſelfe, & take from vs whatſoeuer is good and right in our will, than when he declareth that our conuerſion is a creation of a new ſpirite, and of a new heart. For it followeth alway, that both out of our will proceedeth no goodneſſe till it be reformed: and that after reformation, ſo much as it is good, is of God and not of vs.

9 And ſo reade we the prayers of holy men made to that effect,
1. Reg. 8 58. as, The Lord encline our heart to him (ſayth Salomon) that we may kepe his commaundementes. He ſheweth the frowardneſſe of our heart which naturally reioyſeth to rebell againſt the lawe of God if it
Pſ. 119. 36. be not bowed. And the ſame thinge is in the Pſalme: Lord incline my heart to thy teſtimonies. For the compariſon of contrariety is alway to be noted, which is betwene the peruerſe motion of the heart whereby it is caried to obſtinacy, and this correction whereby it is led
Pſa. 51. 12. to obedience. When Dauid feeling himſelfe for a time without the directing grace, prayeth God to create a new heart within him, to renue a right ſpirite within his bowelles: doth he not acknowledge that all the partes of his heart are full of vnclenneſſe, and his ſpirite wrythen with crooked peruerſeneſſe? and in calling the cleanneſſe which he prayeth for, the creature of God, doth he not attribute it wholly to God? But if any manne take exception and ſay, that the very prayer is a token of a godly and holy affection: our aunſwere is ready, that though Dauid were by that time ſomewhat come to amendement, yet doth he ſtill compare his firſt ſtate with that ſorowfull fall that he had felt. Therefore taking vpon him the perſon of a man eſtraunged from God, he for good cauſe prayeth to haue giuen him all theſe thinges that God giueth to his elect in regeneration. And ſo beinge like a deade man, he wiſheth himſelfe to be created of new, that of the bondſlaue of Satan, he may be made the inſtrument of the holy Ghoſt. Maruelous & monſtruous ſurely is the luſt of our pride.

God

God requireth nothing more earneſtly, thanȳ we ſhould moſt religiouſly keepe his Sabbat, that is in reſting from our owne workes, but of vs nothing is more hardly obtained, than bidding our owne works farewell, to giue due place to the workes of God. If ſluggiſhneſſe hindered not, Chriſt hath giuen teſtimony euident enough of his graces to make them not to be enuiouſly ſuppreſſed. I am (ſayth he) the Vine, you be the branches: My Father is a husbandman. As the branche can not beare fruite of it ſelfe, vnleſſe it abide in the Vine, no more can you, vnleſſe you abide in me. For without me you can do nothing. If we beare fruite none otherwiſe than a braunche buddeth being plucked out of the ground and without moyſture: we neede no more to ſeeke what is the aptneſſe of our nature to goodneſſe. And this is a playne concluſion: Without me ye can do nothing. He doth not ſay that we are to weake to be ſufficient for our ſelues: but in bringing vs to nothing, he excludeth all opinion of power be it neuer ſo litle. If we being graffed in Chriſt, beare fruite like a Vine, which taketh her efficacy of liuelineſſe both from the moiſture of the earth, and from the deaw of heauen, and from the cheriſhing of the ſunne: I ſee nothinge remayne for vs in doinge a good worke, if we keepe whole for God that which is his. That fonde ſuttle deuiſe is alleaged in vaine, that there is a iuyce already encloſed within the branch, and a certayne power to bringe foorth frute, and that therefore it taketh not all from the earth or from the firſt roote, becauſe it bringeth ſomewhat of her owne. For Chriſt doth meane nothinge elſe, but that we are a drie ſticke and nothing worth, when we be ſeuered from him, becauſe by our ſelues beinge ſeparate, we haue no power to do well: as alſo in an other place he ſayth. Euery tree that my father hath not planted, ſhall be rooted vp. Wherefore the Apoſtle aſcribeth all the whole vnto him in the place already alleaged. It is God (ſaith he) that worketh in vs both to will and to performe. The firſt parte of a good worke is will: the ſecond is a ſtrong endeuour in doing it: ȳ author of both is God. Therfore we ſteale it from God, if we take to our ſelues any thing, either in will or in effectuall working. If it were ſayd that God doth helpe our weake will, then ſomewhat were left for vs. But when it is ſayd that he maketh will, now all the good that is in it, is ſet out of vs. And becauſe the good will is yet ſtill oppreſſed with weight of our fleſh ȳ it cā not riſe vp. He ſaid further, that to ouercom the hardneſſe of that battell, there is miniſtred vnto vs ſtedfaſtneſſe of endeuour, euen to the effect. For otherwiſe it could not ſtand together which he teacheth in an other place, that it is God alone that bringeth to effect all thinges in all, wherein we haue before taught

Ioh.15. 1.

Mat.15 13.

Phili.2. 13.

1.Cor. 12.6.

that the whole courſe of ſpirituall life is comprehended. For which
Pſa. 86. 11. reaſon, Dauid, after he had prayed to haue the wayes of the Lord opened vnto him, that he might walke in his trueth, byandby addeth: Vnite thou my heart to feare thy name. In which wordes he ſignifieth, that euen they that are well minded, are ſubiect to ſo many withdrawings of minde, that they eaſily vaniſh or fal away if they be not ſtabliſhed to conſtancy. For which reaſon in an other place, after he had prayed to haue his ſteppes directed to kepe the word of God he
Pſ. 100. 19. 100. 33. requireth alſo to haue ſtrength giuen him to fight, Lette not any iniquity (ſayth he) beare rule ouer me. After this ſorte therefore doth the Lord both beginne and ende good worke in vs: that it may all be his worke, that will conceiueth a loue of that which is right, that it is enclined to the deſire thereof, that it is ſtirred vp and moued to endeuour of following it. And then that our choiſe, deſire, and endeuour faint not, but do proceede euen to the effect: laſt of all, that man goeth forward conſtantly in them, and continueth to the end.

10 And he moueth the will, not in ſuch ſorte as hath in many ages bin taught and beleued: that it is afterward in our choiſe, either to obey or withſtand the motiō, but with mightily ſtrengthning it. Therfore that muſt be reiected which Chryſoſtome ſo oft repeteth: whom he draweth, he draweth being willing. Whereby he ſecretly teacheth that God doth onely reach out his hand, to ſee if we will be holpen by his aide. We graunt that ſuch was the ſtate of man while he yet ſtoode, that he might bow to either parte. But ſith he hath taught by his example how miſerable is freewill, vnleſſe God both will and can in vs: what ſhall become of vs, if he giue vs his grace according to that ſmale proportion? But rather we do obſcure and extenuate it with our vnthankefullnes. For the Apoſtle doth not teach, that the grace of a good wil is offred vs if we do accept it, but that he wil performe it in vs: which is nothing elſe, but that the Lord by his ſpirite doth direct, bowe and gouerne our heart, and reigneth in it as in his owne
Eze. 11. 19 and 36. 27. poſſeſſion. Neither doth he promiſe by Ezechiel, that he will giue to the elect a new ſpirite onely for this ende, that they may be able to
Ioh. 9. 45. walke in his commaundementes, but to make them walke in deede. Neither can Chriſts ſaying, (euery one that hath heard of my Father commeth to me) be otherwiſe taken, than to teach that the grace of
Lib. de prædeſt. ſanct. God is effectuall of it ſelfe: as Auguſtine alſo affirmeth. Which grace, God vouchesaueth not to giue to all men generally without regarde, as that ſaying (as I thinke) of Occam, is commonly ſpoken among the people, that it denieth nothing to him that doth what lieth in him. Men are in deede to be taught that Gods goodneſſe is layd open for

all

all men, without exception that seeke for it. But forasmuch as they onely beginne to seeke for it, whom the heauenly grace hath breathed vpon, not so much as this litle peece ought to be plucked away from his praise. Truely this is the prerogatiue of the elect, that being regenerate by the spirite of God, they are moued and gouerned by his guiding. Therfore Augustine doth worthily as well mocke them, that claime any parte of willing them to themselues, as he doth reprehend other which thinke that, that is generally giuen to all men, which is the speciall testimony of free election. Nature, (sayth he) but not grace, is common to all men. Calling it a brickle suttelty of witte like glasse, that glistereth with mere vanity, where it is generally extended to all which God giueth onely to whom it pleaseth him. And in an other place. How cameſt thou? by beleuing. Feare thou, least while thou takeſt vpon thee that thou haſt founde the iuſt way, thou periſh out of the iuſt way. I came (sayeſt thou) by Free will, I came by mine owne will, why swelleſt thou? wilt thou heare that this also is giuen thee? Heare euen him that calleth: No man commeth to me vnleſſe my Father draw him. And it is without controuersie gathered out of Iohns wordes, that the heartes of the godly are so effectually gouerned by Gods working, that they follow with an vnchangeable affection. He that is begotten of God (sayth he) can not sinne, becauſe the seede of God abideth in him. For we see that the meane motion which the Sophisters imagine, which we at our liberty may either obey or refuse, is openly excluded, where an effectuall constancy to cõtinue is affirmed.

Aug. de verbis Apoſt. ſer. 11.

Ioh. 6. 44.

1. Ioh. 3. 9.

11 Of continuaunce there shoulde no more dout haue bin made, but that it should haue bin taken for the free gift of God vnleſſe the most wicked errour had growen in force, that it is distributed according to the desert of men, as euery man hath shewed himselfe not vnthankefull to the first grace. But forasmuch as this errour hath growen vpon that point, that they thought it to be in our hand to refuse or receiue the grace of God offered, that opinion being driuen away, this other doth also fall of it selfe. Albeit herein they erre two manner of wayes. For beside this that they teach that our thankefullneſſe toward the firſt grace and our lawfull vse thereof, are rewarded with the later giftes: they adde also, that nowe grace alone doth not worke in vs, but that it is onely a worker together with vs. Of the first this we ought to beleue, that the Lord while he dayly enricheth and heapeth his seruauntes with newe giftes of his grace, becauſe he liketh and fauoureth the worke which he hath begonne in them, findeth in them somewhat whereupon to bestowe greater graces. And

hereto ſerue thoſe ſayinges : To him that hath, ſhalbe giuen. Againe
Mat. 25. 21. Oh, good ſeruaunt, becauſe thou haſt bin faithfull in few thinges, I will ſet thee ouer many. But here two things are to be taken heede of,
Luc. 19. 17. that neither the lawefull vſe of the firſt grace be ſayd to be rewarded with the later graces, nor it be ſo compted a rewarding, that it ceſſe to be reckened the free grace of God. I graunt therefore, that this bleſſing of God is to be looked for of the faithfull, that howe much the better they haue vſed the firſt graces, they ſhalbe encreaſed with ſo much the greater. But I ſay, that this vſe alſo is of the Lord, and that this rewarding is of his free good will. And they vſe no leſſe wrongfully than vnhappily that olde deſtruction of workinge and together working grace. Auguſtine vſed the ſame in deede, but delaying it with a fit definition, ỹ God in together working with vs doth ende, that w in working he beginneth, and that it is ſtill the ſame grace but chaungeth name, according to the diuerſe manner of effect. Wherupon followeth, that he doth not parte it betwene God and vs, as if there were a mutuall meeting together by ỹ motiõ of both, but only noteth the multiplicatiõ of grace. To which purpoſe belõgeth that which in another place he teacheth, that many giftes of God do go before the good will of man, among the which the ſelfe ſame is one. Wherupon followeth, that he leaueth nothing that it may claime to it ſelf. Which
Phi. 2. 13. thing Paul alſo hath namely expreſſed : For when he had ſayd that it is God, which worketh in vs both to will and to perfome, he byandby addeth, that he doth them both of his good will declaringe by this word, that it is his free goodneſſe. Whereas they are wont to ſay, that after we haue once giuẽ place to the firſt grace, our owne endeuours do now worke together with the grace that followeth. To this I anſwere : If they meane that we, after we haue bin once by the power of the Lorde broken to the obedience of righteouſneſſe, do of our owne accorde go forward, and are inclined to follow the working of grace, I ſpeake nothinge againſt it. For it is moſt certayne, that there is ſuch a readines of obeying, where the grace of God reigneth. But whenſe commeth that, but from this, that the ſpirite of God alway agreeinge with it ſelfe, doth cheriſhe and confirme to ſtedfaſtneſſe of continuing, the ſame affection of obeying, which it ſelfe engendred at the beginning. But if they meane that man taketh of himſelfe ſomwhat wherby to labour with the grace of God, they are moſt peſtilently deceiued.

12 And to this purpoſe is that ſayinge of the Apoſtle wrongfully
1 Cor. 15. 10. wraſted by ignoraunce: I haue laboured more than they all: not I, but the grace of God with me. For they take it ſo: that becauſe it might

ſeeme ſomwhat arrogantly ſpoken that he preferred himſelfe before them all, therfore he corrected it with referring the praiſe to the grace of God, but yet ſo, that he calleth himſelfe a worker together with grace. It is maruell that ſo many which otherwiſe were not euill men, haue ſtombled at this ſtraw. For the Apoſtle doth not wryte that the grace of the Lord laboured with him, to the intent to make himſelfe partener of the labour, but rather by this correction he giueth away all ỹ praiſe of the labour to grace only. It is not I (ſayth he) that haue laboured, but the grace of God that was with me. But the doutfulnes of the ſpeach deceiued them: but ſpecially the ill tranſlation wherein the force of the Greke article was left out. For if it be tranſlated word for word, he doth not ſay, that grace was a worker together with him, but that the grace that was with him was the worker of all. And the ſame thing doth Auguſtine teach, not darkely, though ſhortly, where he thus ſaith: The good will of man goeth before many gifts of God, but not before all. But of them which it goeth before, it ſelfe is one, then followeth his reaſon: becauſe it is wrytten: His mercy hath preuēted me: And his mercy ſhall follow me. It preuenteth man not willinge, to make him will: & it followeth him willinge, that he wil not in vaine. With whom Bernard agreeth bringing in the church ſpeaking thus: Drawe me in a maner vnwillinge, that thou maiſt make me willing: draw me lying ſlouthfull, that thou maiſt make me runne.

Pſa. 59. 11.

Pſa. 23. 6.

Ser. 2 in Cant.

13 Now let vs heare Auguſtine ſpeaking in his owne wordes, leaſt the Pelagians of our age, that is to ſay, the Sophiſters of Sorbone, ſhoulde as they are wont, lay to our charge that all antiquitie is againſt vs, wherein they followe their father Pelagius, by whom long ago Auguſtine was drawen foorth into the ſame contention. In his booke of Correption and Grace wrytten to Valentine he entreateth largely that which I will rehearſe ſhortely, but yet do it in his owne wordes: that to Adam was giuen the grace of continuinge in good if he would: and to vs is giuen to will, and by will to ouercome concupiſcence: that he therefore had to be able if he would, but not to will that he might be able: to vs is giuen both to will and to be able. That the firſt liberty was to be able not to ſinne, ours is much greater, not to be able to ſinne. And leaſt he ſhoulde be thought to ſpeake of the perfection to come after immortality (as Lombard wrongfully draweth it to that meaning) within a litle after he plucketh out this dout. For (ſayth he) the will of holy men is ſo much kindeled by the holy Ghoſt, that they therfore are able, becauſe they ſo wil: they therefore will, becauſe God worketh ỹ they ſo will. For if in ſo great weakeneſſe, in which yet behoueth the power to be made perfect,

Capi. 2.

2. Cor. 12. 9.

for repreſſing of pride, their owne will were left vnto thē, that by the help of God they may if they will, and God doth not worke in them to will: then amonge ſo many temptations will ſhoulde needes fall downe for weakeneſſe, and therefore could not continue. Therfore is ſuccour giuen to the weakeneſſe of mans will, that it ſhould be moued without ſwaruing or ſeuering by the grace of God, and therfore ſhoulde not faint how weake ſo euer it be. Then he entreateth more
Cap.14. largely howe our heartes do of neceſſity follow the mouing of God that worketh affectiō in them. And he ſayth, that the Lord doth draw men in deede with their owne wills, but with ſuch as he himſelfe hath wrought. Nowe haue we that thinge teſtified by Auguſtines mouth, which we principally deſire to obtaine, that grace is not only offered by God to be receiued or refuſed at euery mans Free election, but alſo that grace is the ſame, that formeth the election and will in the heart: ſo that euery good worke that followeth after, is the frute and effect thereof, and that it haue no other will obeying it, but the ſame which it hath made. For theſe are alſo his wordes out of an other place, that nothing but grace maketh euery good worke in vs.

14 But whereas he ſayth in an other place, that will is not taken
Epi.100 5. away by grace, but from an euill will turned into a good, and holpen when it is good: he meaneth onely that man is not ſo drawen, that without any motion of heart he is caried as by an outwarde impulſion, but that he is inwardly ſo affected, that from his very heart he obeyeth. That grace is ſpecially and freely giuen to the elect, he wry-
Epi.100 6. teth thus vnto Boniface: We know that grace is not giuen to all men, and to them to whom it is giuen, it is not giuen according to the merites of workes, nor according to the merites of will, but of free fauour: and to them to whom it is not giuen, we know that it is by the iuſt iudgement of God that it is not giuen. And in the ſame Epiſtle he ſtrongly fighteth againſt that opinion, that the grace followinge is giuen to the deſeruinges of men, becauſe in not refuſinge the firſt grace, they ſhewed themſelues worthy. For he will haue Pelagius graunt, that grace is neceſſary to vs for euery of our doinges, and is not giuen in recompenſe to workes, that it may be grace in deede. But the matter can not be comprehended in a ſhorter ſumme, than out of the eight chapter of his booke to Valentine of Correption and Grace, where firſt he teacheth that mans will obtayneth not grace by liberty, but liberty by grace: and that by the ſame grace, by affection of delite printed in him, it is framed to continuance, that it is ſtrengthened with inuincible force: that while grace gouerneth, it neuer fal-
Epi. 46. leth away: when grace forſaketh, it byandby tombleth downe. That

by

by the free mercy of God it both is conuerted to good, and beinge conuerted abideth in it, that the direction of mans will to good, and ſtedfaſtneſſe after direction, hangeth vpon the onely will of God, and not vpon any merite of his owne. And ſo to man is left ſuch a free will, if we liſt ſo to call it, as he wryteth of in an other place, that can neither be turned to God, nor abide in God but by grace, & by grace is able all that it is able.

The iiij. Chapter.

Howw God vvorketh in the heartes of men.

YT is ſufficiently proued, as I thinke, that man is ſo holden captiue with the yoke of Sinne, that of his owne nature he can neither aſpire by deſire, nor trauaile by endeuour to goodneſſe, beſide that, we haue rehearſed a diſtinction betwene compulſion & neceſſity, whereby it might appeare, that when he ſinneth of neceſſity, yet neuertheleſſe he ſinneth willingly. But foraſmuch as while he is ſubiect in bondage to the Deuill, he ſeemeth rather to be ledde by the deuils will than his owne, it reſteth nowe to be declared of what ſorte are both kindes of workinge. And then is this queſtion to be aſſoiled, whether in euill workes there be any thinge to be attributed to God: in which the Scripture ſheweth that there is vſed ſome working of his. In one place Auguſtine compareth mans will to a horſe, which is ready to be ruled by the will of his rider: and God and the Deuill he compareth to riders. If God (ſayth he) ſit vpon it, he like a ſober and cunning rider, gouerneth it temperatly, ſpurreth it forward if it be to ſlow, plucketh it backe if it be to quicke, reſtrayneth the wantonneſſe and wildneſſe of it, tameth the ſtubbornneſſe of it, and guydeth it into the right way. But if the Deuill haue poſſeſſed it, he like a fooliſh and wanton rider, violently carieth it through places where no way is, driueth it into ditches, rolleth it downe ſteepe places, ſpurreth it forward to ſtubbbornneſſe & fearceneſſe: which ſimilitude we will for this time be cõtented with, ſith there commeth not a better in place. Where it is ſayd that the will of a naturall man is ſubiect to the rule of the Deuill, to be ſtirred by him, it is not ment therby that man as it were ſtriuing againſt it, & reſiſting is compelled to obey, as we compell bondſlaues againſt their wil, by reaſon of being their lordes, to do our cõmaundementes: but that beinge bewitched with the deceites of Satan, it of neceſſity yeldeth it ſelfe obedient to euery leading of him. For whom the Lord vouchesaueth not to rule with his ſpirite, them

by iuſt iudgement he ſendeth away to be moued of Satan. Where-
2. Cor. 4. 4. fore the Apoſtle ſayth, that the God of this world hath blinded the mindes of the vnbeleuers ordained to deſtructiõ, that they ſhould not
Eph. 2. 2. ſee the light of the Goſpell. And in an other place: That he worketh in the diſobedient children. The blindinge of the wicked, and all the wicked deedes that follow therupon, are called the workes of Sathan, of which yet the cauſe is not to be ſought elſewhere, than in the will of man, out of which ariſeth the roote of euell, wherin reſteth the fundation of the kingdome of Sathan, which is Sinne.

2 But farre other is the order of Gods doing in ſuch thinges. And that the ſame may appeare more certainly vnto vs: let the hurt done to
Iob. 1. the holy mã Iob by the Chaldees, be an example. The Chaldees killed his herdmen, and like enemies in warre, droue away his cattell for booties. Now is their wicked deede plainely ſeene, and in that worke Sathan is not idle, from whome the Hiſtory ſayeth, that all this did proceede. But Iob himſelfe did acknowledge the worke of the Lorde in it, whom he ſayth to haue taken away from him thoſe thinges, that were taken away by the Chaldees. How can we referre the ſelfe ſame worke to God, as author, to Sathan as author, and to man as author of it, but that we muſt either excuſe Sathan by the company of God, or report God to be the author of euill? Very eaſily: if firſt we looke vpõ the ende, why it was done, and then the manner how. The purpoſe of the Lord is by calamity to exerciſe the patience of his ſeruaunt: The deuil goeth about to driue him to deſpeir. The Chaldees againſt right and law, ſeeke gayne of that which is an other mans. Such diuerſity in purpoſes, maketh great difference in the worke. And in the manner of doing there is no leſſe diuerſity. The Lord leaueth his ſeruaunt to Sathan to be afflicted: and the Chaldees, whom he did choſe for miniſters to execute it, he did leaue & deliuer to him to be driuen to it. Sathan with his venemous ſtings, pricked forward the mindes of the Chaldees which otherwiſe were peruerſe of thẽſelues to do that miſchiefe: they furiouſly runne to do wrong, and do binde and defile al their members with wicked doing. Therfore it is properly ſaid, that Sathan doth worke in the reprobate, in whom he exerciſeth his kingdome: that is to ſay, the kingdome of wickedneſſe. It is alſo ſayd that God worketh in them after his maner, becauſe Sathan himſelfe, foraſmuch as he is the inſtrument of his wrath, according to his biddinge & commaundement, turneth himſelfe hither & thither to execute his iuſt iudgements. I ſpeake not here of Gods vniuerſall mouing, whereby as all creatures are ſuſteined, ſo from thence they take their effectuall power of doing any thing. I ſpeake only of that ſpeciall doinge,

which

which appeareth in euery ſpeciall act. We ſee therfore that it is no abſurdity, that one ſelfe act be aſcribed to God, to Sathan, and to man: but the diuerſity in the end and maner of doing, cauſeth that therein appeareth the iuſtice of God to be without fault, and alſo the wickednes of Sathan and man, bewrayeth it ſelfe to their reproch.

3 The old wryters in this point alſo, are ſomtime preciſely afraid, ſimply to confeſſe the trueth, becauſe they feare leaſt they ſhould ſo open a windowe to wickednes, to ſpeke irreuerently of the workes of God. Which ſobriety as I embrace, ſo I thinke it nothing daũgerous, if we ſimply holde what the Scripture teacheth. Auguſtine himſelfe ſomtime was not free frõ ỹ ſuperſtition, as where he ſayth, that hardninge and blindinge, pertaine not to the worke of God, but to his foreknowledge. But the phraſes of Scripture allow not theſe ſutteltes, which phraſes do plainly ſhewe that there is therin ſomewhat elſe of God, beſides his foreknowledge. And Auguſtine himſelfe in his fift booke againſt Iulianus, goeth earneſtly about with a long proceſſe, to proue that ſinnes are not only of the permiſſion or ſufferance of God, but alſo of his power, that ſo former ſinnes might be puniſhed. Likewiſe, that which they bring foorth, concerning permiſſion, is to weake to ſtande. It is oftentimes ſayd, that God blindeth and hardeneth the reprobate, that he turneth, boweth, & moueth their hearts as I haue elſe where taught more at large. But of what manner that is, it is neuer expreſſed, if we flee to free foreknowledge or ſufferance. Therfore we anſwere that it is done after two manners, For firſt, where as when his light is taken away, there remayneth nothing but darkeneſſe and blindnes: wheras when his ſpirite is take away, our heartes waxe hard & become ſtones: where as when his direction ceſſeth, they are wrafted into crookednes, it is wel ſayd that he doth blinde, harden & bow them frõ whom he taketh away the power to ſee, obey & do rightly. The ſecond maner, which cõmeth nere to the property of the words, is that for the executing of his iudgementes by Sathan the miniſter of his wrath, he both appointeth their purpoſes to what end it pleaſeth him, and ſtirreth vp their willes, & ſtrengtheneth their endeuours. So when Moiſes rehearſeth that king Sehon did not giue paſſage to the people, becauſe God had hardned his ſpirit, & made his hart obſtinate, he byandby adioyneth the end of his purpoſe: that he might (ſayth he) giue him into our handes. Therfore becauſe it was Gods will to haue him deſtroied, the making of his heart obſtinate, was Gods preparation to his deſtruction.

Lib. de prædeſt. & grat.

Deu. 2. 30.

4 After the firſt manner this ſeemeth to be ſpoken. He taketh away the lip from the ſpeakers of trueth, and taketh away reaſon from

Iob. 12. 20.

the Elders. He taketh the heart away from them that are ſet ouer the
Eſay. 63. 17. people, he maketh them to wander where no way is. Again, Lord why haſt thou made vs mad, and hardened our heart, that we ſhould not feare thee? Becauſe they iudge rather of what ſorte God maketh men by forſakinge them, than how he performeth his worke in them. But there are other teſtimonies that go further: as are theſe of the hardening of Pharao. I will harden the heart of Pharao, that he do not
Exo. 4. 21. & 7. 3. & 10. 1. heare you, & let the people go. Afterward he ſaith, that he hath made heauy and hardened his heart. Did he harden it, in not ſuſteininge it? That is true in deede: but he did ſomewhat more, that he committed his heart to Sathan, to be confirmed with obſtinacy. Whereupon he
Exo. 3. 19. had before ſayd: I will hold his heart. The people went out of Ægypt, the inhabitantes of that countrey came forth and met them like ene-
Deut. 2 30. mies. By whom were they ſtirred vp? Truely Moſes affirmeth to the
Pſa. 105 25. people, that it was the Lord that had hardened their heartes. And the Prophet reciting the ſame hiſtory, ſaith, that he turned their hearts, that they ſhould hate his people. Now can you not ſay, that they ſtũbled being left without the counſell of God. For if they be hardened and turned, then they are of purpoſe bowed to that ſelfe thing. Moreouer ſo oft as it pleaſed him to puniſh the tranſgreſſours of the people, how did he performe his worke in the reprobate? ſo as a mã may ſee, that the effectuallnes of working wãs in him, & they only did ſer-
Eſay 5. 26. & 7. 18. uice as miniſters. Wherfore ſomtime he threatened that he would cal thẽ out with his whiſtle, ſometime ẏ they ſhould be like a net for him
Eze. 12. 13. & 17 20. to entrangle them, & ſomtime like a mallet, to ſtrike the Iſraelites. But
Ier. 50. 23. ſpecially he then declared how he is not idle in them, when he called Sennacherib an Axe, which was both directed and driuen by his hand
Eſa. 10. 15. to cut. Auguſtine in one place doth not amiſſe, appointe it after this
De præ deſt. ſanct. ſorte: that inaſmuch as they ſinne, it is their owne: inaſmuch as in ſinninge they do this or that, it is of the power of God, that diuided the darkeneſſe as pleaſeth him.

5 Now that the miniſtery of Sathan is vſed to pricke forward the reprobate, ſo oft as the Lord by his prouidence appointeth them to this or to that, may ſufficiently be proued, though it were but by one
1. Sa. 16. and 18. 10. & 19 place only. For it is oftentimes ſayd in Samuell, that the euill ſpirit of the Lord, and an euill ſpirite from the Lord, did either violently cary or leaue Saul. To ſay that this ſpirit was the holy Ghoſt, is blaſphemous. Therfore the vncleane ſpirit is called the ſpirit of God, becauſe it anſwereth at his cõmaundement and power, being rather his inſtru-
2. Theſ. 2. mẽt in doing, than an author of it ſelfe. This is alſo to be added withall, which Paul teacheth, that the efficacy of errour and deceiuinge is

ſent

ſent by God, that they which haue not obeyed the trueth, may beleue lies. But there is alway great difference in one ſelfe ſame worke, betwene that which the Lorde doeth, and that which Sathan and the wicked go about. He maketh the euill inſtrumentes that he hath vnder his hand, and may turne whether he liſt, to ſerue his iuſtice. They, in as much as they are euill, do bring fourth in effect the wickedneſſe that they haue conceiued by corruptneſſe of nature. The reſte, of ſuch thinges as ſerue for to deliuer the maieſtie of God from ſlaunder, and to cut of all ſhifting from the wicked, are already ſet fourth in the chapter concerning Prouidence. For in this place my purpoſe was onely to ſhewe how Sathan reigneth in the reprobate man, and how God worketh in them both.

6 Although we haue before touched, yet it is not plainely declared what libertie man hath in thoſe doinges, which are neither iuſt nor faulty of them ſelues, and belong rather to the bodely than the ſpirituall life. Some in ſuch thinges haue graunted him free election, rather, as I thinke, becauſe they woulde not ſtriue about a matter of no great importance, than that they minded certainely to proue the ſame thing that they graunt. As for me, although I confeſſe that they which do holde that they haue no power to righteouſneſſe, do holde the thing that is principally neceſſarie to ſaluation: yet I do thinke that this point alſo is not to be neglected, that we may know that it is of the ſpeciall grace of the Lorde, ſo oft as it cometh in our minde to choſe that which is for our profit, ſo oft as our will enclineth therunto: againe ſo oft as our wit and minde eſchueth that whiche els woulde haue hurte vs. And the force of Gods prouidence extendeth thus farre, not only to make the ſucceſſes of thinges to come to paſſe, as he ſhal forſee to be expedient, but alſo to make the willes of men to tende therunto. Truely if we conſider in our wit the adminiſtration of outwarde thinges, we ſhall thinke that they are ſo farre vnder the will of man: but if we ſhall geue credit to ſo many teſtimonies, which crie out that the Lord doth in theſe thinges alſo rule the heartes of men, they ſhall compelle vs to yelde our will ſubiect to the ſpeciall mouing of God. Who did procure the good willes of the Egyptians to the Iſraelites, to lende them all their moſt precious iewels? They woulde neuer haue founde in their heartes to haue ſo done of their owne accorde. Therfore their heartes were more ſubiect to the Lord, than ruled by them ſelues. And truely if Iacob had not bene perſuaded that God put into men diuerſe affections as pleaſeth him, he woulde not haue ſaid of his ſonne Ioſeph, whom he thought to be ſome Heathē Egyptian: God graunt you to finde mercie before this man. As alſo

Exo. 12. 3.

Gen. 43. 14.

Psa 106 46. the whole Church confesseth in the Psalme, that whē it pleased God to haue mercie vpon it, he meekened the heartes of the cruell nations. Againe, when Saul so waxed on fire with anger, that he prepared him to warre, the cause is expressed, for that the spirite of God did enforce him. Who turned away Absolons minde from embracing the counsell of Achitophel, which was wont to be holden as an oracle? Who inclined Rehabeam to be persuaded with the yong mens aduise? Who made the nations that before were great, to be afrayde at the cōmyng of Israell? Truely the harlot Rahab confessed, that it was done by God. Againe, who threw downe the hartes of Israell with dread and fearfulnesse, but he that in the lawe threatened that he woulde geue them a fearefull hearte?

1.Sam. 11.6.

2 Sam. 17.10.

Ios. 2.9.

Leui. 26 36.

Deu. 28 63.

7 Some man will take exception and say, that these are singular examples, to the rule wherof all thinges vniuersally ought not to be reduced. But I say, that by these is sufficiently proued that which I affirme, that God so oft as he meaneth to prepare the way for his prouidence, euen in outwarde thinges doth bow and toutne the willes of men, and that their choise is not so free, but that Gods will beareth rule ouer the freedome therof. That thy minde hangeth rather vpon the mouing of God, than vpon the freedome of thine owne choise, this dayly experience shall compell thee to thinke whether thou wilt or no: that is, for that in thinges of no perplexitie thy iudgement and wit oft faileth thee, in thinges not heard to be done thy courage fainteth: againe in thinges most obscure, byandby present aduise is offred thee: in thinges great & perillous, thou hast a courage ouercōming all difficultie. And so do I expounde that which Salomon saieth: That the eare may heare, that the eye may see, the Lord worketh both. For I take it that he speaketh not of the creation, but of the speciall grace of vsing them. And when he writeth that the Lord holdeth in his hande and boweth whether he will the hearte of the king as the streames of waters: truely vnder the example of one speciall sorte, he comprehendeth the whole generaltie. For if the will of any man be free from subiection, that preeminence principally belongeth to the will of a King, which vseth as it were a kingdome vpon the willes of other: but if the will of the King be ruled with the hande of God, no more shall our will be exempted from the same estate. Vpon this point there is a notable saying of Augustine. The Scripture if it be diligently looked vpon doth shew, that not onely the good willes of men which he of euill maketh good, and so beyng made by him selfe doth direct to good doinges and to eternall life, but also these willes that preserue the creature of the worlde, are so in the power of God,

Prou. 20 12.

Prou. 21 1.

Lib. de gratia & libero arb ad Valent. ca. 20.

God, that he maketh them to be inclined whether he will and when he will, either to do benefites, or to execute punishemētes, by a iudgement most secret in deede, but the same most righteous.

8 Here let the Readers remember, that the power of mans will is not to be weyed by the successe of thinges, which some vnskilful men are vnorderly wont to do. For they seme to them selues to proue trimly and wittely that mans will is in bondage, because euen the hyest Monarches haue not all thinges flowyng after their owne desire. But this power wherof we speake, is to be considered within man and not be measured by outwarde successe. For in the disputacion of freewil, this is not to the questiō, whether man may for outwarde impedimentes, perfourme and put in execution all those thinges that he hath purposed in minde: but whether he haue in euery thing both a free election of iudgement, and a free affection of will, which both if man haue, then Attilius Regulus, enclosed in the narroweneſſe of a tonne, set full of sharp prickes, shal no lesse haue free will than Augustus Cesar, gouerning a great part of the worlde with the becke of his countenaunce.

The v. Chapter.

A confutacion of the obiections that are vvont to be brought for defence of Free vvill.

IT might seme that we haue saide enough already, concerning the bondage of mans will, if they that with false opinion of libertie, labour to throw it downe hedlong, did not on the contrary part pretende certaine reasons to assaile our meaning. First they heape vp together diuerse absurdities, whereby they may bring it in hatred as a thing abhorring from common reason: afterwarde they set vpon it with testimonies of Scripture. Both these engines we shall beate backe in order. If (say they) Sinne be of necessitie, then cesseth it to be sinne: if it be voluntarie, then may it be auoyded. These were also the weapons of Pelagius to assaile Augustine, with whose name we will not yet haue them oppressed, till we haue satisfied them, concerning the matter it selfe. I deny therfore that sinne ought the lesse to be imputed, because it is necessarie. I denie againe that this doth follow which they conclude, that it may be auoyded, because it is voluntarie. For if any man will dispute with God, and seeke to escape from his iudgement by this pretense, because he coulde none otherwise do: God hath that answere ready which we in an other place haue spoken of, that it is not of creation, but of the corruption of nature that men being made bondslaues to sinne, can will nothing but euil. For whēce

cometh this want of power which the wicked would gladly pretende, but vpon this, that Adam of his owne accorde made him selfe subiect to the tyrannie of the Deuill? Hereupon therefore grewe the corruptiō, with the bondes wherof we are holden fast tyed, for that the first man fell from his creator. If all men be iustly holdē gilty of his falling away, let them not thinke them selues excused by necessitie, in which it selfe they haue a most euident cause of their dampnation. And this I haue aboue plainely set fourth, and I haue geuen an example in the Deuill him selfe, wherby it might appeare, that he which necessarely sinneth, doth neuertheless willingly sinne: as againe in the elect Angels, where as their will can not decline from good, yet it cesseth not to be a will. Which same thing Bernard also aptly teacheth: that we are therefore the more miserable, because our necessitie is voluntarie: which yet holdeth vs so subiect vnto it, that we be the bondeslaues of sinne, as we haue before rehearsed. The second parte of their argument is faulty, because from voluntarie it streightway leapeth to free: but we haue before proued, that it is voluntarely done which yet is not subiect to free election.

Ser. 81. in Can.

2 They further say: that if both vertues and vices procede not of free choise of will, it is not reasonable that either punishment should be laide vpon man or rewarde geuen to him. This argument, although it be Aristotles, yet I graunt is in some places vsed by Chrysostome and Hierome. But that it was a common argument with the Pelagians, Hierome him selfe hideth nor, & also rehearseth it in their own wordes. If the grace of God worke in vs: then it, not we that labour, shalbe crowned. Of punishmentes I aunswere, that they are iustly laid vpon vs from whom the giltinesse of sinne procedeth. For what matter maketh it, whether sinne be done by free or bonde iudgement, so it be done by voluntarie lust: specially sith man is hereby proued a sinner, for that he is vnder the bondage of sinne? As to the rewardes of righteousnesse: a great absurditie forsoth it is, if we confesse that they hang rather vpon Gods bountifullnesse, than vpon our owne deseruinges. How oft finde we this thing repeted in Augustine: that God crowneth not our deseruinges, but his owne giftes: and that they are called rewardes, not as due to our deseruinges, but such as are rendred to the graces already bestowed vpō vs? Wisely in deede they note this, that now there remaineth no place for deseruinges, if they come not out of the foūtaine of free will: but where they recken that which we say so farre differing from trueth they are much deceiued. For Augustine doubteth not, commonly to teach for necessarie, that which they thinke so vnlawefull to confesse, as where he saith: What

In Epistol. ad Ctesiphon. & diacon. 1.

In Psal. 31.

be

be the merites of any men what soeuer they be? when he commeth, not with due rewarde, but with free grace, then he alone being free, and that maketh free from sinne? He findeth all men sinners. Againe, If that shall be rendred to thee that is due to thee, thou arte to be punyshed: what is done then? God hath not geuen thee punyshement which is due, but geueth thee grace which is not due. If thou wilt be estraunged from grace, boaste of thy deseruinges. Againe: Thou art nothing by thy selfe. Sinnes are thine, but deseruinges are Gods, punyshment is due to thee: and when rewarde commeth, he shall crowne his owne giftes, and not thy deseruinges. And in the same meaning in an other place, he teacheth that grace is not of deseruing, but deseruing of grace. And a little after he concludeth, that God with his giftes goeth before all deseruinges, that out of the same he may gather his owne deseruinges, and doth geue altogether freely, bycause he findeth nothing wherevpon to saue. But what neede is it to make a longer regiſter, when such sentences are often founde in his writinges? But the Apostle shall yet better deliuer them from this error, if they heare from what beginning he conueyeth the glorie of the Saintes: Whome he hath chosen, them he hath called: whome he hath called, them he hath iustified: whome he hath iustified, them he hath glorified. Why then, as witnesseth the Apostle, are the faithfull crowned? bycause by the Lordes mercy and not by their owne endeuour they are both chosen and called and iustified. Away therefore with this vaine feare, that there shall no more be any deseruinges, if free will shall not stande. For it is most fooliſh to be frayed away and to flee from that to which the Scripture calleth vs. If (saith he) thou hast receyued all thinges, why gloryest thou, as if thou haddest not receyued them? Thou seest that for the same cause he taketh all thinges from free will, to leaue no place for deseruinges: but as the bountiefullnesse and liberalitie of God is manyfolde, and impossible to be spent out, those graces which he bestoweth on vs, bycause he maketh them ours, he rewardeth as if they were our owne vertues.

In Psal. 70.

Epistol. 52. De verbis Aposto. Sermo. 47.

1. Cor. 4 7.

1. Cor. 4 7.

3 Moreouer they bring fourth that which may seeme to be taken out of Chrysostome: If this be not the power of our will, to choose good or euil, then they that are partakers of the same nature, must either all be euill or all be good. And not farre from that is he, what soeuer he was, that wrote the booke Of the calling of the Gentyles, which is carried about vnder the name of Ambrose, when he maketh this argument, that no man shoulde euer departe from the faith, vnlesse the grace of God did leaue vnto vs the state of mutabilitie: wherin it is marueile, that so excellēt men fell beside them selues.

Hom. 2. 2. in Gen.

Lib. 2. cap. 4.

For how chaũceth it came not in Chryſoſtomes minde, that it is Gods election that ſo maketh difference betwene men? As for vs, we feare
Rom. 3. 10. not to graunt that which Paule with great earneſtneſſe affirmeth, that all together are peruerſe and geuen to wickedneſſe: but with him we adioyne this that by Gods mercy it commeth to paſſe that all abide not in peruerſeneſſe. Therefore wheras naturally we are all ſicke of one diſeaſe, they onely recouer health vpon whome it hath pleaſed God to lay his healing hande. The reſt whome by iuſt iudgement he paſſeth ouer, pine away in their own rottenneſſe till they be cõſumed. Neither is it of any other cauſe, that ſome contynew to the ende, and ſome fall in their courſe begon. For continuaunce it ſelfe is the gift of God, which he geueth not to all indifferently, but dealeth it to whom it pleaſeth him ſelfe. If a man aske for a cauſe of the difference, why ſome continew conſtantly, and ſome faile by vnſtedfaſtneſſe, we know none other cauſe but that God ſuſteyneth the one ſorte ſtrenghthenedwith his power that they periſh not, and doth not geue the ſame ſtrengthe to the other ſorte, that they maie be examples of inconſtancie.

4 Further they preſſe vs, ſaying, that exhortations are vainely taken in hande, that the vſe of admonitions is ſuperfluous, that it is a fonde thing to rebuke, if it be not in the power of the ſinner to obey. When the like thinges in time paſt were obiected againſt Auguſtine, he was compelled to write the booke of Correption and grace. Where although he largely wipe them away, yet he bringeth his aduerſaries to this ſumme: O man, in the commaundement learne what thou oughteſt to do: in correction learne that by thine owne faulte thou haſt it not: in prayer learne whenſe thou maieſt receiue that which thou wouldeſt haue. Of the ſame argument in a maner is the booke of the Spirite and Letter, where he teacheth that God meaſureth not the commaundementes of his lawe by the ſtrength of man, but when he hath commaunded that which is right, he freely geueth to his elect power to fullfill it. And this is no matter of long diſputation. Firſt we are not onely in this cauſe, but alſo Chriſt and all the Apoſtles. Now let the other looke how they will get the mayſterie in ſtri-
Ioh. 15. 5. uing, that matche them ſelues with ſuch aduerſaries. Doth Chriſt, which teſtyfieth that we can do nothing without him, any thing the leſſe rebuke and chaſtice them, that without him did euill? Doth he leſſe exhorte euery man to applie him ſelfe to good workes? How ſe-
1. Cor. 3. 2. uerely doth Paule inuey againſt the Corinthians for neglecting of
Rom. 9. 16. charitie? and yet he prayeth for charitie to be geuen to the ſame men from God. He teſtifieth in the Epiſtle to the Romaines, that it is neither

ther of him that willeth, nor of him that runneth, but of God that hath mercy, and yet he ceſſeth not afterwarde to admoniſh, to exhorte and to rebuke. Why do they not therefore ſpeake to the Lorde, that he do not ſo loſe his labour in requiring of menne thoſe thinges which he him ſelfe alone can geue, and in puniſhing thoſe thinges which are done for wante of his grace? Why do they not admoniſh Paule to ſpare them, in whoſe power it is not to will or to runne, but in the mercie of God, going before them which nowe hath forſaken them? As if the Lorde had not a very good reaſon of his doctrine, which offreth it ſelfe redily to be founde of them that reuerently ſeeke it, but howe much doctrine, exhortation and rebuking do worke of themſelues, to the chaunging of the minde, Paule declareth, when he writeth, that neither he that planteth is any thing, nor he that watereth, but the Lord that geueth the encreaſe onely effectually worketh. So we ſee that Moſes ſeuerally ſtabliſheth the commaundementes of the lawe, and the Prophetes do ſharpely call vpon them, and threaten the tranſgreſſors, whereas they yet confeſſe, that men do then onely waxe wiſe, when a hearte is giuen them to vnderſtand, that it is the propre worke of God to circumciſe the heartes, and in ſteede of ſtony heartes to geue hearts of fleſh, to write his law in the bowells of menne: finally in renewyng of ſoules to make that his doctrine may be effectuall. 1. Cor. 3. 7.

5 Wherfore then ſerue exhortations? For this purpoſe: if they be deſpiſed of the wicked with an obſtinate heart, they ſhal be for a witneſſe vnto them when they ſhall come to the iudgement ſeate of the Lorde, yea and euen nowe alreadie they beate and ſtrike their conſcience: for howeſoeuer the moſt frowarde man laugheth them to ſcorne, yet can he not diſproue them: but thou wilt ſay, what may ſilly miſerable man do, if the ſofteneſſe of hearte, which was neceſſarily required to obedience, be denied him? Nay rather, why doth he excuſe him ſelfe, when he can impute the hardeneſſe of heart to none but to him ſelfe? Therefore the wicked that are willingely ready to mocke them out if they might, are throwen downe with the force of them whether they wil or no. But the chiefe profite towarde the faithfull is to be conſidered: in whome as the Lord worketh all thinges by his ſpirite, ſo he leaueth not the inſtrumentes of his worde, and vſeth the ſame not without effect. Let this therfore ſtande which is true, that all the ſtrēgth of the godly reſteth in the grace of God, according to that ſaying of the Prophet: I will geue them a newe hearte that they may walke in them. But thou wilt ſaie: Why are they nowe admoniſhed of their duetie, and not rather left to the direction of the Ezec. 11. 19.

holy Ghoſt? why are they moued with exhortation, ſith they can make no more haſt than the ſtirring forwarde of the holy Ghoſt worketh? why are they chaſtiſed if at any time they be gone out of the way, ſith they fell by the neceſſary weakeneſſe of the fleſh? O man, what art thou to appoint a law for God? If it be his pleaſure, that we be prepared by exhortation to receiue the ſelfe ſame grace, wherby is wrought that the exhortation is obeied, what haſt thou in this ordre to bite or carpe at? If exhortations and rebukinges did nothing els profit with the godly, but to reproue them of ſinne, they were euen for that thing only to be compted not altogether vnprofitable. Now, for aſmuch as by the holy Ghoſt working inwardly, they much auaile to enflame the deſire of goodneſſe, to ſhake of ſluggiſhneſſe, to take away the pleaſure and venimous ſweteneſſe of wickedneſſe, and on the other ſide to engendre a hatred and irkeſomneſſe therof: who dare cauill that they are ſuperfluus? If any man require a plainer aunſwere, let him take this: God worketh after two ſortes in his electe, inwardely by his ſpirite, outwardely by his worde: By his ſpirite, by enlightning their mindes, by framing their heartes to the loue and keping of iuſtice, he maketh them a newe creature: By his worde, he ſtirreth them to deſire, to ſeke and atteine the ſame renuing: by them both he ſheweth fourth the effectual working of his hande, according to the proportion of his diſtribution. When he ſendeth the ſame word to the reprobate, though not for their amendement, yet he maketh it to ſerue for an other vſe: that both for the preſent time they may be preſſed with witneſſe of conſcience, and may againſt the day of iudgement be made more inexcuſable. So though Chriſt pronounce that no man commeth to him, but whom the Father draweth, and that the elect do come when they haue hearde and learned of the father? yet doth not he neglect the office of a teacher, but with his voice diligently calleth them, whome it neceſſarily behoueth to be inwardly taught by the holy Ghoſt, that they maie any thing profite. And Paule teacheth, that teaching is not in vaine with the reprobate, bycauſe it is to them the ſauour of death to death, but a ſwete ſauour to God.

John 6. 44.

2. Cor. 2. 16.

6 They be verie laborious in heaping together of teſtimonies of Scripture: and that they do of purpoſe, that when they can not oppreſſe vs with weight, they maie yet with numbre. But as in battelles, when it commeth to hand ſtrokes, the weaker multitude how much pompe and ſhew ſoeuer it hath, is with a fewe ſtripes diſcomfited and put to flight: ſo ſhall it be very eaſy for vs to ouerthrowe them with all their route. For, bycauſe the places that they abuſe againſt vs, when they are ones diuided into their ordres, do meete vpon a fewe ſpeciall

pointes, we ſhall with one aunſwere ſatyſfie many of them: therefore it ſhall not be needefull to tarry vpon diſſoluing euery one of them particularly. Their chiefe force they ſet in the commaundementes, which they thinke to be ſo tempered to our ſtrengthes, that what ſoeuer is proued to be required by the one, it neceſſarily followeth that it may be perfourmed by the other. And therefore they runne through euery of the commaundementes, & by them do meaſure the proportion of our ſtrength. For (ſay they) either God mocketh vs when he chargeth vs with holyneſſe, godlyneſſe, obedience, chaſtitie, loue, and mekeneſſe: and when he forbiddeth vs vncleanneſſe, idolatrie, vnchaſteneſſe, wrath, robberie, pride, and ſuch like: or he requireth onely thoſe thinges that are in our power. Nowe, we may diuide into three ſortes in manner all the commaũdementes that they heape together. Some require our firſt conuerſion to God, ſome ſpeake ſimply of the keping of the lawe: ſome commaunde vs to cõtinue in the grace of God that we haue receyued. Firſt let vs ſpeake of them all in generalitie, and then deſcende to the ſpeciall ſortes. To extende the power of man to the commaundementes of the law, hath in deede long agoe begonne to be commune, and hath ſome ſhewe: but it proceded from moſt rude ignoraunce of the lawe. For they that thinke it a heynous offence, if it be ſaide that the keping of the lawe is impoſſible, do reſt forſoth vpon this moſt ſtrong argument, that ells the lawe was geuen in vaine. For they ſpeake in ſuch ſorte as if Paule had no where ſpoken of the lawe. For, I beſeeche them, what meane theſe ſayinges, that the lawe was ſet bycauſe of tranſgreſſions: That by the lawe is the knowledge of ſinne: That the lawe maketh ſinne: that the lawe entred, that ſinne might abounde: was it meant that the lawe was to be limited to our ſtrengthes, leaſt it ſhoulde be geuen in vaine? or rather that it was ſet farre aboue vs to conuince our weakeneſſe? Truely by the ſame mans definition, the ende and fullfilling of the lawe is Charitie. But when he wiſheth the mindes of the Theſſalonians to be filled with charitie, he doth ſufficiently confeſſe, that the lawe ſoundeth in our eares without profite, vnleſſe God inſpire the whole ſumme thereof in our heartes.

Gala. 3. 10. Rom. 3 20. Rom. 7. 7 1. Tim. 1. 5. 1. Theſ. 3. 12.

7 Truely, if the Scripture did teach nothing ells, but that the law is a rule of life where vnto we ought to frame our endeuour, I woulde alſo without delay agree to their opinion: but whereas it doth diligently and plainely declare vnto vs the manyfolde vſe of the lawe: it is conuenient rather to conſider by that interpretation, what the lawe may do in man. For ſo much as concerneth this preſente cauſe: it teacheth that ſo ſone as it hath appointed what we ought to do, the

power to obey commeth of the goodneſſe of God, and therefore moueth vs to prayer, whereby we may require to haue it giuen vs. If there were onely the commaundement and no promiſe, then were our ſtrength to be tried whether they were ſufficient to aunſwere the commaundement, but ſith there are promiſes ioyned withall, whiche crie out, that not onely our aide, but alſo all our whole power conſiſteth in the helpe of Gods grace, they do teſtifie enough and more, that we are altogether vnfitte, much more inſufficient to kepe the law. Wherfore let this proportion of our ſtrengthes with the commaundementes of Gods lawe be no more enforced, as if the Lord had meaſured the rule of iuſtice, which he purpoſed to geue in his lawe, according to the rate of our weakeneſſe. Rather by his promiſes we ought to conſider, how vnready we are of our ſelues which in euery behalfe do ſo much neede his grace. But who (ſay they) ſhall be perſwaded that it is like to be true, that the Lorde appointed his lawe to ſtockes and ſtones? Neither doth any man go about to perſwade it. For the wicked are neither ſtockes nor ſtones, when being taught by the lawe that their luſtes do ſtriue againſt God, they are proued gilty by their owne witneſſe. Nor yet the godly, when being put in minde of their weakeneſſe, they flee vnto grace. For which purpoſe ſerue theſe ſayinges of Auguſtine. The Lorde commaundeth thoſe thinges that we can not do, that we may know what we ought to aſke of him. Great is the profite of the commaundementes, if ſo much be geuen to free will, that the grace of God be the more honoured. Faith obtaineth that which the lawe commaundeth, yea the lawe therfore commaundeth, that faith may obtaine that which was commaunded by the law: yea God requireth faith it ſelfe of vs, and findeth not what to require, vnleſſe he geue what to finde. Againe, Let God geue what he commaundeth, and commaunde what he will.

In Enchir. ad Lau. de grat. & lib. arb. cap. 16. Homel. 29. in Ioan. Epiſ. 24

8 That ſhall more plainely be ſeen in reherſing the three ſortes of commaundementes which we touched before. The Lorde oftentimes commaundeth both in the lawe and in the Prophetes, that we be conuerted vnto him. But on the other ſide, the Prophet anſwereth, Conuerte me, Lorde, and I ſhall be conuerted: for after that thou didſt conuerte me, I repented, &c. He commaundeth vs to circumciſe the vncircumciſed ſkinne of our hearte: and by Moſes he declareth that this circumciſion is done by his owne hande. He ech where requireth newneſſe of hearte, but in an other place he teſtifieth that it is geuen by himſelfe. That which God promiſeth (ſaith Auguſtine) we do not by free will or nature, but he himſelfe doth it by grace. And this is the ſame note that he himſelfe reherſeth in the fifth place among

Ioel. 2. 12. Iere. 31. 18. Deut. 10 16. and 30. 26. Eze. 36. 26. Libr. de Do. Chriſ. 3.

the

the rules of Ticonius, that we well make difference betwene the lawe and the promiſes, or betwene the commaundementes and grace. Now let them go, that gather by the commaundementes whether man be able to do any thing towarde obediences in ſuch ſorte that they deſtroy the grace of God, by which the commaundemētes them ſelues are fulfilled. The commaundementes of the ſeconde ſorte are ſimple, by which we are bidden to honour God, to ſerue and cleaue vnto his will, to kepe his commaundementes, to follow his doctrine. But there are innumerable places that do teſtifie that it is his gifte what ſoeuer righteouſneſſe, holyneſſe, godlineſſe or puritie may be had. Of the thirde ſorte was that exhortacion of Paule and Barnabas to the faithfull, which is rehearſed by Luke, that they ſhoulde abide in the grace of God. But from whence that ſtrength of conſtancie is to be had, the ſame Paule teacheth in an other place. That remaineth, ſaieth he, brethren, be ye ſtrong through the Lorde. In an other place he forbiddeth vs, that we do not greue the ſpirite of God, wherewith we are ſealed vp vnto the day of our redemption. But becauſe the thing that he there requireth, coulde not be perfourmed by men, therefore he wiſheth it, to the Theſſalonians, from God, namely, that he woulde recken them worthy of his holy calling, and fulfill all the purpoſe of his goodneſſe, and the worke of faith in them. Likewiſe in the ſeconde Epiſtle to the Corinthians, entreating of almes, he oftentimes commendeth their good and godly will: yet a litle after, he thanketh God that put it in the hearte of Titus, to take vpon him to geue exhortacion. If Titus coulde not ſo much as vſe the office of his mouth to exhorte other, but onely ſo farre as God did put it vnto him, how ſhoulde other haue bene willing to do, vnleſſe God him ſelfe had directed their heartes?

Ephe. 6. 16.
Ephe 4. 30.
Theſ. 1 2
2. Cor. 8. 11.

9 The craftier ſorte of them do cauill at all theſe teſtimonies: becauſe there is no impediment, but that we may ioyne our owne ſtrengthes, and God to helpe our weake endeuours. They bring alſo places out of the Prophetes, where the effect of our conuerſion ſeemeth to be parted in halfe betwene God and vs. Tourne ye to me, and I will tourne to you. What maner of helpe the Lord bringeth vs, we haue aboue ſhewed, and it is not needefull here to repete it. This one thing I woulde haue graunted me, that it is vainely gathered that there is required in vs a power to fulfill the lawe, becauſe God doth commaunde the obedience of it: For as much as it is euident, that for the fulfilling of all the commaundementes of God, the grace of the lawegeuer is both neceſſarie for vs & promiſed vnto vs. Thereby then it appeareth, that at leaſt there is more required of vs than we

Zach. 1. 3.

Ier. 13. 3. are able to paye. And that saying of Hieremie can not be wiped away with any cauillations: that the couenaunt of God made with the auncient people, was voide, because it was onely literall, and that it coulde no otherwise be stablished, than when the spirite cometh vnto it, which frameth the heartes to obedience. Neither doth that saying, Tourne ye to me, and I will tourne vnto you, fauour their errour. For there is meant, not that tourning of God, wherewith he renueth our heartes to repentaunce, but wherewith he by prosperitie of thinges doth declare him selfe fauorable and mercifull: as by aduersitie he sometime sheweth his displeasure. Where as therefore the people being vexed with many sortes of miseries and calamities, did complaine that God was turned away from them: he aunswereth, that they shall not be destitute of his fauour, if they retourne to vprightnesse of life, and to him selfe that is the paterne of righteousnesse: Therefore the place is wrongfully wrested, when it is drawen to this purpose, that the worke of our conuersion shoulde seeme to be parted betwixte God and men. These thinges we haue comprehended so much the shortelier, bycause the propre place for this matter shall be where we entreate of the Lawe.

10 The seconde sorte of their argumentes is much like vnto the first. They allege the promises whereby God doth couenaunt with

Amos 5. 14. our wil, of which sorte are, Seeke good and not euill, and ye shall liue. If ye will and do heare, ye shal eate the good thinges of the earth: but if ye will not, the swerde shall deuoure you, bycause the Lordes mouth hath spoken it. Againe, If thow put away thine abhominations out

Esa. 5. 16. of my sight, then shalt thou not be driuen out: If thou shalt obey di-

Ier. 4. 1. ligently the voice of the Lorde thy God, and obserue and do all his

Deu. 28 1. commaundementes which I commaunde thee this day, then the Lord thy God will set the on hye aboue all the nations of the earth. And

Leu. 26. 3. other like. They do inconueniently and as it were in mockerie thinke, that these benefites which the Lorde doth offer in his promises, are assigned to our owne wil: vnlesse it were in vs to stablish them or make them voide. And right easy it is to amplifie this matter with eloquent complaintes, that the Lorde doth cruelly mocke vs, when he pronounceth that his fauour hangeth vpon our will, if the same will be not in our power: And that this liberality of God should be a goodly thing forsoth, if he so set his benefits before vs that we haue no power to vse them: and a merueilous assurednes of his promises, which hag vpon a thing impossible, so as they might neuer be fulfilled. But of such promises as haue a condition adioined, we wil speake in an other place: so that it shall be plaine, that there is no absurditie in the impossible

possible fullfilling of them. And for so much as concerneth this place: I deny that God doth vngently mocke vs, when he moueth vs to deserue his benefites, whome he knoweth to be vtterly vnable to do it. For whereas the promises are offered both to the faithfull and to the wicked, they haue their vse with both sortes. As God with his commaundemētes pricketh the consciēces of the wicked, that they should not to swetely take pleasure in their sinnes, without any remembrance of his iudgementes: so in his promises he doth in a manner take them to witnesse, howe vnworthy they are of his goodnesse. For who can denie that it is most rightfull and conueniente, that the Lord do good to them of whome he is honored, and punish the despisers of his Maiesty, according to his seueritie? Therefore God doth well and ordrely, when in his promises he adioyneth this condition to the wicked that are bounde with the fetters of sinne, that they shall then only enioy his benefites, if they departe from their wickednesse: or for this purpose only, that they may vnderstand that they are worthily excluded from these thinges, that are due to the true worshippers of God. Againe, bycause he seeketh by all meanes to stirre vp the faithfull to call vpon his grace, it shall not be inconuenient, if he attempt the same thing also by promises, which we haue shewed that he hath done to great profit with commaundementes towarde them. Being enfourmed of the will of God, by his commaundementes, we are put in minde of our miserie, which do withall our hearte to farre dissent from the same, and we be therewithall pricked forward so call vpon his spirite, whereby we may be directed into the right waie. But because our sluggishnesse is not sufficiently sharpened with commaūdementes, there are added promises which with a certaine sweteneſse may allure vs to the loue of them. And that the more desire that we haue of righteousnesse, we may be the more feruent to seeke the fauour of God. Loe howe in these requestes, (If you will: If you shall heare,) the Lorde neither geueth vs power to will nor to heare, and yet mocketh vs not for our want of power.

11 The third sorte of their argumentes, hath also great affinitie with the two fourmer. For they bring fourth the places wherein God reprocheth the vnthankefull people, and sayeth that they them selues onely were the cause that they receyued not of his tender loue all kindes of good thinges. Of which sorte are these places. Amaleck and the Chananee are before you, with whose swerde you shal fall, because ye woulde not obey the Lorde, because I called and ye aunswered not, I will do to this house as I did to Silo. Againe, this nation hath not hearde the voyce of the Lorde their God, nor hath recey- Num. 14 43. Ier. 32. 13.

Iere.32. ued diſcipline, therefore it is caſt away from the Lorde. Againe, becauſe ye haue hardened your hearte and woulde not obey the Lorde, all theſe euilles are happened vnto you. Howe (ſay they) coulde ſuch reproches be laide againſt them which might redely aunſwere? As for vs, we loued proſperitie, and feared aduerſitie. But where as for to obteine the one and auoyde the other we obeyed not the Lorde, nor hearkened to his voice: this was the cauſe thereof, for that it was not at our libertie ſo to do, becauſe we were ſubiect to the dominion of ſinne. Vainely therfore are theſe euilles layde to our charge, which it was not in our power to auoyde. But leuing the pretenſe of neceſſitie, wherein they haue but a weake and ſickly defence, I aſke of them whether they can purge them ſelues of all fault. For if they be found guilty of any faulte, then the Lorde doth not without cauſe reproche them, that it came to paſſe by their peruerſineſſe, that they felt not the fruite of his clemencie. Let them aunſwere therfore, whether they can denie, that their frowarde will was the cauſe of their ſtubbournneſſe. If they finde the ſpring head of the euill within them ſelues, why gape they to finde out foreine cauſes, that they might ſeme not to haue bene authours of their owne deſtruction? But if it be true that by their owne faulte and none others, ſinners are both depriued of the benefites of God, and chaſtiſed with puniſhementes, then is there great reaſon why they ſhould heare theſe reproches at the mouth of God: that if they go obſtinatly forwarde in their faultes, they may learne in their miſeries rather to accuſe and abhorre their owne wickedneſſe, than to blame God of vniuſt crueltie: that if they haue not caſt of all willingneſſe to learne, they may be wery of their ſinnes, by the deſeruinges whereof they ſee them ſelues miſerable and vndone, and may retourne into the way, and acknowledge the ſame with earneſt
Dan. 9. confeſſion which the Lorde rehearſeth in chiding them. For which purpoſe it appeareth by the ſolempne prayer of Daniel, which is in the ninth Chapter, that thoſe chidinges of the Prophetes which are alleged, did auayle with the Godly. Of the firſt vſe we ſee an example in the Iewes, to whome Hieremie is commaunded to declare the cauſe of their miſeries, wheras yet it ſhoulde not haue fallen otherwiſe than the Lorde had foreſaide. Thou ſhalt ſpeake vnto them all
Iere. 7. 27. theſe wordes, and they ſhall not heare thee: thou ſhalt call them, and they ſhall not aunſwere thee. To what ende then did they ſinge to deafe men? that being euen loth and vnwilling, yet they ſhoulde vnderſtande that it was true that they hearde, that it were wicked ſacrilege if they ſhoulde lay vpon God the blame of their euils which reſted in them ſelues. By theſe fewe ſolutions thou mayſt eaſily deliuer

thy

thy ſelfe from the infinite heape of teſtimonies, which, for to erect an image of free will, the enemies of the grace of God are wont to gather together, as well out of the commaundementes as out of the proteſtations againſt the profeſſors of the law. It is reprochefully ſpoken in the Pſalme concerning the Iewes: A frowarde generation that haue not made their hearte ſtreight. Alſo in an other Pſalme, the Prophete exhorteth the men of his age, not no harden their heartes, and that bycauſe all the faulte of obſtinacie remaineth in the peruerſneſſe of men. But it is fondely gathered therof, that the hearte is pliable to either ſide, the preparing wherof is onely of God. The Prophet ſaith: I haue enclined my hearte to keepe thy commaundementes: bycauſe he had willingely and with a cheerefull earneſt affection of minde addicted himſelfe to God, and yet he doth not boaſt him ſelfe to be the author of his owne inclinatiō, which he confeſſeth in the ſame Pſalme to be the gift of God. Therfore we muſt holde in minde the admonition of Paule, where he biddeth the faithfull to worke their owne ſaluation with feare and trembling, bycauſe it is the Lorde that worketh both the willing and the perfourming. In deede he aſſigneth them offices, to be doing, that they ſhoulde not geue them ſelues to ſluggiſhneſſe of the fleſh: but in that he commaundeth thē to haue feare and carefulneſſe, he ſo humbleth them, that they may remembre that the ſame thing which they are cōmaunded to do, is the propre worke of God, wherin plainely he expreſſeth, that the faithful worke, paſſiuely, as I may ſo call it, in ſo much as power is miniſtred them from Heauen, that they ſhould claime nothing at all to them ſelues. Wherfore when Peter exhorteth vs that we ſhould adde power in faith, he graunteth not vnto vs a ſeconde office, as if we ſhoulde do any thing ſeuerally by our ſelues, but only he awaketh the ſlothefullneſſe of the fleſh, wherwith commonly faith it ſelfe is choked. To the ſame purpoſe ſeemeth that ſaying of Paule: Extinguiſh not ỹ ſpirite, for ſlouthfullneſſe doth oftentimes crepe vpon the faithfull, if it be not corrected. But if any man conclude thereupon, that it is in their owne choiſe to cheriſh the light being offred them, his ignoraunce ſhall be eaſily confuted: bycauſe the ſelfe ſame diligence that Paule requireth, cometh onely from God. For we are alſo oftentimes commaunded to purge our ſelues from all filthyneſſe: whereas the holy Ghoſt dothe claime to him ſelfe alone the office of making holy. Finally that by way of graunting the ſame thing, is conueyed to vs that propely belongeth to God, is plaine by the wordes of Iohn: Whoſoeuer is of God, ſaueth him ſelfe. The aduauncers of freewill take holde of this ſaying, as if we were ſaued partely by the power of God,

Pſa. 78. 8.
Pſa. 55. 8.
Pſ. 119. 112.
Phil. 2. 12.
2. Pet. 1. 5.
1. Theſ. 19.
2. Cor. 7.
1. Ioh. 5 18.

partely by our owne: as though we had not from heauen the very
Ioh. 17. 15. ſame ſafe keeping, wherof the Apoſtle maketh mention. For which cauſe, Chriſt alſo praieth his Father to ſaue vs from euil, and we know that the godly, while they warre againſt Satan, do get the victorie by no other armure and weapõs, but by the armure and weapõs of God.
1. Pet. 1. 22. Wherfore when Peter commaunded vs, to purifie our ſoules in the obedience of truth, he byandby addeth as by way of correction, (by the holy Ghoſt.) Finally, how all mens ſtrength are of no force in the
1. Ioh. 3. 9. ſpirituall battell, Iohn briefely ſheweth, when he ſayeth, that they which are begotten of God, can not ſinne, becauſe the ſede of God
1. Ioh. 5. 4. abideth in them. And in an other place, he rendreth a reaſon why: for that our faith is the victorie that ouercometh the worlde.

12 Yet there is alleged a teſtimonie out of the law of Moſes, which ſemeth to be much againſt our ſaluation. For after the publiſhing of
Deu. 30. 11. the law, he proteſteth vnto the people in this maner. The commaundement that I commmaunde thee this day, is not hid from thee, neither farre of: It is not in heauen, but harde by thee, it is in thy mouth and in thy heart, thou ſhouldeſt do it. Truely if this be taken to be ſpoken of the bare cõmaundementes, I graunt they be of no ſmal weight to this preſent matter. For though it were eaſy to mocke it out with ſaying, that here is ſpoken not of the eaſineſſe and redineſſe of obſeruation, but of knowledge: yet euen ſo, peraduenture it woulde alſo
Rom. 10. 8. leaue ſome doubt. But the Apoſtle which is no doubtfull expoſitour, taketh away all doubt from vs, which affirmeth that Moſes here ſpake of the doctrine of the Goſpell. But if any obſtinate man will ſay, that Paule violently wreſted thoſe wordes, that they might be drawene to the Goſpel: although his boldeneſſe ſo to ſay ſhal not be without impietie, yet is there ſufficiēt matter beſide the authoritie of the Apoſtle to conuince him withall. For if Moſes ſpake of the cõmaundementes only, then he puffed vp the people with a moſt vaine confidence. For what ſhould they els haue done, but throwen them ſelues down headlong, if they had taken vpõ them the keping of the lawe by their own ſtrength, as a thing not hard for them? Where is then that ſo ready eaſineſſe to keepe the lawe, where there is no acceſſe vnto it, but by a hedlong fall to deſtruction? Wherfore there is nothing more certaine, than that Moſes in theſe wordes did meane the couenant of mercie, which he had publiſhed together with the ſtreight requiring of ẏ law.
Deu. 30. 8. For in a few verſes before he had taught, that our heartes muſt be circumciſed by ẏ hãd of God, that we may loue him. Therfore he placed ẏ eaſineſſe, wherof he ſtreightway after ſpeaketh, not in the ſtrẽgth of mã, but in ẏ helpe & ſuccour of ẏ holy Ghoſt, ẇ performeth his worke

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mightely in our weakeneſſe. Albeit the place is not ſimply to be vnderſtanded of the commaundementes, but rather of the promiſes of the Goſpell, which are ſo farre from ſtabliſhing a power in vs to obtayne righteouſneſſe, that they vtterly ouerthrow it. Paul conſidering that ſame, proueth by this teſtimony, that ſaluation is offred vs in the Goſpell, not vnder that hard and impoſſible condition, wherwith the law dealeth with vs, that is, that they onely ſhall attayne it which haue fulfilled all the commaundements, but vnder a condition that is eaſie, ready, and playne to come vnto. Therfore this teſtimony maketh nothing to chalenge freedom to the will of man.

13 There are alſo certaine other places wōt to be obiected, whereby is ſhewed that God ſomtime, withdrawing ỹ ſuccour of his grace, trieth men, and wayteth to ſee to what end they will applie their endeuours, as is that place in Oſee: I will go to my place till they put it in their heart and ſeeke my face. It were a fond thing (ſay they) if the Lord ſhould conſider whether Iſrael would ſeke his face, vnleſſe their mindes were pliable that they might after their owne wil incline thēſelues to the one ſide or the other. As though this were not a thinge commonly vſed with God in the Prophetes, to make a ſhewe as if he did deſpiſe and caſt away his people, till they haue amended their life. But what will the aduerſaries gather out of ſuch threatninges? If they meane to gather, that the people beinge forſaken of God, may purpoſe their owne ſaluation: all the Scripture ſhall cry out againſt them in ſo doing. If they confeſſe that the grace of God is neceſſary to conuerſion, why ſtriue they with vs? But they ſo graunt it neceſſary, that ſtill they will haue mans power preſerued vnto him. Howe proue they that? truely not by this place, nor any like to it. For it is one thing, to depart aſide from man, and to looke what he will do being giuen ouer and left to himſelfe, and an other thinge to helpe his litle ſtrength after the meaſure of his weakeneſſe. What then (will ſome man ſay) do theſe manners of ſpeaking meane? I aunſwere that they are aſmuch in effect, as if God had ſayd: Foraſmuch as I preuaile nothing with this ſtubborne people by admoniſhinge, exhorting and rebukinge, I will withdraw my ſelfe a while: and ſitte ſtill and ſuffer them to be afflicted: I will ſee if at length, after longe miſeries, they will beginne to remember me, to ſeeke my face. The Lordes goinge farre away, ſignifieth the taking away of Prophecy: his lookinge what men will do, ſignifieth that he keepinge ſilence, and as it were hidinge himſelfe, doth for a time exerciſe them with diuerſe afflictions. Both theſe thinges he doth to humble vs the more. For we ſhoulde ſooner be dulled than amended with the ſcourges of aduer-

Oſee. 5. 14.

ſity, vnleſſe he did frame vs to that tractablenelle by his Spirite. Now whereas the Lorde beinge offended, and in a manner weryed with our obſtinate ſtubbornneſſe, doth not for a time leaue vs (that is by takinge away his word in which he is wont to geue vs a certayne preſence of himſelfe) and doth make a proufe what we would do in his abſence, it is falſely gathered hereof that there is any ſtrength of free will that he ſhould behold and trie, foraſmuch as he doth it to no other ende, but to driue vs to acknowledge our owne being nothing.

14 They bringe alſo for their defence the continuall manner of ſpeakinge, that is vſed both in the Scriptures and in the talke of men. For good workes are called ours, and it is no leſſe ſayd that we do the thing that is holy and pleaſinge to God, than that we committe ſinnes. But if ſinnes be iuſtly imputed to vs, as proceedinge from vs, truely in righteous doinges alſo ſomewhat by the ſame reaſon ought to be aſſigned vnto vs. For it were againſt reaſon that it ſhoulde be ſayd that we do thoſe thinges, to the doing whereof being vnable of our owne motiõ, we are moued by God like ſtones. Therfore though we giue the chiefe parte to the grace of God, yet theſe manners of ſpeaking do ſhew that our endeuour hath alſo yet a ſecond parte. If that thing onely were ſtil enforced, that good workes are called ours,

Mat. 6. I would obiect againe, that the bread is called ours, which we pray to haue giuen vs of God. What will they get by the title of poſſeſſion, but that by the bountifulnes & free gift of God, the ſame thing becommeth ours, which otherwiſe is not due vnto vs? Therefore either lette them laugh at the ſame abſurdity in the Lordes prayer, or let them not recken this to be laughed at, that good workes are called ours, in which we haue no property, but by the liberality of God. But this is ſomewhat ſtronger, that the Scripture oftentimes affirmeth that we our ſelues do worſhip God, obey the law & apply good workes. Sith theſe are the dueties properly belonging to the minde and will: howe could it agree that theſe thinges are both referred to the holy Ghoſt, & alſo attributed to vs, vnleſſe there were a certaine communicatinge of our endeuour with the power of God? Out of theſe ſnares we ſhall eaſily vnwinde our ſelues, if we well conſider the manner how the ſpirite of the Lorde worketh in the holy ones. The ſimilitude wherwith they enuiouſly preſſe vs is from the purpoſe, for who is ſo fonde to thinke that the mouing of man differeth nothing from the caſting of a ſtone? Neither doth any ſuch thinge follow of our doctrine. We recken among the naturall powers of man, to allow and refuſe, to will and not will, to endeuour and to reſiſt, that is, to

allow

allowe vanity and to refuſe perfect goodneſſe, to will euill and to be vnwilling to good, to endeuour our ſelues to wickedneſſe and to reſiſt righteouſneſſe. What doth the Lord herein? If it be his will to vſe that peruerſeneſſe as an inſtrument of his wrath, he directeth and appointeth it to what end he will, that he by an euill hand may execute his good worke. Shall we then compare a wicked man that ſo ſerueth the power of God, when he laboureth onely to obey his owne luſt, to a ſtone that beinge throwen by the violence of an other, is caried neither with mouing nor ſenſe nor will of his owne? We ſe how much difference there is. But what doth he in good thinges, of which is our principall queſtion? when he erecteth his kingdom in them, he by his ſpirit reſtrayneth mans will, that it be not caried vp and downe with wandering luſtes, according to the inclination of nature: & that it may be bent to holineſſe and righteouſneſſe, he boweth, frameth, faſhioneth & directeth it to the rule of his righteouſnes: and that it ſhould not ſtumble or fall, he doth ſtabliſh and confirme it with the ſtrength of his ſpirite. For which reaſon Auguſtine ſayth: Thou will ſay vnto me: then we are wrought, and worke not. Yea thou both worke ſt and art wrought, and thou worke ſt well when thou art wrought of that which is good. The ſpirite of God that worketh thee, helpeth them that worke, and giueth himſelfe the name of a helper, for that thou alſo worke ſt ſomewhat. In the firſt parte he teacheth, that mans working is not taken away by the mouing of the holy Ghoſt, becauſe will is of nature, which is ruled to aſpire to goodneſſe. But where he byandby addeth, that by the name of help, may be gathered that we alſo do worke ſomewhat, we ought not ſo to take it, as if he did giue any thing ſeuerally to vs: but becauſe he woulde not cheriſh ſlouthfullneſſe in vs, he ſo matcheth the working of God with ours, that to will may be of nature, and to will well of grace. Therefore he ſayd a litle before, Vnleſſe God helpe vs, we ſhall not be able to ouercome, no nor yet to fight at all.

15 Hereby appeareth, that the grace of God (as the word is taken when we ſpeake of regeneration) is the rule of the ſpirite, to direct & gouerne the will of man. And it can not gouerne it, vnleſſe it correct it, reforme it, and renew it (from whenſe we ſay that the beginninge of regeneration is, that that which is ours might be deſtroyed) & vnleſſe it moue it, ſtirre it, driue it forward, cary it and hold it. Whereupon we do truely ſay, that all the doinges that proceede from it, are wholly the only worke of the ſame grace. In the meane time we denie not that it is very true that Auguſtine teacheth, that will is not deſtroyed by grace, but rather repayred. For both theſe thinges do

ſtand very well together: that mens will be ſayd to be reſtored, when the faultineſſe and peruerſeneſſe thereof being reformed, it is directed to the true rule of iuſtice: and alſo that a new will be ſayd to be created in man, foraſmuch as it is ſo defiled and corrupted, that it needeth vtterly to put on a new nature. Nowe is there no cauſe to the contrary, but that we may well be ſayd to do the ſame thing that the ſpirit of God doth in vs, although our owne will do of it ſelfe giue vs toward it nothing at all, that may be ſeuered from his grace. And therfore we muſt kepe that in mind, which we haue elſewhere alleged out of Auguſtine, that ſome do in vayne trauaile to finde in the will of man ſome good thinge that is properly her owne. For whatſoeuer mixture men ſtudy to bring from the ſtrength of free wil to the grace of God, it is nothinge but a corruptinge of it, as if a man would delay wine with dirty and bitter water. But although whatſoeuer good is in the wil of man, it proceedeth from ỹ mere inſtinct of the holy Ghoſt, yet becauſe it is naturally planted in vs to will, it is not without cauſe ſayd, that we do thoſe thinges whereof God chalengeth the praiſe to himſelfe. Firſt, becauſe it is ours whatſoeuer by his goodneſſe he worketh in vs, ſo that we vnderſtand it to be not of our ſelues: and then becauſe the minde is ours, the will is ours, the endeuour is ours, which are by him directed to good.

16 Thoſe other teſtimonies beſide theſe, that they ſcrape together here and there, ſhall not much trouble euen meane wittes that haue well conceiued onely the ſolutions aboue ſayd. They allege that
Ge. 4.7. ſaying out of Geneſis, Thine appetite ſhalbe vnder thee, and thou ſhalt beare rule ouer it. Which they expound of ſinne, as if ỹ Lord did promiſe to Cain, that the force of ſinne ſhould not get the vpper hãd in his minde, if he would labour in ſubduinge of it. But we ſay that it better agreeth with the order of the text, that this be taken to be ſpoken of Abell. For there Gods purpoſe was to reproue the wickednes of the enuy that Cain had conceiued againſt his brother. And that he doth two wayes. One, that in vayne he imagined miſchiefe to excell his brother in Gods ſight, before whom no honor is giuen but vnto righteouſneſſe: the other, that he was to much vnthankefull for the benefit of God which he had alredy receiued, which could not abide his brother, although he had him ſubiect vnder his authority. But leaſt we ſhould ſeme therfore to embrace this expoſition, becauſe the other is againſt vs: let vs admitte that God ſpake of ſinne. If it be ſo, then God either promiſeth or commaundeth that which he there declareth. If he commaundeth, then haue we already ſhewed that therby followeth no prouſe of the power of man. If he promiſeth, where

is the fulfilling of the promiſe? for Cain became ſubiect to ſinne, ouer which he ſhould haue had dominion. They will ſay, that in the promiſe was included a ſecrete condition, as if it had bin ſayd, that he ſhould haue the victory if he would ſtriue for it. But who will receiue theſe crooked compaſſes? For if this dominion be meant of ſinne, then no man can doubt that it is ſpoken by way of commaundement, wherein is not determined what we are able to do, but what we ought to do, yea though it be aboue our power. Albeit both the matter it ſelfe and the order of Grammer do require, that there be a compariſon made of Cain and Abel, becauſe the elder brother ſhould not haue bin ſet behinde the yonger, vnleſſe he had become worſe by his owne wicked doing.

17 They vſe alſo the teſtimony of the Apoſtle, which ſaith, that it is not of him that willeth, nor of him that runneth, but of God that hath mercy. Wherby they gather that there is ſomewhat in mans will and endeuour, which of it ſelfe, though it be weake, beinge holpen by the mercy of God, is not without proſperous ſucceſſe. But if they did ſoberly wey what matter Paule there intreateth of, they woulde not ſo vnaduiſedly abuſe this ſentence. I know that they may bringe forth Origen and Hierome for maintainers of their expoſition: and I coulde on the other ſide ſet Auguſtine againſt them. But what they haue thought, it maketh no matter to vs, if we know what Paul meant There he teacheth that ſaluation is prepared only for them, to whom the lord vouchſaueth to graunt his mercy: and that ruine and deſtruction is prepared for all thoſe that he hath not choſen. He had vnder the example of Pharao declared the ſtate of the reprobate, & had alſo confirmed the aſſurednes of free election by the teſtimony of Moſes, I will haue mercy vpon whom I will haue mercy. Nowe he concludeth, that it is not of him that willeth, or him that runneth, but of God that hath mercy. If it be thus vnderſtanded, that wil or endeuour are not ſufficiēt, becauſe they are to weake for ſo great a weight, that which Paule ſayth, had not bin aptly ſpoken: Therefore away with theſe ſutteltes, to ſay: It is not of him that willeth, nor of him that runneth, therfore there is ſome will, there is ſome running. For Paules meaning is more ſimply, thus: It is not will, it is not running that get vs the way to ſaluation, herin is only the mercy of God. For he ſpeaketh no otherwiſe in this place than he doth to Titus, where he writeth, that the goodneſſe and kindeneſſe of God appeareth not by the workes of righteouſnes, which we haue done, but for his infinite mercy. They themſelues that make this argument, that Paule meant that there is ſome will & ſome running, becauſe he ſaid, ỹ it is not of him

Rom. 9. 16.

Li. 7. in epiſt. ad Rom. Hiero. dial. in Pela.

Tit. 3. 4.

that willeth nor of him that runneth, would not giue me leaue to reason after the same fashion, that we haue done some good workes, because Paul sayth, that we haue not attayned the goodnesse of God by the good works that we haue done. If they see a fault in this argumẽt, let them open their eyes, & they shall perceiue that their owne is not without the like deceite. For that is a sure reason that Augustine resteth vpon, If it were therfore sayd that it is not of him that willeth nor of him that runneth, because neither the will nor the running is sufficient. Then it may be turned on the contrary parte that it is not of the mercy of God, because it alone worketh not. Sith this second is an absurdity, Augustine doth rightfully conclude, that this is spoken to this meaning, that there is no good will of man, vnlesse it be prepared of the Lord, not but that we ought both to will and to runne, but because God worketh both in vs. No lesse vnaptly do some wrest that sayinge of Paule: We are the workers with God, which out of dout ought to be restrayned only to the ministers: and that they are called workers with him, not that they bring any thing of thẽselues, but because God vseth their seruice, after that he hath made thẽ mete and furnished with necessary giftes.

Epi. 107 ad Vitalem.

1. Cor. 3. 9.

18 They bring foorth Ecclesiasticus, who, as it is not vnknowen, is a wryter of whose authority is douted. But although we refuse it not (which yet we may lawfully do) what doth he testifie for free wil? He sayth, that man so soone as he was created, was left in the hand of his owne counsell: that commaundementes were giuen him, which if he obserued, he shoulde agayne be preserued by them: that before man was set life and death, good and euill: that whatsoeuer he would, should be giuen him. Be it, that man receiued from his creation power to obtaine either life or death. What if on the other side we answere that he lost it? Truely my minde is not, to speake against Salomon, which affirmeth that man at the beginning was create vpright, and he forged vnto himselfe many inuentions. But because man in swaruing, lost as it were by shipwrecke both himselfe and all his good things, it followeth not byandby, that all that is giuen to his first creation belongeth to his nature being corrupted and degenerate. Therfore I answere, not to them onely, but also to Ecclesiasticus himselfe whatsoeuer he be. If thou meane to instruct man, to seeke within himselfe power to attayne saluation, thy authority is not of so great force with vs, that it may be any preiudice, be it neuer so small, against the vndouted word of God. But if thou only study to restrayne the malice of the flesh, which in laying the blame of her owne euills vpon God, vseth to seeke a vayne defense for it selfe, & therefore thou answerest

Eccl. 15 14.

Eccle. 7 30.

that

that vprightneſſe was giuen vnto men, whereby it may appeare that himſelfe was cauſe of his owne deſtruction, I willingly agree vnto it: ſo that againe thou agree in this with me, that now by his owne fault he is ſpoyled of thoſe ornamentes, wherwith God had clothed him at the beginning: & that ſo we confeſſe together, that now he more needeth a Phiſician than a defender.

19 Yet they haue nothing oftener in their mouth thā ỹ parable of Chriſt of the wayfaringe man, whom theeues layd abroad halfe dead in the way. I know that it is common almoſt with all wryters, that the calamity of mākinde is repreſented vnder the figure of that wayfaring man. Therupon do our aduerſaries gather an argument, ỹ man is not ſo maymed with the robbery of ſinne and the Deuill, but ỹ he keepeth ſtill remayning the leauinges of his former good things, foraſmuch as it is ſayd, that he was left halfe aliue. For where is that halfe life, vnles ſome portion both of right reaſon & will remayned? Firſt if I would not giue place to their allegory, I beſeech you, what would they do? For there is no dout that it was deuiſed by the fathers beſide the naturall ſenſe of the Lordes wordes. Allegories ought to go no further than they haue the rule of Scripture going before them: ſo farre is it of, that they be by themſelues ſufficient to ground any doctrines. And there want not reaſons, whereby I can, if I liſt, ouerthrow this deuiſe, for the word of God leaueth not to man halfe a life, but teacheth that he is vtterly dead, for ſomuch as cōcerneth bleſſed life. And Paul whē he ſpeaketh of our redemption, doth not ſay that we were healed, whē we were halfe dead and halfe aliue, but that we were raiſed vp againe when he were dead. He calleth not vpon them that are halfe aliue to receiue the light of Chriſt, but them that ſlepe and are buried. And in like maner ſpeaketh the Lord himſelfe, when he ſayth, that the houre is come when the dead ſhall riſe againe at his voice. With what face would they ſet this light alluſiō againſt ſo many plaine ſentences? But let this allegory haue the force of a certaine teſtimony, yet what ſhall they wring out of vs therby? Mā is halfe aliue, therfore he hath ſomwhat left ſafe. I graunt: he hath a wit capable of vnderſtāding, althogh it pearce not to ỹ heauenly and ſpirituall wiſdom: he hath true iudgement of honeſty: he hath ſome feeling of the godhead howbeit ỹ he attaine not the true knowledge of God. But to what purpoſe come all theſe thinges? Truely they bring not to paſſe that the ſame ſaying of Auguſtine be taken frō vs, which is alſo approued by cōmon conſent of the Schooles: that after mans fall the freely giuen good thinges, whereupon ſaluation hangeth, are taken away from him, and that his naturall giftes are corrupted and defiled. Lette therefore this trueth

Luc. 10. 30.

Eph. 2. 5.

Ioh. 5. 25.

remayne with vs vndouted, which can be ſhaken by no engines, that the minde of man is ſo eſtranged frō the righteouſnes of God, that it cōceiueth, coueteth, & enterpriſeth al wickednes, filthines, vncleannes, and miſchiefe: that his heart is ſo throughly ſoked in poyſon of ſinne, that it can breath out nothinge but corrupt ſtinke: But if at any time they do vtter any goodnes in ſhew, yet ſtill the minde remayneth alway wrapped in hypocriſie and deceitfull crookedneſſe, and the heart entangled with inward peruerſnes.

The vj. Chapter.

That man being loſt, muſt ſeeke for redemption in Chriſt.

SIth all mankinde hath periſhed in the perſon of Adam, that excellence and nobility of beginninge which we haue ſpoken of would ſo litle profit vs, that it would rather turne to our greater ſhame, till God appeare the redeemer in the perſon of his onely begotten Sonne, which acknowledgeth not men defiled and corrupted with ſinne to be his worke. Therefore ſith we are fallen from life into death, all that knowledge of God the creator whereof we haue entreated, were vnprofitable, vnleſſe there followed alſo faith ſetting foorth God a father vnto vs in Chriſt. Truely this was the naturall order that the frame of the world ſhould be a Schoole vnto vs to learne godlineſſe, from whenſe might be made a paſſage for vs to eternalll life and perfect felicity: but ſince our fallinge away, whether ſoeuer we turne our eyes, vpward and downeward, the curſe of God ſtill preſenteth it ſelfe vnto our ſight, which while it poſſeſſeth and enwrappeth innocent creatures by our fault, muſt needs ouerwhelme our owne ſoules with deſperation. For although Gods will is that his fatherly fauour toward vs do ſtill many wayes appeare: yet by beholding of the worlde we cannot gather that he is our Father when our conſcience inwardly pricketh vs, and ſheweth that there is in ſinne iuſt cauſe of forſaking, why God ſhould not accompt or recken vs for his children. Beſide that there is in vs both ſlouthfullneſſe and vnthankfulneſſe: becauſe both our mindes, as they be blinded, do not ſee the trueth, and alſo as all our ſenſes be peruerſe, we malicioufly defraude God of his glory. Therefore we muſt come to that ſayinge of Paule:

1. Cor. 1 becauſe in the wiſdom of God, the world knew not God by wiſdom,
22. it pleaſed God by the fooliſhneſſe of preachinge to ſaue them that beleue. The wiſdom of God he calleth this honorable ſtage of heauen and earth, furniſhed with innumerable miracles, by beholdinge whereof we ought wiſely to haue knowen God. But becauſe we ſo ill profited therein, he calleth vs backe to the fayth of Chriſt, which for

that

that it ſeemeth fooliſh, ỹ vnbeleuers do diſdaine. Wherfore although the preaching of the croſſe do not agree with mãs wit, yet ought we humbly to embrace it, if we deſire to returne to God our creator and maker, that he may beginne againe to be our father. Truely ſince the fall of the firſt man, no knowledge of God auailed to ſaluation, without the Mediatour. For Chriſt ſpeaketh not of his owne age onely, Ioh. 17.
but comprehendeth all ages, whẽ he ſayth that this is the eternall life, 3.
to know the father the one true God, & him whom he hath ſent Ieſus Chriſt. And ſo much the fowler is their ſluggiſhneſſe, which take vpon them to ſet open heauen to all prophane and vnbeleuing men, without his grace whom, the Scripture ech where teacheth to be the only gate wherby we entre into ſaluation. But if any wil reſtrayne that ſaying of Chriſt only to the publiſhing of the Goſpel, we haue in readineſſe wherwith to confute him. For this hath bin a cõmon ſentence in all ages & among all nations, that without reconciliation they that are eſtranged from God & pronounced, accurſed and the children of wrath, can not pleaſe God. And here may be alſo alleaged that which Iohn. 4.
Chriſt anſwered to the womã of Samaria: Ye worſhip what ye know 21.
not, but we worſhip that which we know: becauſe the ſaluation is frõ the Iewes. In which wordes he both condemneth of falſehood all the religions of the Gentiles, and alſo aſſigneth a reaſon why, for that the Redeemer was promiſed vnder the lawe to the onely choſen people. Whereupon it followeth, that no worſhip euer pleaſed God, but that which had reſpect vnto Chriſt. For which cauſe alſo Paule affirmeth Ephe. 2.
that all the nations of the Gentiles were without God, and voide of 12.
the hope of life. Now wheras Iohn teacheth that life was from the beginning in Chriſt, and that all the world fell from it, we muſt nedes returne to the ſame fountayne Chriſt. And therfore Chriſt, inſomuch as he is the reconciler, affirmeth himſelfe to be the life. And truly the inheritance of heauen belongeth to none, but to the childrẽ of God. But it is not meete that they be accompted in the place and degree of childrẽ, that are not grafted into the body of the only begotten ſonne And Iohn plainely teſtifieth, that they which beleue in his name, are made the children of God. But becauſe it is not directly my purpoſe yet to diſcourſe of fayth in Chriſt, therefore it ſhall for this time be ſufficient to haue touched it by the way.

2 And therefore God neuer ſhewed himſelfe merciſull to the olde people, nor euer did put them in any hope of grace without the Mediatour. I omitte to ſpeake of the ſacrifices of the lawe, wherein the faithfull were openly and plainely taught, that ſaluation is no where elſe to be ſought, but in the clenſing which was performed by Chriſt

alone. Only this I say, that the blessed and happy state of the church hath bin alway grounded vpon ỹ person of Christ. For though God comprehended all the issue of Abraham in his couenant, yet doth Paule wisely reason, that Christ is properly that seede in whom all nations were to be blessed, forasmuch as we know that not all they were reckened his seede that were begotten of him according to the flesh. For (to speake nothing of Ismael and other) how came it to passe that of the two sonnes of Isaac, that is Esau and Iacob, brethren borne at one birth, while they were yet together in their mothers wombe, the one was chosen, the other refused? Yea how came it to passe that the elder was reiected and the yonger only tooke place? And how also came it to passe, that the greater parte should be forsaken? It appeareth therefore, that the seede of Abraham was principally reckened in one person, and that the promised saluation did neuer stande sure till it came to Christ, whose office is to gather together the thinges that were scattered abroad. Therefore the first adoption of the chosen people did hang vpon the grace of ỹ Mediatour. Which though it be not in so plaine wordes expressed by Moses, yet it sufficiently appeareth that it was commonly knowen to all the godly. For before that there was any king create among the people, Hanna the mother of Samuell entreatinge of the felicity of the godly, euen then sayd thus in her song: God shall giue strength to his king, and shal exalt the horne of his anointed. In which wordes she meaneth that God shall blesse his church. Wherewith also agreeth the oracle that is within a litle after adioyned: The Priest whom I shall appoint shall walke before mine anointed. Neither is it to be douted, but that the will of the heauenly father was to haue the liuely image of Christ to be seene in Dauid and his posterity. Therefore meaning to exhorte the godly to the feare of God, he biddeth them to kisse the Sonne. Wherwith this saying of the Gospell also agreeth: He that honoreth not the sonne, honoreth not the father. Therefore although by fallinge away of ten tribes the kingdome decayed: yet it behoued the couenant to stande which God had made in Dauid and his successours: as also he sayd by the Prophets: I will not altogether cut of the kingdom, for Dauid my seruauntes sake, and for Hierusalems sake, whom I haue chosen: but there shall remaine one tribe to thy sonne. Where the same thing is repeted the second and third time. It is also expressely added. I will afflict the seede of Dauid, but not for euerwith in a litle space of time after, it is sayd. For Dauid his seruantes sake God hath geuen a light in Hierusalem, to rayse vp a sonne and to kepe Hierusalem in sauetie. Now when the state grew toward destruction, it was said agayne: God would

Gal. 3. 16.
1. Sam. 2 10.
Psal. 2. 12.
Ioh. 5. 23.
1. Re. 11. & 12. 24
1. Kings 11. 39
1. K. ngs 15. 4.
1. Kings 11. 34.

woulde not ſcatter Iuda for Dauid his ſeruantes ſake, becauſe he had ſpokē ẏ he would giue a light to hī & his ſonnes for euer. Finally this is the ſumme, that all other being paſſed ouer, only Dauid was choſen, vpon whom the good pleaſure of God ſhould reſt. As in an other place it is ſayd: He hath refuſed the tabernacle of Silo, and the tabernacle of Ioſeph, and he hath not choſen the tribe of Ephraim, but he hath choſen the tribe of Iuda, the mount Sion which he hath loued. He hath choſen his ſeruant Dauid to feede Iacob his people, and Iſraell his inheritāce. To cōclude, it pleaſed God ſo to ſaue his church, that the ſafety and preſeruation thereof ſhould hange vpon that one head, & therfore Dauid crieth out, The Lord ẏ ſtrength of his people, the ſtrength of the ſaluations of his Chriſt. And byandby he addeth a prayer: Saue thy people & bleſſe thine inheritaunce: meaning that the ſtate of the church is with vnſeparable knot ioyned to the gouernmēt of Chriſt. And in ẏ ſame meaning in an other place: Lord ſaue vs: Let the king heare vs in the day ẏ we ſhall call vpon him. In which words he plainly teacheth, that the faithfull did vpon none other confidence flee to the helpe of God, but becauſe they were hidden vnder the ſuccour of the king. Which is gathered by an other Pſalm. Lord ſaue vs: Bleſſed is he that cōmeth in the name of the Lord. Where it is plaine enough, that the faithfull are called backe vnto Chriſt, that they may hope that they ſhalbe ſaued by ẏ hand of God. The ſame reſpect hath the other prayer, where all the Church calleth vpon ẏ mercy of God. Let thy hand be vpon the man of thy right hand, vpon the ſonne of mā, whom thou haſt preſerued (or appointed) to thy ſelfe. For though the author of the Pſalme bewayleth ẏ ſcattring abrode of the whole people, yet he praieth for their reſtitution in the head alone. Where, when the people was led away into exile, the land waſted, & all things to mans ſeruing deſtroyed, Hieremy lamenteth the ouerthrow of the Church, he doth principally complaine that by deſtruction of the kingdom all hope was cut of from the faithfull. Chriſt (ſayth he) the ſpirit of our mouth is taken in our ſinnes, to whom we ſayd, In thy ſhadowe we ſhall liue among the nations. Hereby now it ſufficiently appeareth, that becauſe God can not be merciful to mankinde without the Mediatour, therefore Chriſt was alway ſet before the holy fathers in time of the law, to whom they might direct their faith.

Pſa. 77. 60. 67.

Pſal. 20. 10.

Pſa. 118 25. 26.

Pſal. 80 18.

Lamēt. 4. 20.

3 Now, where cōfort is promiſed in affliction, ſpecially where the deliueraunce of the Church is deſcribed, there the banner of affiance and hope is auaunced in Chriſt alone. God went out to the ſauing of his people with his Meſſiah, ſayth Habacuc. And ſo oft as the Prophetes make mention of the reſtoring of the Church, they call backe

Hab. 3. 13.

the people to the promiſe made to Dauid, concerning the euerlaſting continuance of the kingdome. And no maruell. For otherwiſe there had bin no aſſurãce of the couenant. For which purpoſe ſerueth that notable anſwere of Eſay. For when he ſaw that the vnbeleuing kinge Achaz refuſed that which he had declared to him of the rayſinge of the ſiege of Hieruſalem and of preſent ſafety, as it were ſodainely, he
Eſay. 7. 14. paſſed ouer to Meſſias. Behold a virgine ſhall conceiue and bring forth a Sonne, meaninge indirectly that though the king and his people by their frowardneſſe refuſed the promiſe offered vnto them, as though they did of purpoſe bend themſelues to diſcredite the trueth of God, yet the couenant ſhould not be voide, but that the Redemer ſhoulde come at his appointed time. Finally it was the care of all the Prophets, to the ende they might ſhew that God would be mercifull, alway to ſet out that kingdom of Dauid, wherupon hanged the redem-
Eſa. 55. 3. tion and euerlaſting ſaluation. So Eſay ſayth: I will make a couenant with you the faithfull mercies of Dauid. Beholde I haue giuen him for a witneſſe vnto nations, that is, becauſe the faythfull when their ſtate is at the worſt, coulde not otherwiſe haue any hope, but by the meanes of him beinge witneſſe, that God would be appeaſeable to-
Hier. 23 6. ward them. Likewiſe Hieremy, to raiſe them vp beinge in deſpeire, ſayth: Beholde the dayes come, wherein I will raiſe vp vnto Dauid a righteous branche, and then ſhall Iuda be ſaued, and Iſraell ſhall dwell
Eze. 34. 23. in ſafety. And Ezechiell ſayeth, I raiſe vp one ſheepeherd ouer my ſheepe, euen Dauid my ſeruant. I the Lord will be a God to them, and my ſeruaunt Dauid for a ſheepeherd. And I will make a couenant of peace with them. Alſo in an other place, after he had entreated of
Eze. 37. 25. the incredible renuinge, he ſayeth: my ſeruaunt Dauid ſhalbe their King, and there ſhalbe one ſheepeherd ouer all, and I will make an euerlaſtinge couenant of peace with them. I gather here and there a fewe places out of many, becauſe I onely meane to haue the readers putte in minde, that the hope of all the godly hath alway bin repoſed no where elſe but in Chriſt. And all the other Prophetes alſo ſpeake
Oſe. 1. 11 agreably hereunto, as it is ſayd in Oſee. The children of Iuda and the children of Iſraell ſhalbe gathered together, and ſhall appoynt
Oſe. 3. 5 to themſelues one head. Which he afterward more plainely expoundeth, The children of Iſraell ſhall returne, & ſhall ſeeke for the Lord their God and Dauid their king. And Michee ſpeaking of the returne of the people expreſſely ſayth, The king ſhall go before them, & the
Amos 9 11. Lord in their head. So Amos meaning to prayſe the renuing of the people, ſayth: I will in that day raiſe vp the tabernacle of Dauid that is fallen downe, and I wil hedge vp the gappes, and raiſe vp the places

ouerthro-

ouerthrowen,euen becauſe that was the only ſtandard of ſaluation,to haue the royall glory to riſe vp againe on hie in the ſtocke of Dauid, which is fulfilled in Chriſt. Therfore Zacharie,as his age was nerer to the appearing of Chriſt,ſo doth he more plainly crie out:be glad thou daughter of Sion,reioiſe thou daughter of Hieruſalem. Beholde thy king commeth, righteous and ſaued. Which agreeth with the place of the Pſalme before alleaged. The lorde the ſtrength of the ſaluations of his anointed, Lord ſaue vs. Where ſaluation is deriued from the head to the whole body. Zac.9.9

4 It was Gods will to haue the Iewes ſo inſtructed with theſe prophecies,that to ſeke for their deliuerance,they ſhould bend their eyes directly to Chriſt. And though they had ſhamfully ſwarued,yet could not the remẽbrance of the generall principle be aboliſhed,that God by the hand of Chriſt,as he had promiſed to Dauid,would be the deliuerer of his church,and ſo the couenant ſhould be of his owne free graunt,wherby God had adopted his choſen. Hereby it came to paſſe, that this ſonge ſounded in the mouth of the children when Chriſt a litle before his death entred into Hieruſalẽ,Hoſianna to the ſonne of Dauid. For it appeareth that it was commonly knowen and ſpoken of, & according to common vſe that they ſong,that the only pledge of Gods mercy remayned vnto them, in the cõming of the Redemer. Mat.21.9.

For this cauſe Chriſt himſelfe, to make his diſciples plainly and perfectly beleue in God, biddeth thẽ to beleue on himſelfe, Beleue ye in God,(ſaith he) then beleue alſo in me. For though (to ſpeake properly) faith climeth vp from Chriſt to the father,yet he meaneth that the ſame faith,albeit it reſt vpon God,doth by litle and litle vaniſh away, vnleſſe he become a meane to hold it in aſſured ſtedfaſtneſſe. Otherwiſe the maieſty of God is to hie for mortall men, which creepe vpon the grounde like wormes,to attaine vnto it. Wherefore I allowe that common ſaying,that God is the obiect of faith,but in ſuch ſorte that it needeth correction. Becauſe Chriſt is not in vaine called the inuiſible Image of God, but by this title we are put in minde,that if we finde not God in Chriſt, ſaluation can not be knowen vnto vs. For although amonge the Iewes, the Scribes and Phariſees had darkened with falſe inuentions, that which the Prophetes had ſpoken concerning the Redeemer:yet Chriſt tooke it for a thing confeſſed as receiued by common cõſent,that there was none other remedy, deſpered caſe,and no other meane of deliuering the church, but by giuing the Mediatour. In deede that was not commonly knowen amonge the people as it ought to haue bin, which Paule teacheth, that Chriſt is the ende of the lawe. But howe true and aſſured it is, doth playnely Ioh.14.1. Colo.1.15. Ro.10.4

appeare by the law and the Prophetes. I ſpeake not yet of fayth, becauſe there ſhalbe elſewhere a more conuenient place for it. Only let the readers hold this as faſt ſtabliſhed, that the firſt degree of godlineſſe be, to acknowledge God to be a Father vnto vs, to defend, gouerne and cheriſh vs, till he gather vs together into the euerlaſting inheritance of his kingdom: and that hereby it plainly appeareth which we ſayd euen now, that the knowledge of God which bringeth ſaluation, ſtandeth not without Chriſt, and that therefore from the beginning he hath bin ſet forth vnto all the elect, that they ſhould looke vpon him, and that in him ſhould reſt all their affiance. Accordinge to this meaning writeth Ireneus, that the Father which is vnmeaſurable, is in his Sonne meaſured, becauſe he hath applied himſelfe to ỹ meaſure of our capacity, leaſt he ſhould drowne our mindes with the vnmeaſurablnes of his glory. Which thing the phrentike men not conſidering, do wreſt a profitable ſentence to a wicked fantaſy, as though there were in Chriſt but a portion of the godhead deriued from the whole perfection: whereas it meaneth nothing elſe, but that God is
1. Ioh. 2. 31. comprehended in Chriſt alone. That ſayinge of Iohn hath alway bin true: He ỹ hath not the Sonne, neither hath he the father. For though in old time many did boſt that they worſhipped the ſoueraigne God, the maker of heauen and earth: yet becauſe they had no Mediatour, it was impoſſible that they ſhould truely taſt of the mercy of God, & ſo be perſuaded ỹ he was their father. Therefore becauſe they knew not ỹ head that is Chriſt, the knowledge of God was but vaine amõg them: whereby alſo it came to paſſe, that at length falling into groſſe & filthy ſuperſtitions, they bewrayed their owne ignorance. As at this day the Turkes, although they report with full mouth, that the creator of heauen and earth is their God, yet do they thruſt an idole in place of the true God while they ſwarue from Chriſt.

The vij. Chapter.

That the lavv vvas giuen, not to hold ſtill the people in it, but to nourish the hope of ſaluation in Chriſt vntill his comming.

BY this continuall proceſſe that we haue rehearſed, may be gathered, that the law was added about foure hundred yeres after the death of Abraham, not for this entẽt to lead away the choſen people from Chriſt: but rather to keepe theyr mindes in expectation vntill his comminge, to kindle a deſire of him, & to confirme them in looking for him, that they ſhould not waxe faint with long tariance. I meane by this word Law, not only the ten commaundementes

dementes, which preſcribe a rule how to liue godlily and righteouſly, but alſo the forme of religion deliuered by the hand of Moſes. For Moſes was not made a lawgiuer to aboliſh the bleſſinge promiſed to the kinred of Abraham: but rather we ſee how euery where he putteth the Iewes in remembrance of that free couenaunt made with their fathers whoſe heires they were, as if he had bin ſent to renewe the ſame. That was moſt plainely ſet foorth by the ceremonies. For what were more vaine and fonde, than for men to offer vp lothſome ſtinke of the fat of cattell, to reconcile themſelues to God therby? to flee to the ſprinkling of water or bloud to waſh away their filthines? Finally, all the ſeruice of God apointed in the law (if it be conſidered by it ſelfe, and do not containe ſhadows and figures, which the trueth ſhould anſwere vnto) ſhalbe but a very mockery. Wherfore not without a cauſe both in Stephens ſermō, & in the Epiſtle to the Hebrues is that place ſo diligently weyed, where God commaūdeth Moſes to make all things pertaining to the tabernacle, according to the paterne that had bin ſhewed him in the mount. For if there had not bin ſome ſpirituall thing appointed that they ſhould tend vnto, ỹ Iewes ſhould no leſſe haue fondly ſpent their labour in them, than the Gentiles did in their trifles. Prophane men that neuer earneſtly applied the ſtudy of godlineſſe, cannot without lothſome tediouſneſſe abide to here ſo many ſundry faſhions of vſages: and they not onely maruell why God wearied his people with ſuch a heape of ceremonies, but alſo they deſpiſe and ſcorne them as childrens playes. And the cauſe is, for that they conſider not the end, frō which if the figures of the law be ſeuered, they muſt needes be condemned of vanity. But that ſame figure ſheweth, that God did not therefore commaund ſacrifices, becauſe he would occupie them that worſhipped him with earthly exerciſes, but rather to raiſe vp their minds hier. Which may alſo plainly appeare by his nature: for as he is ſpirituall, ſo he is delited with no other worſhippinge but ſpirituall. This do the ſayinges of the Prophetes teſtifie, wherein they rebuke the Iewes of ſluggiſhnes, for that they thought that any ſacrifices were of any value with God. Is that becauſe their purpoſe is to derogate any thing from the law? No, but according as they were true expoſitours of the law, ſo they would by this meane haue mens eyes directed to the marke frō which the cōmon people ſtrayed. Now by the grace offered to the Iewes it is certainly gathered, that the law was not void of Chriſt. For Moſes did ſet forth vnto them this end of the adoption, that they ſhoulde become a prieſtly kingdom to God. Which they coulde not obtaine vnles there were had for the meane therof a greater and more excellent

Act. 5. 44.
Heb. 8. 5
Exo. 25. 40.
Exo. 10. 6.

reconciliation, than by the bloud of beastes. For what is lesse likely than Adams children, which by inheritably descending infection are all borne the bondslaues of sinne, to be aduaunced to royal dignity, & so to become partakers of the glory of God, vnlesse that so excellent a benefit shoulde come vnto them from elsewhere than from themselues? Also how could ỹ right of priesthoode remaine in force amõg them, who by filthinesse of sinnes were abhominable to God, vnles they had bin consecrate in a holy head? Wherefore Peter doth very aptly turne that saying of Moises, where he teacheth, that the fulnes of grace, the tast wherof the Iewes had taken vnder the law, was giuen in Christ: Yea are (sayth he) a chosen kinred, a kingly priesthoode. For to this end tendeth that turning of the wordes, to shewe that they, to whom Christ appeared by the Gospel, haue obtained more than their fathers, because they are all endued both ẅ priestly and kingly honor, that trusting vpon their mediatour, they may freely be bold to come forth into the sight of God.

1. Pet. 2. 9.

2 And here by the way it is to be noted, that the kingdom which at length was erected in the house of Dauid, is part of the law, & contained vnder the ministery of Moses. Whereupon followeth, that as wel in all the kinred of the Leuites as in the posterity of Dauid Christ was set before the eyes of ỹ olde people as in a double looking glasse. For, as I sayd euen now, they could not otherwise be before God either kings or priestes, which were both the bondslaues of sinne and of death, & defiled by their owne corruption. Herby appeareth that that saying of Paul is most true, that the Iewes were holden as vnder the keping of a Schoolemaister, till the sede came for whose sake the promise was giuen. For, because Christ was not yet familiarly knowen, they were like vnto children, whose weakenesse could not yet beare a full knowledge of heauenly thinges, but howe they were by ceremonies as it were led by the hand to Christ, is before spoken, & may be better vnderstanded by many testimonies of the Prophetes. For although it was commaunded them to come daily with newe sacrifices to appease God: yet Esay promiseth that all their sinnes shalbe cleansed with one onely sacrifice. Wherewith Daniell agreably sayeth: The priestes appointed of the tribe of Leui, did enter into the Sanctuary: but of the only priest it was once sayd, that by an oth he was chosen of God to be a priest for euer, according to the order of Melchisedec. At that time the anointing with oile was visible: but Daniel by his vision pronounceth ỹ there shalbe an other manner of anointing. And because I will not tary vpon many examples, the author of the Epistle to the Hebrues euen from the 4. chapter to the 11. doth largely and plainly

Gala. 3. 24.

Esa. 53. Dani. 9.

Psa. 110. 4.

plainely enough ſhewe, that the ceremonies are nothing worth and vaine till we come to Chriſt. As concerning the tenne commaundemẽtes: that leſſon of Paule is likewiſe to be kept in minde, that Chriſt is the ende of the law vnto ſaluation, to euery one that beleueth: And an other leſſon, that Chriſt is the Spirite that quickeneth the letter which of it ſelfe ſlayeth. For in the firſt of theſe two, he meaneth that righteouſneſſe is vainely taught by commaundementes, vntill Chriſt do geue it both by free imputation and by the ſpirite of regeneration. Wherfore he worthily calleth Chriſt the fulfilling or ende of the law. Bycauſe it ſhoulde nothing profit vs to knowe what God requireth of vs, vnleſſe he did ſuccour vs fainting and oppreſſed vnder the yoke & vntolerable burden. In an other place he teacheth that the lawe was made for tranſgreſſions, that is to bring men to humilitie being proued gilty of their owne damnation. And, bycauſe this is the true and onely preparation to ſeke Chriſt, what ſo euer he teacheth in diuerſe wordes, do all very well agree together. But bycauſe he then was in contention with peruerſe teachers, which fained that we do deſerue righteouſneſſe by the workes of the lawe, to confute their errour, he was compelled ſometime to ſpeake preciſely of the bare lawe, which yet otherwiſe is clothed with the couenant of free adoption.

Rom. 10 4. 2. Cor. 3 6. Gal. 3. 19.

3 But now it is good to know, how being taught by the morall lawe, we are made more inexcuſable, that our owne giltyneſſe may moue vs to craue pardon. If it be true that we be taught perfection of righteouſneſſe in the lawe: then this alſo followeth, that the abſolute keping thereof is perfect righteouſneſſe before God, that is, whereby a man may be demed and accompted righteous before the heauenly throne of iudgement. Wherefore Moſes, when he had publiſhed the lawe, doubted not to proteſt before heauen and earth, that he had ſet before Iſraell life and death, good and euill. And we may not denie, but that the reward of eternall ſaluation belongeth to the vpright obedience of the lawe, as the Lord hath promiſed it. Againe, yet it is good to examine, whether we performe that obedience, vpon deſert whereof we may conceiue a truſt of that reward. For to what ſmall purpoſe is it, to ſee the reward of eternall life ſet in keping of the lawe, vnleſſe we further knowe whether we may by that way attaine to eternall life? But herein the weakeneſſe of the lawe doth ſhewe it ſelfe. For bycauſe that keping of the lawe is founde in none of vs all, we are excluded from the promiſes of life, and do fall into curſe only. I do not nowe tell what doth come to paſſe, but what needes muſt ſo come to paſſe. For where as the doctrine of the lawe is farre aboue the power of man, he may in deede a farre of, looke at the promiſes,

Deu. 30. 19.

but yet not gather any fruite of them. Therefore this one thing remayneth, that by the goodneſſe of them he may the better weye his owne miſerie, while he conſidereth, that all hope of ſaluation being cut of, death doth certainely hang ouer him. On the other ſide do preſſe vs terrible penall lawes, which do holde entangled and faſt bounde not onely a fewe of vs, but euery one without exception: they preſſe vs, I ſay, and do purſue vs, with vnappeaſable rigour, ſo that we may ſe moſt preſent death in the lawe.

4 Therfore if we loke only vpon the lawe, we can do nothing but be diſcouraged, be confounded, and deſpeire, foraſmuch as by it we are all damned and curſed, & kept farre of from the bleſſedneſſe that he offreth to them that worſhip him. Wilt thou ſay then, Doth the Lord ſo mocke vs? For how ſmally doth it differ from mocking, to ſhewe forth a hope of felicitie, to allure and exhorte men vnto it, to proteſt that it is layed open for vs, when in the meane ſeaſon the entrie vnto it is forcloſed and impoſſible to be come to? I aunſwere: although the promiſes of the lawe, in ſo much as they are conditional, do hang vpon the perfect obedience of the lawe, which can no where be founde, yet are they not geuen in vaine. For when we haue learned that they ſhalbe voide and of no effect vnto vs, vnleſſe God embrace vs with his free goodneſſe without regarde of our workes, and vnleſſe we do embrace by faith the ſame goodneſſe geuen vs by the Goſpell, then want they not their effectualneſſe, yea with their condition annexed. For then he doth ſo freely geue all thinges vnto vs, that he addeth this alſo to the heape of his bountifulneſſe, that not refuſing our halfe full obedience, and remitting ſo much as it wanteth of full performance, he ſo maketh vs to enioy the frute of the promiſes of the lawe, as if we our ſelues had fulfilled the condition. But we will at this preſent procede no further in this matter, bycauſe it ſhalbe more largely to be entreated of, when we ſhall ſpeake of the Iuſtification of faith.

5 Wheras we ſaid that it is impoſſible to kepe the lawe, that is in fewe wordes to be both expounded and proued. For it is wont among the people commonly to be accompted an opinion of great abſurditie, ſo farre that Hierome doubted not to pronounce it accurſed: what Hierome thought, I do nothing ſtay vpon: as for vs, let vs ſearch what is truth. I will not here make long circumſtances of diuerſe ſortes of poſſibilities. I call that impoſſible, which both neuer hath ben, and alſo is hindered by the ordinance and decree of God, that it neuer herafter may be. If we recorde from the fartheſt time of memorie, I ſay that there hath none of the holy men, that being clothed with the

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bodie of death, hath euer attained to that full perfection of loue, to loue God with all his heart, with all his minde, with all his soule, with all his power: Againe, that there hath bene none that hath not bene troubled with concupiscence. Who can say Nay? I see in deede what maner holy men fooliſh ſuperſtition doth imagine vnto vs, euen ſuch whoſe pureneſſe the heauenly Angels do ſcarcely counteruaile: but againſt both the Scripture and profe of experience. I ſay alſo, that there ſhall none herafter be, that ſhall come to the marke of true perfection, vnleſſe he be looſed from the burden of his bodie. For this point there are open teſtimonies of Scripture. Salomon ſaid, there is not a righteous man vpon the earth that ſinneth not. And Dauid ſaid: euery liuing man ſhal not be iuſtified in thy ſight. Iob in many places affirmeth the ſame. But Paule moſt plainly of all: that the fleſh luſteth againſt the ſpirite, and the ſpirite againſt the fleſh. And by no other reaſon he proueth that all that are vnder the lawe, are ſubiect to the curſe. But bycauſe it is written, that curſed are all they that do not abide in all the commaundementes therof: meaning, or rather taking it as a thing confeſſed, that no man can abide in them. And what ſoeuer is foreſpoke by the Scriptures, that muſt be holden for perpetuall, yea and neceſſarie. With ſuch ſutteltie did the Pelagians trouble Auguſtine, ſaying that there is wrong done to God, to ſay that he doth commaund more than the faithful are able by his grace to performe. Auguſtine, to auoide their cauillation confeſſed, that the Lord might in deede, if he woulde, aduaunce a mortall man to the pureneſſe of Angels: but that he neither hath done ſo at any time, nor will do, bycauſe he hath otherwiſe affirmed in the Scriptures. And that do I alſo not denie. But I adde further, that it is inconuenient to diſpute of his power againſt his truth, and that therfore this ſentence is not ſubiect to cauillations if a man ſhoulde ſay, that that thing is impoſſible to be, wherof the Scriptures do pronounce that it ſhall not be. But if they diſpute of the worde: when the Diſciples aſked the Lorde, who may be ſaued, he aunſwered: with men in deede it is impoſſible, but with God all thinges are poſſible. Alſo Auguſtine with a moſt ſtrong reaſon ſtiffely defendeth, that in this fleſh we neuer yelde to God the due loue that we owe him. Loue (ſaith he) ſo followeth knowledge, that no man can perfectly loue God, but he that hath firſt fully knowē his goodneſſe. We, while we wander in this worlde, ſee by a glaſſe and in a darke ſpeech: it followeth therfore, that our loue is vnperfect. Let this therefore remaine out of controuerſie, that in this fleſh it is impoſſible to fulfill the lawe, if we behold the weakeneſſe of our owne nature, as it ſhall yet alſo in an other place be proued by Paule.

1 Reg. 8.46. Pſa.100 43. Gala. 3. 10. Deu. 27 26. Lib. de natu. & gratia. Mat.19. 25. Lib.de ſpiritu & litera. Rom. 8. 3.

6 But that the whole matter may be more plainly ſet forth: let vs in a compendious order gather vp together the office and vſe of the lawe which they call Moral. Now, as farre as I vnderſtand, it is conteined in theſe three partes. The firſt is, that while it ſheweth to euery man the righteouſneſſe of God, that is, the righteouſneſſe which only is acceptable to God, it admoniſh, certifie, proue gilty, yea and condemne euery man of his owne vnrighteouſneſſe. For ſo is it nedefull that man blinded and dronke with loue of himſelfe, be driuen both to the knowledge and the confeſſion of his owne weakeneſſe and vncleanneſſe: for aſmuch as if his vanitie be not euidently conuinced, he ſwelleth with madde affiance of his owne ſtrength, and can neuer be brought to thinke of the ſclēderneſſe therof, ſo long as he meaſureth it by the proportion of his owne will. But ſo ſone as he beginneth to compare his ſtrength to the hardneſſe of the lawe, there he findeth matter to abate his courage. For how ſo euer he before conceiued a great opinion of it, yet byandby he feeleth it to pante vnder ſo great a burden, and then to ſhake and folter, at laſte euen to fall downe and faint. So being taught by the ſcholing of the lawe, he putteth of that arrogancie wherwith before he was blinded. Likewiſe he is to be healed of an other diſeaſe of pride, wherof we haue ſaid that he is ſicke. So long as he is ſuffred to ſtand to his owne iudgement, he deuiſeth Hypocriſie in ſtede of righteouſneſſe, wherwith being contented, he riſeth vp in courage, by I wote not, what forged righteouſneſſes, againſt the grace of God. But ſo ſone as he is compelled to trie his life by the balaunce of the lawe, thē leauing the preſumption of the counterfait righteouſneſſe, he ſeeth himſelfe to be an infinite ſpace diſtant from holyneſſe: Againe, that he floweth full of infinite vices, wherof before he ſeemed cleane. For the euils of luſte are hidden in ſo deepe and crooked priuie corners, that they eaſily deceiue the ſight of mā. And not without cauſe the Apoſtle ſaith, that he knewe not luſte, except the lawe had ſaid: Thou ſhall not luſte: bycauſe except it be by the law diſcloſed out of her lurking holes, it deſtroieth miſerable man ſo ſecretly, that he feeleth not the deadely darte thereof.

Rom. 7. 7.

7 So the lawe is like a certaine looking glaſſe wherein we beholde, firſt our weakeneſſe, and by that our wickedneſſe, and laſte of all by them both our accurſedneſſe, euen as a glaſſe repreſenteth vnto vs the ſpottes of our face. For when power faileth man to follow righteouſneſſe, then muſte he needes ſticke faſte in the mire of ſinnes. And after ſinne byandby followeth curſe. And of howe much the greater tranſgreſſion the lawe holdeth vs giltie and conuict, with ſo much the more greuous iudgement it condemneth vs. For this purpoſe maketh

the saying of the Apostle, that by the lawe is the knowledge of sinne. For there he speaketh onely of the first office of the lawe, the proofe wherof is in sinners not yet regenerate. And like to this are these two sayinges, that the lawe entred that sinne might abound, and therfore that it is the ministration of death that worketh wrath and slayeth. For without doubt so much more groweth iniquitie, with how much more vnderstanding of sinne the conscience is striken, bycause vnto breach of lawe is added obstinacie against the maker of the lawe. It followeth therfore that the lawe armeth the wrath of God to the destruction of the sinner, bycause of it selfe it can do nothing but accuse, condemne and destroie. And as Augustine writeth, if the spirite of grace be absent, the lawe is present with vs, onely to this ende, to accuse vs and kill vs. And yet when this is said, neither is the lawe dishonored thereby, nor any thing taken from the excellencie thereof. Truely if our will were wholy framed and disposed to the obedience of the lawe, then plainely the onely knowledge of it were sufficient to saluation. But for asmuch as our fleshly and corrupt nature fighteth, as an enemie with the spirituall lawe of God, and is nothing amended with the discipline thereof, this followeth that the lawe which was geuen for saluatiō, (if it hadde founde fitte hearers) tourneth to the occasion of sinne and death. For sith we are all proued transgressors of it, the more plainely that it openeth the righteousnesse of God, so much the more on the other side it discloseth our iniquitie: the more surely that it confirmeth the rewarde of life and saluation laide vp for righteousnesse, so much the more assured it maketh the destruction of the wicked. So farre is it of therefore that these sayinges shoulde be to the dishonour of the lawe, that they much auaile to the more glorious commendations of Gods bountie. For truely it hereby appeareth that we are hindered by our owne wickednesse, and peruersnesse, that we enioy not the blessednesse of life set openly abroade for vs by the lawe. Whereby the grace of God that helpeth vs without the succour of the lawe, is made so much the sweter, and the mercie more louely that geueth it vnto vs, wherby we learne that he is neuer wearied with often doing vs good and heaping new giftes vpon vs.

Rom. 3. 22.
Rom. 5. 20.
2. Cor. 3.
Rom. 4. 15.
De corre. & gratia. Vide Ambros. cap. 1. de Iac. & vita beata. cap. 6.

8 And wheras the iniquitie and condemnation of vs all is sealed by the testimonie of the lawe, it is not done for this purpose (if at leaste we well profit in it) to make vs fall downe with despeire, or with discouraged mindes to tumble downe hedlong. In deede the reprobate are amased after that manner, but that is by reason of their obstinacie, but with the children of God there behoueth to be an other ende of instructiō. I graunt, the Apostle testifieth that we are all con-

Rom. 3. 19.

demned by iudgement of the lawe, that euery mouth may be ſtopped, and that all the worlde may become bounde vnto God: but yet
Rom.11 32. the ſame Apoſtle in an other place teacheth, that God hath concluded all vnder vnbeliefe, not to deſtroy all, or to ſuffer all to periſh, but that he might haue mercy of all, that leauing the fooliſh opinion of their owne ſtrength, they might vnderſtand, that they ſtand and are vpholden by the onely hande of God: that they being naked and emptie, may flee to his mercie, that they may reſte them ſelues wholly vpon it, hide them ſelues wholly in it, take holde of it alone in ſteede of righteouſneſſe and merites, which is laide open in Chriſt for all men who ſoeuer they be that with true faith do deſire and looke for it. For God in the commaundementes of the lawe appeareth but a rewarder of perfect righteouſneſſe, wherof we all are deſtitute, and on the other ſide a rigorous iudge of euill doinges. But in Chriſt his face ſhineth full of grace and lenity, euen towarde the wretched and vnworthy ſinners.

9 Of profiting, to craue the grace of his helpe, Auguſtine ſpeaEpiſtol. 200. keth oft, as when he writeth to Hilarie, The lawe commaundeth that endeuoring to do the thinges commaunded, and being wearied with our weakeneſſe vnder the lawe, we ſhoulde learne to aſke the helpe
Epiſtol. 200. of grace. Againe to Aſelius. The profit of the lawe is to conuince man of his owne weakeneſſe, and compell him to craue the Phyſicke
Epiſtol. 95. of grace that is in Chriſt. Againe to Innocent of Rome, The lawe commaundeth, and grace miniſtreth ſtrength to do. Againe to Va-
Lib. de corre. & gratia. lentine: God commaundeth thoſe thinges that we can not do, that we may learne to knowe what to aſke of him. Againe: The lawe was
In Pſal. 70. geuen to accuſe you, that being accuſed you ſhould feare, that fearing you ſhoulde craue pardon, and not preſume of your owne ſtrengthes.
In Pſal. 118. Againe: The lawe was geuen for this purpoſe, of great to make little, to ſhewe that thou haſt no ſtrength of thine owne to righteouſneſſe, that thou as poore, vnworthy and needy, ſhouldeſt flee vnto grace.
Ser. 27. After, he tourneth his ſpeech to God and ſaith: Do ſo Lorde, do ſo merciful Lorde, commaunde that which can not be fulfilled: yea, commaunde that which can not but by thy grace be fulfilled, that when men can not fulfill it by their owne ſtrength, euery mouth may be ſtopped, and no man may thinke him ſelfe great. Let all be little ones, and let all the worlde be gilty before thee. But I am not wiſe to heape vp ſo many teſtimonies, ſith that holy man hath writtē a booke properly of that matter, which he hath intituled, Of the Spirite and Letter. The ſeconde profiting he doth not ſo liuely deſcribe, either bycauſe he knewe that it did hang vpon the former, or bycauſe he did

not

not ſo well vnderſtand it, or bycauſe he wanted wordes where with diſtinctly & plainly to expreſſe his meaning of it, which yet he rightly conceyued: but this firſt office of the lawe is not idle euen in the reprobate alſo. For though they go not thus farre forwarde with the children of God, that after the throwing downe of their fleſh they be renued and floriſh againe in the inward man, but amaſed with the firſt terrour do lie ſtill in deſperation: yet it ſerueth to ſhewe forth the equitie of Gods iudgement, that their conſciences be toſſed with ſuch wayes. For they euer willingly deſire to make ſhifte againſt the iudgement of God. Nowe while the ſame is not yet opened, they yet ſo aſtoniſhed with the teſtimonie of the lawe and their conſcience do bewraie in them ſelues what they haue deſerued.

10 The ſecond office of the lawe, is that they which are touched with no care of that which is iuſt and right, vnleſſe they be compelled, when they heare the terrible penall ordinaunces therein, may be reſtrayned at leaſt with feare of puniſhment. But they are reſtrained, not becauſe their inwarde minde is moued or affected withall, but bycauſe being as it were brideled, they withholde their hande from outwarde worke, and do keepe in their peruerſeneſſe within them, which otherwiſe they woulde haue outragiouſly poured out. Thereby they become truely nether the better, nor the more righteous before God. For although being letted either by feare or by ſhame, they dare not put that in practiſe which they haue conceiued in their minde, nor openly blow abrode the rages of their luſt: yet haue they not a hearte framed to the feare & obediēce of God, yea the more that they holde backe them ſelues, ſo much the ſtronglier within they are kindeled, they burne, they boile, ready to do any thing, and to breake forth any whether, if this terrour of the lawe did not ſtay them. And not that onely, but alſo they moſt ſpitefully hate the lawe, and do deteſt God the lawemaker, ſo that if they coulde, they would very faine take him away, whome they can not abide, neither when he commaundeth rightfull thinges, nor when he reuengeth him vpon the deſpiſers of his maieſtie. In ſome in deede more darkly, and in ſome more plainely, but in all generally that are not regenerat, is this feeling, that they are drawen to the following of the lawe not by willing ſubmiſſion, but reſiſting and againſt their willes, only by violence of feare. But this conſtrained and enforced righteouſneſſe is neceſſarie for the publike common ſtate of men, the quiet wherof is herin prouided for, while ordre is taken that all thinges be not cōfounded with vprore, which woulde come to paſſe, if all thinges were lawefull for all men. Yea it is not vnprofitable for the childrē of God to be exerciſed with this Scholing,

so long as they before their calling being yet destitute of the spirite of sanctification, are still wanton with the folly of the flesh. For when they are drawen backe, though it be but from outwarde licentiousnesse, by the terrour of Gods vengeance, although for that they are not yet tamed in minde, they go for the present time but a little forwarde, yet they partly grow in vre to beare the yoke of Christ, so that when they are called, they be not altogether rude and raw to discipline, as to a thing vnknowen. This office the Apostle seemeth proprely to haue touched, when he saieth that the lawe was not set for the righteous man, but for the vnrighteous and disobedient, wicked and sinners, euill doers and prophane men, slaiers of their parētes, and murtherers, fornicators, Sodomites, robbers of children, lyers and periured men, and what soeuer ells is against sounde doctrine. For he saieth, that it is a stay to the wilde outraging lustes of the flesh, that ells woulde stray abroade without measure.

1. Tim. 1. 9.

11 But to both may that be applyed which he saith in an other place, that the lawe was to the Iewes a Schoolemaister to Christ, for there are two sortes of men, whom with her schooling she leadeth by the hande to Christ. The one sorte, of whome we first spake, bycause they are to full of affiance of their owne strength or righteousnesse, are not meete to receiue the grace of Christ, vnlesse they be first emptied, therefore the lawe bringeth them downe to humilitie by knowledge of thē selues, that so they may be prepared to desire that which before they thought they wanted not. The other sorte neede a bridle to be holden backe, least they so geue loose the reines to the wantonnesse of their flesh, that they fall of altogether from all studie of righteousnesse. For where the spirite of God doth not yet gouerne, there sometime lustes do so boile, that it is in great perill least they throw downe the soule that is subiect to them into the forgetfulnesse and despising of God: and so woulde it cōme to passe if God did not with this remedy prouide for it. Therfore those whom he hath apointed to the inheritaunce of his kingdome, if he do not byandby regenerate them, he keepeth them by the workes of the lawe vnder feare, vntill the time of his visitation, not that chaste and pure feare such as ought to be in children, but yet a profitable feare for this that they may according to their capacitie be taught by introduction to true godlinesse. Of this we haue so many proues, that it needeth no example. For who soeuer haue any time continued in not knowing of God, will cōfesse that this happened vnto them, that they were holden by the bridle of the law in some feare & obediēce of God, vntil the time that being regenerate by his spirit, they beganne hartely to loue him.

Gal. 3. 24.

12 The

11 The third vſe, which is alſo the principall vſe, and more nearely loketh vnto the propre ende of the lawe, concerneth the faithfull, in whoſe heartes already liueth and reigneth the ſpirite of God. For although they haue the lawe written and grauen in their heartes by the finger of God, that is to ſay, be ſo affectioned and minded by the direction of the ſpirite that they deſire to obey God, yet do they ſtill two waies profite in the lawe. For it is to them a very good meane, whereby they may dayly better and more aſſuredly learne what is the will of the Lord which they aſpire vnto, and may be confirmed in the vnderſtanding thereof. As if a ſeruaunt be already bente with all the affection of his hearte, to pleaſe his Lorde: yet hath he neede diligentely to ſearche out and marke the faſhions of his Lorde, that he may frame and apply him ſelfe vnto them. And let none of vs exempt him ſelfe from this neede. For no manne hath hetherto attained to ſo great wiſedome, but that he may by dayly inſtruction of the lawe get newe profit in proceding to the purer knowledge of Gods will. Then bycauſe we neede not onely doctrine but alſo exhortation: this other profite ſhall the ſeruaunt of God take by the lawe, to be by the often meditation thereof ſtirred vp to obedience, to be ſtrengthened in it, to be holden backe from the ſlippery way of offending. For after this maner, muſt theſe holy ones drive forwarde them ſelues, which with how great cheerefulneſſe ſo euer they trauaile to Godwarde according to the ſpirite, yet they are alway loden with the ſluggiſhneſſe of ỹ fleſh, that they procede not with ſuch ful redineſſe as they ought. To this fleſh is the lawe geuen as a whippe, that like a ſlowe and dull Aſſe it may be pricked forwarde to worke. Yea to the ſpirituall man, bycauſe he is not yet diſpatched of the burden of the fleſh, it ſhall be a continuall pricke that ſuffereth him not to ſtand ſtill. Euen to this vſe Dauid hadde reſpect, when he did ſet forth the lawe with thoſe notable praiſes: The lawe of the Lorde is vndefiled, conuerting ſoules: the iuſtices of the Lorde are vpright, and chearing heartes: the commaundemente of the Lorde is bright, that geueth light to the eyes. &c. Againe: A launterne to my feete is thy worde, and a light vnto my pathes, and innumerable other that he rehearſeth in all that Pſalme. Neither are theſe thinges againſt the ſayinges of Paule, wherein is ſhewed, not what vſe the lawe miniſtreth to the regenerate, but what it is able to geue to manne of it ſelfe. But here the Prophet reporteth with howe great profite the Lorde doth inſtruct them by reading of his lawe, to whome he inwardely inſpireth a readyneſſe to obey. And he taketh holde not of the commaundementes onely, but alſo the promiſe of grace annexed to the thinges,

Pſal. 19. 8.

Pſ. 119. 105.

whiche onely maketh the bitterneſſe to waxe ſweete. For what were leſſe ameable than the lawe, if it ſhoulde onely with requiring and threatening trouble ſoules carefully with feare, and vexe them with terrour? But ſpecially Dauid ſheweth, that he in the lawe conceyued the Mediatour, without whome there is no delite or ſweeteneſſe.

13 Which while ſome vnſkillfull men canne not diſcerne, they boldely ſhake a way all Moſes, and bidde the two tables of the lawe farewell, bycauſe they thinke it is not agreable for Chriſtians to cleaue to that doctrine that conteineth the miniſtration of death. Let this prophane opinion departe farre out of our mindes. For Moſes taught excellently well, that the ſame Lawe which with ſinners can engendre nothing but death, ought in the holy to haue a better and more excellent vſe. For thus, when he was ready to die, he openly ſaide to the people: Lay your heartes vpon all the wordes that I do teſtifie to you this daie, that ye maie committe them to your chil-
Deu. 31 6. dren, that ye maie teache them to keepe, to do, and to fullfill all the thinges that are written in the volume of this lawe, bycauſe they are not vainely commaunded you, but that euery one ſhoulde liue in them: but if no manne canne denie that there appeareth in it an abſolute paterne of righteouſneſſe, then either we muſte haue no rule at all to liue iuſtely and vprightely, or els it is not lawefull for vs to departe from it. For there are not many but one rule of life which is perpetualll and canne not be bowed. Therefore, whereas Dauid
Pſal. 1. 2 maketh the life of a righteous manne continually buſied in the meditation of the lawe, let vs not referre that to one age onely, bycauſe it is moſte meete for all ages to the ende of the worlde: and let vs not therefore be frayed awaie, or flee from being inſtructed by it, bycauſe it appointeth a muche more exact holyneſſe than we ſhall performe, while we ſhall carry about the perſon of our bodie. For nowe it executeth not againſt vs the office of a rigorous exacter that will not be ſatiſfied, but with his full taſke performed: but in this perfection where vnto it exhorteth vs, it ſheweth vs a marke, towarde which in all our life to endeuour, is no leſſe profitable for vs, than agreable with our dutie. In which endeuour if we faile not, it is well. For all this life is a race, the ſpace whereof being runne out, the Lord wil graunt vs to atteine to that marke, towarde which our endeuoures do trauaile a farre of.

14 Nowe therefore, whereas the lawe hath towarde the faithfull a power to exhorte, not ſuch a power as may binde their conſciences with curſe, but ſuche as with often calling on, may ſhake of ſluggiſh-

neſſe

neſſe and pinche imperfection to awake it: many when they meane to expreſſe this deliueraunce from the curſe thereof, do ſay, that the lawe is abrogate to the faithfull. (I ſpeake yet of the lawe morall) not that it doth no more commaunde them that which is right, but only that it be no more vnto them that which it was before, that is, that it do no more, by making afraide and confounding their conſciences, damne and deſtroie them. And truely ſuch an abrogation of the lawe, Paule dothe plainely teache, and alſo that the Lord himſelfe ſpake of it, appeareth by this that he woulde not haue confuted that opinion Mat. 5. that he ſhoulde diſſolue the lawe, vnleſſe it hadde bene commonly re- 17. ceyued among the Iewes. But foraſmuch as it coulde not riſe cauſeleſly and without any colour, it is likely that it grewe vpon falſe vnderſtanding of his doctrine, as in a maner all erroures are wonte to take occaſion of truthe, but leaſt we ſhoulde alſo ſtumble at the ſame ſtone, let vs diligently make diſtinction, what is abrogate in the lawe, and what remaineth yet in force. Where the Lord proteſteth that he came not to deſtroie the lawe, but to fullfill it: and that till heauen and earth paſſe away, no one iote of the lawe ſhoulde paſſe away, but that all ſhoulde be fullfilled: he ſufficiently confirmeth that by his comming nothing ſhould be taken away from the due keeping of the lawe. And for good cauſe: ſith he came rather for this ende, to heale offences. Wherefore the doctrine of the lawe remaineth for all Chriſtians, inuiolable, which by teaching, admoniſhing, rebuking and correcting may frame and prepare vs to euery good worke.

15 As for thoſe thinges that Paule ſpeaketh of the curſe, it is euident that they belong not to the very inſtruction, but onely to the force of binding the conſcience. For the lawe not onely teacheth, but alſo with authoritie requireth that which it commaundeth. If it be not perfourmed, yea if duety be ſlacked in any parte, it bendeth her thunderboulte of curſe. For this cauſe the Apoſtle ſaith, that all they Gala. 3. that are of the workes of the lawe, are ſubiect to the curſe, bycauſe it 10. is written: Curſed is euery one, that fulfilleth not all. And he ſaieth, Deu. 27 that they be vnder the workes of the lawe, that do not ſet righteouſ- 26. neſſe in the forgeueneſſe of ſinnes, by which we are looſed from the rigor of the lawe. He teacheth therefore that we muſt be looſed from the bondes of the lawe, vnleſſe we will miſerably periſh vnder them. But from what bondes? the bondes of that rigorous and ſharp exacting, that releaſeth nothing of the extremitie of the lawe, and ſuffreth not any offence vnpuniſhed. From this curſe (I ſay) that Chriſt might redeme vs, he was made a curſe for vs. For it is written: Curſed is Gal. 3. euery one that hangeth vpon the tree. In the chapter following in 12. and 5.4.

deede he saith, that Christ was made subiect to the lawe, to redeme them that were vnder the lawe: but all in one meaning, for he by-andby addeth, that by adoption we might receiue the right of children. What is that? that we shoulde not be oppressed with perpetuall bondage, that shoulde holde our conscience fast strained with anguish of death. In the meane time this alway remaineth vnshakē, that there is nothing withdrawen of the authority of the lawe, but that it ought still to be receiued of vs with the same reuerence and obedience.

16 Of ceremonies it is otherwise, which were abrogate not in effect, but in vse onely. And this, that Christ by his comming hath made an ende of them, doth so nothing diminish their holinesse, that it rather setteth them forth, and maketh them glorious. For as they shoulde haue geuen but a vaine shew to the olde people, vnlesse the power of the death & resurrection of Christ had bene shewed therin, so if they had not ceased, we coulde not at this day discerne to what purpose they were ordained. Therefore Paule, to proue that the keping of them now is not onely superfluous, but also hurtfull, teacheth that they were shadowes wherof we haue the body in Christ. We see therefore how in the abolishing of them, the trueth shineth better than if they did still a farre of, and as it were with a veile spred before, shewe a figure of Christ that hath already plainely appeared. And therefore the veile of the temple at the death of Christ was torne in two peeces and fell downe: because now the true and expres image of the heauenly good thinges was come to light, which before had bene but vnperfectly begonne with darke rude daughters, as the author of the Epistle to the Hebrues saith. Herevnto serueth that saying of Christ, that the lawe & the Prophetes were vnto the time of Iohn, and that from that time forwarde, the kingdome of God beganne to be ioyfully preached: not meaning that the holy fathers were without the preaching that cōtaineth the hope of saluation, & of eternall life, but because a farre of, and vnder shadowes only they did beholde that which we at this day see in the full light. But why it behoued that the church of God shoulde climbe vp hyer from those first instructions, Iohn the Baptist declareth: for that the lawe is geuen by Moses, but grace and trueth beganne by Iesus Christ. For although the purging of sinnes were truely promised in the olde sacrifices, and the Arke of the couenant was a sure pledge of the fatherly fauor of God: yet all this had bene but a shadowe, if it had not bene grounded vpon the grace of Christ, wherein is founde, perfect, and eternall stedfastnesse. Let this then remaine sure, that although the cremonial vsages of the lawe haue ceased to be obserued, yet by the ende of them it is the better

Col. 2. 17.

Mat. 27 51.

Heb. 10 1.

Luk 16. 26.

Iohn. 1. 15.

better knowne howe great was the profit of them before Christes cõming, which in taking away the vse of them hath sealed the force and effect of them with his death.

17 Somewhat more hard is the point that Paule noteth. And he hath renued you together with him, when ye were dead by sinnes, and the vncircumcision of your flesh, forgiuing you all your offences, blotting out the handwriting that remained in the decrees against vs, which was contrary vnto vs, and he hath taken it away, fastening it to the crosse. &c. For he seemeth to stretch the abolishing of the lawe somewhat further that now we haue nothing to do with the decrees thereof. For they erre that expounde it of the lawe morall, whose vnappeasable rigor rather then doctrine thereof they thinke to be taken away. Some more depely waying the wordes of Paule, do espie that it is properly spoken of the lawe ceremoniall, and do shew that this worde Decree, doth more than once so signifie in Paule. For to the Ephesians he saith thus: He is our peace, that maketh both to be one, that maketh voide the lawe of commaundementes consisting in the decrees, that he might make two in himselfe into one newe man. It is no dout that he speaketh there of the ceremonies, for he calleth it the partition wherewith the Iewes were seuered from the Gentiles: wherefore I graunt that those first expositors are rightfully reproued by these: but yet me thinkes that these do not sufficiently well set forth the minde of the Apostle. For I like not at all, to haue these two places compared together in all pointes, when his purpose was to aduertyse the Ephesians of their adoption into the fellowship of Israel, he teacheth that the stop is taken away, wherby they were before time kept asunder, that was in ceremonies. For the vsages of washinges and sacrifices, wherewith the Iewes were made holy vnto the Lorde, do seuer them from the Gentiles. But in the Epistle to the Colossians, who seeth not that he toucheth a hyer misterie? In deede the point of the disputation there, is of Mosaicall obseruations wherevnto the false Apostles did labor to driue the Christian people. But, as in the Epistle to the Galathians he fetcheth that controuersie further of, and as it were bringeth it backe to the first head therof, so doth he also in this place. For if in the ceremonies you consider nothing els but a necessitie of the vse of them, to what purpose was it, to call it a handwriting against vs? moreouer to set the whole summe in a maner of our redemption in this, that it shoulde be cancelled? Wherefore the matter it selfe trieth out, that here is some more secret thing to be cõsidered. And I trust that I haue attained the naturall vnderstanding of it, if at leaste this be graunted me to be true, which in one place is most

Col 2. 12.

Ephe. 2. 14.

truely written by Auguſtine, yea that he hath taken out of the plaine
Heb.7. & 9. & 10. wordes of the Apoſtle, that in the Iewiſh ceremonies was rather a confeſſiō than a clenſing of ſinnes. For what did they els by ſacrifices, but confeſſe them ſelues in their conſcience gilty of death, that did put clenſinges in their place? What did they with their clenſinges, but teſtifie them ſelues to be vncleane? And ſo was the handwriting of their ſinne, and vncleanneſſe oft renued by them, but there was no diſcharge in that teſtifying thereof. For which cauſe the Apoſtle writeth
Heb. 9. 15. that at length by meane of the death of Chriſt, was perfourmed the redemption of the offences that remained vnder the olde Teſtament. Therfore the Apoſtle doth worthily cal the ceremonies handwritinges againſt thoſe that obſerue them: foraſmuch as by them they did openly ſeale to their owne damnation and vncleanneſſe. And it hindereth not, that they were alſo partakers of the ſame grace with vs. For this they obteined in Chriſt, not in the ceremonies, which there the Apoſtle doth ſeuer from Chriſt, becauſe being at that time vſed, they did obſcure the glorie of Chriſt. Thus learne we, that the ceremonies, if they be conſidered by themſelues, are well and fitly called handwritinges againſt the ſaluation of men, becauſe they were as ſolemne inſtrumentes that teſtified their being bounde. When the falſe Apoſtles went about to binde the Chriſtian Church to them againe. Paule did not without cauſe admoniſh the Coloſſians, by fetching the ſignification of them further of, to what pointe they ſhoulde fall backe againe, if they ſuffered them ſelues in ſuch ſorte to be yoked by them. For therewithal was the benefite of Chriſt wreſted away from them, in as much as he hauing once performed the eternall clenſing, hath vtterly aboliſhed thoſe dayly obſeruations, which were only of force to ſeale ſinnes, but coulde do nothing to the putting away of them.

The viij. Chapter.

An expoſition of the Morall lawe.

HEre I thinke it ſhall not be from the purpoſe, to enterlace the tenne commaundementes of the lawe with a ſhorte expoſition of them, becauſe thereby both that ſhall better appeare which I haue touched, that the ſame keping of them which God hath once appointed, remaineth yet in force: and then alſo we ſhall haue beſides that a proofe of the ſeconde point, that the Iewes did not only learne by it what was the true force of godlyneſſe, but alſo by the terror of the iudgement, ſith they ſaw themſelues vnable to keepe it, they were compelled whether they woulde or no, to be drawen to the Mediator. Nowe in ſetting forth the ſumme of

thoſe

thoſe things that are required in the true knowledge of God, we haue allready taught, that we cannot conceiue him according to his greatneſſe, but that byandby his maieſty preſenteth it ſelfe vnto vs, to binde vs to the worſhip of him. In the knowledge of our ſelues we haue ſet this for the chiefe point, that being voide of the opinion of our owne ſtrength, and cleane ſtripped of the truſt of our owne righteouſneſſe, and on the other ſide diſcouraged and beaten downe with conſcience of our owne nedineſſe, we ſhoulde learne perfect humilitie and abaſement of our ſelues. The Lord ſetteth forth both theſe pointes in his lawe, where firſt chalenging to himſelfe due power to gouerne, he calleth vs to the reuerence of his diuine maieſtie, and apointeth out vnto vs wherein it ſtandeth and conſiſteth: and then publiſhing a rule of his righteouſneſſe, (againſt the righteouſneſſe whereof our nature as it is peruerſe and crooked, doth alway ſtriue, and beneth the perfection whereof our power as of it ſelfe it is weake and feble to do good, lieth a greate way belowe) he reproueth vs both of weakeneſſe and vnrighteouſneſſe. Moreouer that inwarde lawe which we haue before ſaid to be grauen and as it were imprinted in the hartes of al men, doth after a certaine maner enforme vs of the ſame thinges that are to be learned of the two tables. For our conſcience doth not ſuffer vs to ſleepe a perpetuall ſleepe without feeling, but that it inwardly is a witneſſe and admoniſher of thoſe thinges that we owe to God, and layeth before vs the difference of good and euill, and ſo accuſeth vs when we ſwarue from our duetie. But man being wrapped in ſuch darkeneſſe of errours as he is, ſkarſe euē ſlenderly taſteth by that lawe of nature, what worſhip pleaſeth God: but truely he is very farre diſtant from the right knowledge thereof. Beſide that, he is ſo ſwollen with arrogancie and ambition, and ſo blinded with ſelfe loue, that he can not yet looke vpon, and as it were, deſcend into him ſelfe to learne to ſubmit and humble him ſelfe, and confeſſe his owne miſerie. Therfore (as it was neceſſary both for our dulneſſe and ſtubborneſſe) the Lorde hath ſet vs a lawe written, which ſhoulde both more certainely teſtifie that which in the law naturall was too obſcure, and alſo ſhould ſhake away our drowſineſſe, and more liuely touche our minde and remembraunce.

2 Nowe it is eaſy to vnderſtand what is to be learned of the lawe, that is, that as God is our creator, ſo of right he hath the place of our father and Lorde, and that by this reaſon we owe to him glorie, reuerence, loue and feare. Yea and alſo that we are not at our owne libertie, to followe whether ſo euer that luſt of our minde doth moue vs, but that we ought to hang vpon his becke, and to reſt onely vpon

that which pleaſeth him. Then we learne, that he deliteth in righteouſneſſe and vprightneſſe, that he abhorreth wickedneſſe, and therefore, that vnleſſe we will with wicked vnthankefulneſſe fall away from our creator, we muſt neceſſarily obſerue righteouſneſſe all our life lõg. For if then only we yelde vnto him the reuerence that we owe, when we prefer his will before our owne, it followeth, that there is no other due worſhip of him, but the obſeruation of righteouſneſſe, holyneſſe & cleanneſſe. Neither may we pretend this excuſe that we want power, and like waſted detters be not able to pay. For it is not conuenient that we ſhoulde meaſure the glory of God by our owne power: for whatſoeuer we be, he alway abideth like to himſelfe, a louer of righteouſneſſe, a hater of wickedneſſe. What ſoeuer he requireth of vs (becauſe he cã require nothing but that which is right) by bonde of nature we muſte of neceſſitie obey: but that we are not able, is our owne fault. For if we be holden bounde of our owne luſt wherin ſin reigneth, ſo ẏ we are not loſe at libertie to obey our father, there is no cauſe why we ſhould allege neceſſitie for our defence, the euill wherof is both within vs, and to be imputed vnto our ſelues.

3 When we haue thus farre profited by the teaching of the lawe, then muſt we by the teaching of the ſame lawe alſo deſcend vnto our ſelues: whereby at length we may cary awaie two thinges. The firſt is, by comparing the righteouſneſſe of the lawe with our life, to learne, that we are farre of from being able to ſatisfie the will of God, and that therefore we are not worthy to haue place among his creatures, much leſſe to be reckened among his children. The ſecond is, in conſidering our ſtrength, to learne that it is not onely inſufficient to fulfill the lawe, but alſo vtterly none at all. Hereupon followeth both a diſtruſt of our owne ſtrength, and a care and fearefullneſſe of minde. For conſcience can not beare the burden of iniquitie, but that byandby the iudgement of God is preſent before it: and the iudgement of God can not be felte, but that it ſtriketh into vs a dreadefull horrour of death. And likewiſe being conſtrained with proues of her owne weakeneſſe, it can not chooſe but byandby fall into deſpeire of her own ſtrength. Both theſe affectiõs do engendre humility & abatement of courage. So at length it commeth to paſſe, that man made afraide with feling of eternal death, which he ſeeth to hang ouer him by the deſeruing of his owne vnrighteouſneſſe, turneth him ſelfe to the only mercy of God, as to the onely hauen of ſaluation: that feling that it is not in his power to pay that he oweth vnto the lawe, deſpeiring in him ſelfe, he may take breath againe and beginne to craue and looke for helpe from els where.

4 But the Lord not contented to haue procured a reuerēce of his righteousnesse, hath also added promises and threatninges, to fill our heartes with loue of him, and with hatred of wickednesse. For, because our minde is to blinde, to be moued with the onely beauty of goodnesse, it pleased the most mercifull Father of his tender kindenesse, to allure vs with sweetenesse of rewardes, to loue and long for him. He pronounceth therefore, that with him are rewardes layd vp for vertue, and that he shall not spende his labour in vaine, whosoeuer he be, that shall obey his commaundementes. He proclaimeth on the other side, that he not only abhorreth vnrighteousnesse, but also that it shal not escape vnpunished, for that he will be a reuenger of the contempt of his maiesty. And to exhort vs by all meanes, he promiseth as well the blessinges of this present life, as also eternall blessednesse, to their obedience that keepe his commaundementes: and to the transgressours therof, he threatneth both present miseries and the punishment of eternall death. For the same promise, (he that doth these thinges, shall liue in them:) and also the threateninge that answereth it, (the soule that sinneth, that same shall die) do without dout belong to the immortality or death that is to come, and shall neuer be ended. Albeit, whereſoeuer is mentioned the good will or wrath of God, vnder the one is contained the eternity of life, vnder the other eternall destruction. Of present blessinges and curses there is a long register rehearsed in the law. And in the penall ordinaunces appeareth the soueraigne cleannesse of God, that can suffer no iniquity: but in his promises, beside his great loue of righteousnesse, (which he cannot finde in his heart to defraude of her reward) there is also proued his maruelous bountifullnesse. For whereas we and all ours are indetted vnto his maiesty, by good right whatsoeuer he requireth of vs, he demaundeth it as due det, but the payment of det is not worthy of rewarde. Therfore he departeth with his owne right, whē he offereth reward to our obediences, which we do not yeld of our selues as things that were not due: but what those promises do bring vnto vs, is partly sayd already, and partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law, no small commendation of righteousnesse, that it may the more certainely appeare howe much the keepinge thereof pleaseth God: that the penall ordinaunces are set for the more detestation of vnrighteousnesse, least the sinner, delited with the swete flatterings of vices, should forget that the iudgement of the lawmaker is prepared for him.

Leu. 18. 5. Eze. 18. 4. & 20.

Leu. 26. 4. De. 28. 1

5 Now whereas the Lord giuing a rule of perfect righteousnesse,

truely written by Auguſtine, yea that he hath taken out of the plaine
Heb.7. & 9. & 10. wordes of the Apoſtle, that in the Iewiſh ceremonies was rather a confeſſiō than a clenſing of ſinnes. For what did they els by ſacrifices, but confeſſe them ſelues in their conſcience gilty of death, that did put clenſinges in their place? What did they with their clenſinges, but teſtifie them ſelues to be vncleane? And ſo was the handwriting of their ſinne, and vncleanneſſe oft renued by them, but there was no diſ-
Heb. 9. 15. charge in that teſtifying thereof. For which cauſe the Apoſtle writeth that at length by meane of the death of Chriſt, was perfourmed the redemption of the offences that remained vnder the olde Teſtament. Therfore the Apoſtle doth worthily cal the ceremonies handwritinges againſt thoſe that obſerue them: foraſmuch as by them they did openly ſeale to their owne damnation and vncleanneſſe. And it hindereth not, that they were alſo partakers of the ſame grace with vs. For this they obteined in Chriſt, not in the ceremonies, which there the Apoſtle doth ſeuer from Chriſt, becauſe being at that time vſed, they did obſcure the glorie of Chriſt. Thus learne we, that the ceremonies, if they be conſidered by themſelues, are well and fitly called handwritinges againſt the ſaluation of men, becauſe they were as ſolemne inſtrumentes that teſtified their being bounde. When the falſe Apoſtles went about to binde the Chriſtian Church to them againe. Paule did not without cauſe admoniſh the Coloſſians, by fetching the ſignification of them further of, to what pointe they ſhoulde fall backe againe, if they ſuffered them ſelues in ſuch ſorte to be yoked by them. For therewithal was the benefite of Chriſt wreſted away from them, in as much as he hauing once performed the eternall clenſing, hath vtterly aboliſhed thoſe dayly obſeruations, which were only of force to ſeale ſinnes, but coulde do nothing to the putting away of them.

The viij. Chapter.

An expoſition of the Morall lawe.

HEre I thinke it ſhall not be from the purpoſe, to enterlace the tenne commaundementes of the lawe with a ſhorte expoſition of them, becauſe thereby both that ſhall better appeare which I haue touched, that the ſame keping of them which God hath once appointed, remaineth yet in force: and then alſo we ſhall haue beſides that a proofe of the ſeconde point, that the Iewes did not only learne by it what was the true force of godlyneſſe, but alſo by the terror of the iudgement, ſith they ſaw themſelues vnable to keepe it, they were compelled whether they woulde or no, to be drawen to the Mediator. Nowe in ſetting forth the ſumme of

thoſe

thoſe things that are required in the true knowledge of God, we haue allready taught, that we cannot conceiue him according to his greatneſſe, but that byandby his maieſty preſenteth it ſelfe vnto vs, to binde vs to the worſhip of him. In the knowledge of our ſelues we haue ſet this for the chiefe point, that being voide of the opinion of our owne ſtrength, and cleane ſtripped of the truſt of our owne righteouſneſſe, and on the other ſide diſcouraged and beaten downe with conſcience of our owne nedineſſe, we ſhoulde learne perfect humilitie and abaſement of our ſelues. The Lord ſetteth forth both theſe pointes in his lawe, where firſt chalenging to himſelfe due power to gouerne, he calleth vs to the reuerence of his diuine maieſtie, and apointeth out vnto vs wherein it ſtandeth and conſiſteth: and then publiſhing a rule of his righteouſneſſe, (againſt the righteouſneſſe whereof our nature as it is peruerſe and crooked, doth alway ſtriue, and beneth the perfection whereof our power as of it ſelfe it is weake and feble to do good, lieth a greate way belowe) he reproueth vs both of weakeneſſe and vnrighteouſneſſe. Moreouer that inwarde lawe which we haue before ſaid to be grauen and as it were imprinted in the hartes of al men, doth after a certaine maner enforme vs of the ſame thinges that are to be learned of the two tables. For our conſcience doth not ſuffer vs to ſleepe a perpetuall ſleepe without feeling, but that it inwardly is a witneſſe and admoniſher of thoſe thinges that we owe to God, and layeth before vs the difference of good and euill, and ſo accuſeth vs when we ſwarue from our duetie. But man being wrapped in ſuch darkeneſſe of errours as he is, ſkarſe euē ſlenderly taſteth by that lawe of nature, what worſhip pleaſeth God: but truely he is very farre diſtant from the right knowledge thereof. Beſide that, he is ſo ſwollen with arrogancie and ambition, and ſo blinded with ſelfe loue, that he can not yet looke vpon, and as it were, deſcend into him ſelfe to learne to ſubmit and humble him ſelfe, and confeſſe his owne miſerie. Therfore (as it was neceſſary both for our dulneſſe and ſtubborneſſe) the Lorde hath ſet vs a lawe written, which ſhoulde both more certainely teſtifie that which in the law naturall was too obſcure, and alſo ſhould ſhake away our drowſineſſe, and more liuely touche our minde and remembraunce.

2 Nowe it is eaſy to vnderſtand what is to be learned of the lawe, that is, that as God is our creator, ſo of right he hath the place of our father and Lorde, and that by this reaſon we owe to him glorie, reuerence, loue and feare. Yea and alſo that we are not at our owne libertie, to followe whether ſo euer that luſt of our minde doth moue vs, but that we ought to hang vpon his becke, and to reſt onely vpon

that which pleaſeth him. Then we learne, that he deliteth in righteouſneſſe and vprightneſſe, that he abhorreth wickedneſſe, and therefore, that vnleſſe we will with wicked vnthankefulneſſe fall away from our creator, we muſt neceſſarily obſerue righteouſneſſe all our life lõg. For if then only we yelde vnto him the reuerence that we owe, when we prefer his will before our owne, it followeth, that there is no other due worſhip of him, but the obſeruation of righteouſneſſe, holyneſſe & cleanneſſe. Neither may we pretend this excuſe that we want power, and like waſted detters be not able to pay. For it is not conuenient that we ſhoulde meaſure the glory of God by our owne power: for whatſoeuer we be, he alway abideth like to himſelfe, a louer of righteouſneſſe, a hater of wickedneſſe. What ſoeuer he requireth of vs (becauſe he cã require nothing but that which is right) by bonde of nature we muſte of neceſſitie obey: but that we are not able, is our owne fault. For if we be holden bounde of our owne luſt wherin ſin reigneth, ſo ẏ we are not loſe at libertie to obey our father, there is no cauſe why we ſhould allege neceſſitie for our defence, the euill wherof is both within vs, and to be imputed vnto our ſelues.

3 When we haue thus farre profited by the teaching of the lawe, then muſt we by the teaching of the ſame lawe alſo deſcend vnto our ſelues: whereby at length we may cary awaie two thinges. The firſt is, by comparing the righteouſneſſe of the lawe with our life, to learne, that we are farre of from being able to ſatisfie the will of God, and that therefore we are not worthy to haue place among his creatures, much leſſe to be reckened among his children. The ſecond is, in conſidering our ſtrength, to learne that it is not onely inſufficient to fulfill the lawe, but alſo vtterly none at all. Hereupon followeth both a diſtruſt of our owne ſtrength, and a care and fearefullneſſe of minde. For conſcience can not beare the burden of iniquitie, but that byandby the iudgement of God is preſent before it: and the iudgement of God can not be felte, but that it ſtriketh into vs a dreadefull horrour of death. And likewiſe being conſtrained with proues of her owne weakeneſſe, it can not chooſe but byandby fall into deſpeire of her own ſtrength. Both theſe affectiõs do engendre humility & abatement of courage. So at length it commeth to paſſe, that man made afraide with feling of eternal death, which he ſeeth to hang ouer him by the deſeruing of his owne vnrighteouſneſſe, turneth him ſelfe to the only mercy of God, as to the onely hauen of ſaluation: that feling that it is not in his power to pay that he oweth vnto the lawe, deſpeiring in him ſelfe, he may take breath againe and beginne to craue and looke for helpe from els where.

4 But the Lord not contented to haue procured a reuerēce of his righteousnesse, hath also added promises and threatninges, to fill our heartes with loue of him, and with hatred of wickednesse. For, because our minde is to blinde, to be moued with the onely beauty of goodnesse, it pleased the most mercifull Father of his tender kindenesse, to allure vs with sweetenesse of rewardes, to loue and long for him. He pronounceth therefore, that with him are rewardes layd vp for vertue, and that he shall not spende his labour in vaine, whosoeuer he be, that shall obey his commaundementes. He proclaimeth on the other side, that he not only abhorreth vnrighteousnesse, but also that it shal not escape vnpunished, for that he will be a reuenger of the contempt of his maiesty. And to exhort vs by all meanes, he promiseth as well the blessinges of this present life, as also eternall blessednesse, to their obedience that keepe his commaundementes: and to the transgressours therof, he threatneth both present miseries and the punishment of eternall death. For the same promise, (he that doth these thinges, shall liue in them:) and also the threateninge that answereth it, (the soule that sinneth, that same shall die) do without dout belong to the immortality or death that is to come, and shall neuer be ended. Albeit, whereſoeuer is mentioned the good will or wrath of God, vnder the one is contained the eternity of life, vnder the other eternall destruction. Of present blessinges and curses there is a long register rehearsed in the law. And in the penall ordinaunces appeareth the soueraigne cleannesse of God, that can suffer no iniquity: but in his promises, beside his great loue of righteousnesse, (which he cannot finde in his heart to defraude of her reward) there is also proued his maruelous bountifullnesse. For whereas we and all ours are indetted vnto his maiesty, by good right whatsoeuer he requireth of vs, he demaundeth it as due det, but the payment of det is not worthy of rewarde. Therfore he departeth with his owne right, whē he offereth reward to our obediences, which we do not yeld of our selues as things that were not due: but what those promises do bring vnto vs, is partly sayd already, and partly shall appeare more plainly in place fit for it. It sufficeth for this present, if we remember and consider, that there is in the promises of the law, no small commendation of righteousnesse, that it may the more certainely appeare howe much the keepinge thereof pleaseth God: that the penall ordinaunces are set for the more detestation of vnrighteousnesse, least the sinner, delited with the swete flatterings of vices, should forget that the iudgement of the lawmaker is prepared for him.

Leu. 18. 5. Eze. 18. 4. & 20.

Leu. 26. 4. De. 28. 1

5 Now whereas the Lord giuing a rule of perfect righteousnesse,

hath applied all the partes thereof to his owne will, therein is declared that nothing is to him more acceptable than obedience, which is so much more diligētly to be marked, as the wantonnesse of mans minde is more ready to deuise nowe and then diuerse sortes of worshipping to winne his fauour withall. For in all ages that irreligious affectation of religion, because it is naturally planted in the witte of man, hath shewed and yet doth shew foorth it selfe, that men do alway delite to inuent a way to obtaine righteousnesse beside the word of God, wherby it commeth to passe, that the commaundementes of the law haue but smale place among the workes that are commonly called good works, while that innumerable route of mens workes occupieth almost all the roome. But what other thing meant Moses than to restraine such licentiousnesse, when after the publishing of the law he spake thus to the people: Giue heede, and heare all ỹ things that I commaund thee, that it may be well to thee and to thy children after thee for euer, when thou shalt do that which is good and pleasaunt before thy God. What I commaunde thee, that onely do: adde not vnto it, nor diminish it. And before, when he had protested, that this was his wisedom and vnderstanding before other nations that he had receiued iudgementes, righteousnesse and ceremonies of the Lord, he sayd further, keepe therefore thy selfe & thy soule carefully, that thou forget not the wordes which thine eyes haue seene, and that at no time they fall out of thy heart. For, because God did foresee, that the Israelites woulde not rest, but that after they had receiued the lawe, they would beside it trauaile in bringinge foorth new righteousnesse, if they were not seuerely holden backe: therfore he pronounceth that herein is contained the perfection of righteousnesse, which shoulde haue bin the strongest stay to hold them backe, and yet they did cesse from that boldnesse so much forbidden them. But what of vs? we are surely comprehended within the same charge: for it is no dout that that continueth still whereby the Lord hath chalenged to his law the absolute doctrine of righteousnesse, yet we not contented therwith, do monstruously trauaile with forginge and coyninge of newe good workes one vpon an other. For the healing of this fault, the best remedy shalbe, if this thought shalbe stedfastly settled in vs, that the law is giuen vs from God to teach vs a perfect righteousnesse: that therin is taught no righteousnesse, but the same that is examined, by the appointed rule of Gods will: that therefore new formes of workes are vainely attempted to winne the fauour of God, whose true worship standeth in onely obedience: but rather that such study of good works as wandereth out of the lawe of God, is an intolerable defilinge of

Deu. 12. 28.

Deu. 4. 9.

Gods

Gods righteousnes and of the true righteousnes Augustine also sayth most truely, which calleth the obedience that is done to God, sometime the mother and keeper, somtime the originall of all vertues. Lib.4. de ciui. Dei. ca. 12. de bono coniugali cõtra aduer. Legis & proph. 6.

6 But when we haue expounded the lawe of the Lord, then more fitly and with more profite shall that be confirmed which I haue before spoken of the office & vse of the law. But before that I beginne to discusse euery seuerall commaundement by it selfe, it shall be good now to giue such lessons as serue to the vniuersall knowledge therof. First let vs hold for determined, that the life of mã is instructed in the law not onely to outward honesty, but also to inward and spirituall righteousnesse. Which thinge whereas no man can deny, yet there be fewe that rightly marke it. That commeth to passe, because they looke not vpon the lawmaker, by whose nature the nature of the law also ought to be weyed. If any king do by proclamation forbid to cõmit fornication, to kill, or to steale: in this case I graunt that if a man do only conceiue in his minde a lust to commit fornication, to sinne, or to steale, and do not commit any of these thinges in dede, he is out of the compasse of this prohibitiõ. And the reason is, for that because the foresight of a mortal lawmaker, could not extend but to outward ciuility: his commaundementes are not broken, but when the outward offences are committed. But God (whose eye nothing escapeth, and which regardeth not so much the outward shew as the cleannes of the heart) vnder the forbidding of fornication, manslaughter and theft, forbiddeth lust, wrath, hatred, coueting of an other mans, guile, and whatsoeuer is like to these. For insomuch as he is a spiritual lawmaker, he speaketh no lesse to the soule than to the body. But the mãslaughter of the soule, are wrath and hatred: the theft of the soule, is euell desire and couetousnesse: the fornication of the soule, is lust. But mans lawes also (will some man say) haue regard to ententes & willes, and not to successes of fortune. I graunt, but yet they are such ententes and willes, as haue outwardly broken out. They weye with what entent euery outwarde act hath bin done, but they searche not the secrete thoughtes. Therefore they are satisfied when a man onely withholdeth his handes from offendinge. On the other side, because the heauenly lawe is made for our mindes, therefore the restrainte of myndes is principally needefull to the keepinge thereof. But the common sorte of menne, euen when they mightily dissemble there contempt of the lawe, do frame their eyes, their feete, their handes, and all the partes of their body to some obseruation of the law, in the meane time they hold their heart most farre of from all obedience, and thinke themselues well discharged, if they

keepe close frō men ẏ which they do in the sight of God. They heare it sayd: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steale: they draw not out their swerd to kill; they ioyne not their bodies with harlots: they lay not their handes vpon other mens goods. All this is well hitherto. But in their whole heartes they breath out murders, they boile in lust, they cast their eyes aside at all mens goods, and deuour them with couetinge. Now wanteth that which was the chiefe point of the lawe. Whence, I pray you, commeth so grosse dulnesse, but that leauing the lawemaker, they rather measure righteousnesse by their owne wit? Against these doth Paul mightily cry out, affirming that the law is spirituall: whereby he meaneth, that it not onely demaundeth an obedience of the soule, minde and will, but also requireth an Angelike pureness, which hauing all the filthinesse of the flesh cleane wiped away, may sauour nothinge but of the spirite.

Rom. 7. 14.

7 When we say that this is the meaninge of the lawe, we thrust not in a new exposition of our owne, but we follow Christ the best expositour of the law. For when the Pharisees had infected the people with a false opinion, that he performeth the law that hath with outward worke committed nothing against the law, he reproued this most perilous errour, and pronounced that vnchast looking at a woman is fornication: he protested that they are manslayers that hate their brother, for he maketh them gilty of iudgement that haue but conceiued wrath in their minde, and them gilty of the counsell that in murmuring or grudging haue vttered any token of a displeased mind: and them gilty of Hell fier, that with tauntes and railing breake forth into open anger. They that haue not espied these thinges, haue fayned Christ to be an other Moses, the giuer of the law of the Gospell, which supplied the imperfection of the law of Moses. Whereupon commeth that common principle of the perfection of the law of the Gospell, which far passeth the old law, which is a most pernicious opinion. For hereafter, where we shall gather a summe of the cōmaundementes, it shall appeare by Moses himselfe, how reprochfully they dishonor the law of God. Truely it sheweth that all the holinesse of the fathers did not much differ from hypocrisie, & it leadeth vs away from that only and perfect rule of righteousnesse. But it is very easie to confute that errour: for that they thought that Christ did adde vnto the law, whereas he did but restore the law to her integrity, while he made it free, & clensed it being obscured with lies, and defiled with leuen of the Pharises.

Matt. 5. 21.

8 Let this be our second note, that there is alway more contayned

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in the commaundementes and prohibitions, than is by words expreſſed, which yet is ſo to be tempered, that it be not like a Lesbion rule, whereby licentiouſly wreſting the Scriptures, we may make of euery thing what we liſt. For many bring to paſſe by this vnmeaſured liberty of running at large, that with ſome the authority of Scripture groweth in contempt, and other ſome deſpeire of vnderſtanding it. Therfore, if it be poſſible, we muſt take ſome ſuch way, that may by right and perfect path lead vs to the will of God, we muſt I ſay ſearch how farre our expoſition may exceede the boundes of the wordes, that it may appeare that it is not an additiō of mens gloſes knit to the word of God, but rather that the pure and naturall meaning of the lawgiuer is faithfully rendred. Truely in a manner in all the commaundementes it is ſo manifeſt, that there are figuratiue ſpeaches, meaninge more in expreſſing parte that he may worthily be laughed at that will reſtraine the meaning of the law to the narrowneſſe of the wordes. It is euident therfore, that ſober expoſitiō doth paſſe beyond the words: but how farre, that remayneth hard to iudge, vnleſſe there be ſome meaſure appointed: wherefore I thinke this to be the beſt meaſure, that if it be directed to the entēt of the commaundement, that is, that in euery commaundement be weyed, why it was giuen vs. As for example: Euery commaundement is either by way of bidding, or of forbidding: the trueth of both ſortes ſhall foorth with be founde, if we conſider the intent or the end thereof. As the end of the fift commaūdement is, that honor is to be giuen to them to whom God appointeth it. This therefore is the ſumme of the commaundement, that it is right and pleaſeth God, that we honor them to whom he hath giuen any excellency, and that he abhorreth contempt and ſtubbornneſſe againſt them. The intent of the firſt commaundement is, that God alone be honored. The ſumme therefore of the commaundement ſhall be, that true godlineſſe, that is to ſay, true worſhippe of his maieſty pleaſeth God, and that he abhorreth vngodlineſſe. So in euery commaundement we muſt looke, vpon what matter it treateth: then muſt we ſearch out the ende, till we finde what the lawemaker doth teſtifie therein properly to pleaſe or diſpleaſe him: and laſt of all muſt we draw an argument from the ſame to the contrary, after this maner: If this pleaſeth God, then the contrary diſpleaſeth him: if this diſpleaſe him, then the contrary pleaſeth him: if he commaunde this, then he forbiddeth the contrary, if he forbid this then he commaundeth the contrary.

9 That which is now ſomewhat darkely touched, ſhall in expounding of the commaundements become very plaine by practiſe, wher-

fore it ſuffiſeth to haue touched it,ſauinge that this laſt point,is to be ſhortly confirmed with ſome prouſe thereof,becauſe otherwiſe either it ſhould not be vnderſtanded,or being vnderſtand, it might perhaps at the beginning ſeeme to ſound like an abſurdity, This needeth no proofe,that when a good thing is commaunded,the euill is forbidden that is contrary to it:for there is no man but he wil graunt it me. And common iudgement will not much ſticke to admitte, that when euill thinges are forbidden,the contrary dueties are commaunded. It is an vniuerſall opinion that vertues are commended, when the contrary vices are condẽned.But we require ſomwhat more than thoſe formes of ſpeach do ſignifie commonly among the people. For they for the moſt parte take the vertue contrary to any vice,to be the abſtaininge from the ſame vice: we ſay that it proceedeth farther,that is to contrary dueties & doings.Therfore in this commaundemẽt, Thou ſhalt not kill the common ſenſe of men will conſider nothing elſe,but that we muſt abſtaine frõ all hurt doing, or luſt to do hurt. I ſay that there is further contained, that we ſhould by all the helpes that we may, ſuccour the life of our neighbour. And, leaſt I ſpeake without a reaſon,I proue it thus:God forbiddeth that our brother be hurt or miſuſed,becauſe he willeth that our neighbours life be deare & precious vnto vs:he doth therfore require withal thoſe duties of loue that may be done by vs for ẏ preſeruation of it. And ſo may we ſee how the end of the commaundement doth alway diſcloſe vnto vs all that we are therein commaunded or forbidden to do.

10 But why God, in ſuch as it were halfe cõmaundementes,hath by figures rather ſecretly ſignified, than expreſſed what his will was, whereas there are wont to be many reaſons rendered therof,this one reaſon pleaſeth me aboue the reſt. Becauſe ẏ fleſh alway endeuoreth to extenuate the filthineſſe of ſinne,& to colour it with faire pretenſes,ſauing where it is euẽ palpable for groſſenes,he hath ſet forth for an example in euery kinde of offenſe that which was moſt wicked & abhominable, at the hearing whereof our very ſenſes might be moued with horrour, thereby to imprint in our mindes a more haynous deteſtinge of euery ſorte of ſinne. This many times deceiueth vs in weying of vices,that if they be any thing ſecret,we make them ſeeme ſmall.Theſe deceites the Lord doth diſcloſe,when he accuſtometh vs to referre all the whole multitude of vices to theſe principall heades, which do beſt of all ſhew,how much euery kinde is abhominable.As for example, wrath and hatred are not thought ſo haynous euills, when they are called by their owne names,but whẽ they are forbiddẽ vs vnder the name of manſlaughter,we better vnderſtand how abho-

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minable they are before God, by whoſe word they are ſet in the degree of ſo horrible an offenſe: and we moued by his iudgement, do accuſtome our ſelues better to wey the haynouſneſſe of thoſe faultes that before ſeemed but light vnto vs.

11 Thirdly is to be conſidered, what meaneth the diuiding of the lawe of God into two tables, whereof all wiſe men will iudge that there is ſometime mention made not vnfitly from the purpoſe, nor without cauſe. And we haue a cauſe ready, that doth not ſuffer vs to remayne in dout of this matter. For God ſo diuided his law into two partes, in which is contayned the whole righteouſneſſe, that he hath aſſigned the firſt to the dueties of religiō that do peculiarly pertaine to the worſhipping of his Godhead, the other to the dueties of Charity which belong vnto men. The firſt foundation of righteouſneſſe is the worſhip of God: which being once ouerthrowen, all the other members of righteouſneſſe are torne in ſunder and diſſolued, like to the partes of a houſe vniointed and fallen downe. For what manner of righteouſneſſe wilt thou call it, that thou vexeſt not menne with robbery & extorcions, if in the meane time by wicked ſacrilege thou ſpoyleſt Gods maieſty of his glory? that thou defileſt not thy body with fornication, if with thy blaſphemies thou prophanely abuſe the ſacred name of God? that thou murthereſt no man, if thou trauaill to deſtroy and extinguiſh the memorie of God. Wherefore righteouſneſſe is vainly boſted of without religion, & maketh no better ſhew, than if a mangeled body with the head cutte of, ſhoulde be brought foorth for a beautifull ſight. And religion is not onely the principall parte of righteouſnes, but alſo the very ſoule wherwith it breatheth: and is quickned. For men keepe not equity and loue among themſelues without the feare of God. Therefore we ſay, that the worſhip of God is the beginning and foundation of righteouſnes, becauſe when it is taken away all the equity, continence and temperance that men vſe amonge themſelues, is vaine and triflinge before God. We ſay alſo that it is the ſpringe heade and liuely breath of righteouſneſſe, becauſe hereby men do learne to liue amonge themſelues temperately & without hurt doing one to an other, if they reuerence God as the iudge of right and wronge. Wherefore in the firſt table he inſtructeth vs to godlineſſe and the proper dueties of religion, wherewith his maieſty is to be worſhipped: in the other he preſcribeth howe for the feares ſake of his name, we ought to behaue our ſelues in the fellowſhip of men. And for this reaſon our Lord (as the Euangeliſtes reherſe it) did in a ſumme gather the whole lawe into two principall pointes, the one that we ſhould loue God with all our heart, with all our ſoule, Mat. 22. 37. Luc. 10. 27.

with all our ſtrength : the other, that we loue our neighbour as our ſelues. Thus thou ſeeſt how of the two partes wherein he concludeth the whole law, he directeth the one toward God, & appointeth the other toward men.

12 But although the whole lawe be contained in two principall pointes, yet, to the ende to take away all pretenſe of excuſe, it pleaſed our God, to declare in the ten cõmaundements more largely & plainly all things that belong both to the honor, feare & loue of himſelfe, and alſo to that charity which he commaundeth vs to beare to men for his ſake. And thy ſtudy is not ill ſpent to know the diuiſion of the commaundementes, ſo that thou remember that it is ſuch a matter wherein euery man ought to haue his iudgement free, for which we ought not contentiouſly to ſtriue with him that thinketh otherwiſe. But we muſt needes touch this point, leaſt the readers ſhoulde either ſcorne or maruell at the diuiſion that we ſhall vſe, as newe and lately deuiſed. That the law is diuided in ten words, becauſe it is oft approued by the authority of God himſelfe, it is out of controuerſie, wherfore there is no dout of the number, but of the manner of diuidinge. They that ſo diuide them, that they giue three commaundements to the firſt table, and put other 7. into the ſecond, do wipe out of the nũber the commaundement concerninge images, or at leaſt they hide it vnder the firſt: whereas without dout it is ſeuerally ſet by the Lord for a commaundement, and the tenth commaundement of not coueting the things of his neighbour, they do fondly teare into two. Beſide that it ſhall byandby be done to vnderſtand, that ſuch manner of diuiding was vnknowen in the purer age. Other do recken, as we do, fower ſeuerall cõmaundementes in the firſt table, but in place of the firſt they ſet the promiſe without the commaundement. As for me, becauſe vnleſſe I be conuinced by euident reaſon, I take the ten wordes in Moſes for ten commaundementes, me thinkes I ſee ſo many diuided in very fit order. Therefore, leauing to them their opinion, I will follow that which I beſt allowe, that is, that the ſame which theſe later ſorte make the firſt commaundement, ſhalbe in ſteede of a preface to the whole law, and then ſhal follow the commmaundements, foure of the firſt table, and ſixe of the ſeconde, in ſuch order as they ſhalbe rehearſed. Auguſtine alſo to Boniface agreeth with vs which in rehearſinge them kepeth this order: that God onely be ſerued with obedience of religion, that no idole be worſhipped, that the name of the Lord be not taken in vaine, when he had before ſeuerally ſpoken of the ſhadowiſhe commaundement of the Sabbat. In an other place in deede that firſt diuiſion pleaſeth him, but for to ſclender a cauſe, that is, be-

Libr. 2. qu. vet. Teſt.

cauſe

cause in the number of three, if the first table cõsist of three cõmaundementes, the mistery of the trinity more plainly appeareth. Albeit in the same place he sticketh not to confesse that otherwise he rather liketh our diuision. Beside these, the author of the Vnperfect worke vpon Matthew is of our side. Iosephus, vndoutedly according to the cõmon consent of his time, assigneth to either table fiue commaundements. Which is both against reason, because it confoundeth the distinction of religion & charity, and also is confuted by the authority of the Lord himselfe, which in Matthew reckeneth the commaundement of honoringe our parentes, in the number of the second table. Mat. 19 19. Now let vs heare God himselfe speaking in his owne wordes.

The first commaundement.

I am the Lord thy God, which haue brought thee out of the lande of AEgypt, out of the house of bondage. Thou shalt haue no straunge Gods before my face.

13 Whether you make the first sentence a parte of the first commaundemẽt, or read it seuerally, it is indifferent to me, so that you do not deny me that it standeth in stede of a preface to the whole lawe. First in making of lawes is heede to be taken, that they be not shortly after abrogate by contempt. Therfore God first of all prouideth, that the maiesty of the law that he shal make, may neuer at any time come in contempt. For stablishinge whereof he vseth three maners of argumentes. First he chalengeth to himselfe power and right of dominion, whereby he may constraine his chosen people, that they must of necessity obey him: thẽ he setteth forth a promise of grace with swetnesse therof to allure them to study of holines. Thirdly he reciteth the benefit that he did for them, to reproue the Iewes of vnthankefulnes, if they do not with obedience answere his kindnes. Vnder the name of Iehouah, the Lord, is meant his authority & lawful dominion. And if all things be of him and do abide in him, it is right that all things be referred to him, as Paule sayth. Therfore we are with this word alone Rom. 11 sufficiently brought vnder the yoke of Gods maiesty, because it were 36. monstruous for vs to seeke to withdrawe our selues from vnder his gouernment, out of whom we can not be.

14 After that he hath shewed that it is he that hath power to cõmaund, to whom obedience is due, least he should seeme to draw by onely necessity, he also allureth with sweteneſse in pronouncing, that he is the God of the Church. For there is hidden in this speach a mutuall relation, which is contained in the promise: I will be to thẽ Ier. 31. a God, & they shalbe to me a people. Wherupon Christ proueth that 33. Mat. 22

Abraham, Isaac and Iacob haue immortall life, by this that God testified that he is their God. Wherefore it is as much in effect, as if he should say thus: I haue chosen you to be my people, not only to do you good in this present life, but also to giue you ỹ blessednes of the life to come. But to what end this tendeth, it is noted in diuerse places in the law. For when the Lord doth vouchsaue to deale thus mercifully with vs, to call vs into the company of his people, he choseth vs (sayth Moses) that we shoulde be a peculiar people vnto himselfe, a holy people, & should kepe his commaundements. From whense also cõmeth this exhortation: Be ye holy, for I am holy. Now out of these two is deriued that protestatiõ that is in the Prophet: The sonne honoreth the father, and the seruaunt honoreth his Lord. If I be a Lord, where is my feare? If I be a father, where is my loue?

Deut. 7. 6. & 14. 2. & 26. 18. Leu. 19. 2. Mal. 1. 6

15 Now followeth the rehearsall of his benefit, which ought to be of so much more force to moue vs, as ỹ fault of vnthankefullnes is more detestable euen amõng men. He then did put Israell in remembrance of a benefit lately done, but such a one as for the miraculous greatnesse therof being worthy to be had in remembrance for euer, should remaine in force with their posterity. Morouer it is most agreable for this present matter. For ỹ Lord seemeth to say that they were deliuered out of miserable bondage for this purpose, that they should with obedience and redines of seruice honor him, the author of their deliuerance. He vseth also, (to the end to hold vs fast in the true worshipping of him alone) to set out himselfe with certaine titles, wherby he maketh his sacred maiesty to be differently knowen from all idols & forged gods. For, as I sayd before, such is our redy inclinatiõ to vanity, ioyned with rash boldnes, ỹ so soone as God is named, our minde can not take hede to it selfe, but that it byandby falleth away to some vaine inuention. Therfore, when the Lord meaneth to bring a remedy for this mischiefe, he setteth out his owne godhead with certaine titles and so doth compasse vs in, as it were within certaine grates, least we should wander hither and thither & rashly forge our selues some new God, if forsaking ỹ liuing God, we should erect an idole. For this cause, so oft as the Prophetes meane properly to point out him, they cloth him, and as it were enclose him, within those markes, whereby he had opened himselfe to the people of Israell, And yet when he is called the God of Abrahã, or the God of Israell, when he is set in the temple of Hierusalem among the Cherebins, these & like formes of speache do not binde him to one place or to one people, but are set onely for this purpose, to stay the thoughts of the godly in that God, which by his couenant, that he hath made with Israell, hath so repre-

Exo. 3. 6. Amos. 1 2. Haba. 2. 28. Ps. 80. 2 & 99. 1

sented

sented himselfe; that it is no way lawfull to vary from such a paterne. Es. 37. 16.
But let this remaine stedfastly emprinted, that there is mention made of the deliuerance to this end, that the Iewes might the more cherefully giue themselues to the God that doth by right claime them vnto him. And we (least we should thinke that the same nothing belongeth to vs,) ought to consider, that the bondage of Ægipt is a figure of the spiritual captiuity, wherin we are all holden boũd, vntil our heuenly deliuerer do make vs free by the power of his arme, & conuey vs into the kingdom of liberty. As therfore, when in the old time he minded to gather together the Israelites that were scattered abroad, to the worshipping of his name, he deliuered them out of the intolerable dominion of Pharao, wherwith they were oppressed: so al those to whõ at this day he professeth himselfe a God, he doth now deliuer frõ the deadly power of the deuil, which was in a shadow signified by ẏ corporall bondage. Wherfore there is no man, but his minde ought to be inflamed to harken to the law which he heareth to haue proceded frõ the soueraigne king. From whom as all things take their beginning, so is it meete that they haue also their ende appointed & directed to him. There is no man (I say) but he ought to be rauished to embrâce the lawmaker, to the keeping of whose commaundementes, he is taught that he is peculiarly chosen: frõ whose bounty he looketh both for flowing store of all good things, & also the glory of immortall life: by whose maruelous power and mercy, he knoweth himselfe to be deliuered out of the iawes of death.

16 After that he hath grounded and stablished the authority of his law, he setteth forth the first cõmaundement, *That we haue no straunge Gods before him.* The ende of this commaundement is, that God will only haue preeminẽcie, and wholly enioy his owne authority among his people. And that it may so be, he commaundeth that there be far from vs all vngodlines and superstition, whereby the glory of his godheade is either diminished or obscured: and by the same reason he commaundeth, that we worshippe and honor him with true endeuour of godlinesse. And the very simplicity of the wordes themselues do in a manner expresse the same, For we cannot haue God, but we must also comprehende therein all thinges that properly belonge to him. Whereas therfore he forbiddeth vs to haue other Gods, he meaneth therby, that we should not giue away elsewhere ẏ which is propre to him. For although ẏ things ẏ we owe vnto God be innumerable, yet not vnfitly they may be brought vnto foure principal points: Adoration, whereunto as a thing hanging vpon it, is adioyned spiritual obedience of cõscience: Affiance, Inuocation, & Thankesgiuing.

Adoration I call the reuerẽce & worſhip which euery one of vs yeeldeth vnto him, when he ſubmitteth himſelfe vnto his greatnes: wherfore I do not without cauſe make this a part therof, ỹ we yeelde our conſciences in ſubiection to his lawe. Affiance is an aſſurednes of reſting in him by reknowledging of his powers, whẽ repoſing al wiſdom, righteouſnes, power, trueth and goodnes in him, we thinke our ſelues bleſſed with onely partaking of him. Inuocation, is a reſorting of our minde to his faith and help as to our only ſuccour, ſo oft as any neceſſity preſſeth vs. Thankeſgiuing, is a certaine thankefulnes whereby the praiſe of all good things is giuen vnto him. Of theſe, as God ſuffreth nothing to be conueyed away elſe where, ſo he commaunded all to be wholly giuen to himſelfe. Neither ſhal it be enough to abſtaine from hauing any ſtraunge God, vnleſſe thou reſtraine thy ſelfe in this, that many wicked cõtemners are wont, which thinke the redieſt way, to ſcorne all religions: but true religion muſt go before, whereby our mindes may be directed to the liuinge God, with knowledge whereof they being endued, may aſpire to reuerence, feare & worſhip his maieſty, to embrace the communicatinge of all his good thinges, euery where to ſeeke for his help, to reknowledge and aduaunce with confeſſion of praiſe the magnificence of his works, as to the only marke in all the doings of our life. Then, that we beware of peruerſe ſuperſtition, whereby our mindes ſwaruing from the true God, are drawen hither and thither as it were vnto diuerſe gods. Wherefore, if we be cõtented with one God, let vs call to remembrance that which is before ſaid, that all forged gods are to be driuen farre away, and that the worſhip is not to be torne in ſunder, which he alone claimeth to himſelfe. For it is not lawfull to take away any thing from his glory, be it neuer ſo litle, but that all thinges that belong to him may wholly remaine with him. The percell of ſentence that followeth (Before my face) encreaſeth the hainouſnes: for that God is prouoked to ialouſy, ſo oft as we thruſt our owne inuentions in his place, as if an vnchaſt woman by bringing in an adulterer openly before her husbands eyes ſhould the more vexe his minde. Therefore when God teſtified that with his preſent power & grace he looked vpon ỹ people that he had choſen, the more to fray them from the wicked act of falling from him, he giueth them warning that there can be no new gods brought in, but that he is witnes and beholder of their ſacrilege. For this boldneſſe is encreaſed with much wickedneſſe, that man thinketh that in his fleinges away he can begile the eyes of God. On the other ſide, God crieth out that whatſoeuer we purpoſe, whatſoeuer we go about whatſoeuer we practiſe, it commeth in his ſight. Let therefore our cõ-

ſcience

ſcience be cleane euen from the moſt ſecret thoughtes of ſwaruinge from him, if we will haue our religion to pleaſe the Lord. For he requireth to haue the glory of his godhead whole & vncorrupted not only in outward confeſſion, but alſo in his eyes, which do behold the moſt ſecret corners of heartes.

The ſecond Commaundement.

Thou ſhalt not make to thee any grauen image, nor any ſimilitude of thoſe thinges that are in heauen aboue, or in earth beneth, or in the waters vnder the earth. Thou ſhalt not worſhip them, nor ſerue them.

As in the firſt commaundement he pronounced that he is the one God beſide whom there are no other gods to be deuiſed or had, ſo nowe he more openly declareth what manner of God he is, and with what kinde of worſhip he is to be honored: that we may not preſume to forge any carnall thing for him. The end therfore of this cõmaundement is, that he will not haue the lawful worſhip of him, to be prophaned with ſuperſtitious vſages. Wherfore in ſumme, he calleth and draweth vs away from the carnall obſeruations, which our fooliſhe minde is wont to inuent, when it conceiueth God according to her owne groſneſſe. And therefore he frameth vs to the lawfull worſhip of him, that is the ſpirituall worſhip, and which is appointed by him. He ſpeaketh of ỹ groſſeſt fault that is in this offenſe, namely outward idolatry. And there be two partes of this commaundement, The firſt reſtraineth our liberty, that we do not preſume to make ſubiect to our ſenſes or by any forme to repreſent God, which is incomprehenſible. The ſecond parte forbiddeth vs to honor any images for religions ſake. Moreouer he ſhortly reciteth all the formes wherewith he was wont to be expreſſed in ſhape, by the prophane and ſuperſtitious nations. By thoſe thinges that are in heauen, he meaneth the Sunne, the Moone, and other Starres, and paraduenture alſo birdes, as expreſſing his meaning in the fourth of Deuteronomy he meaneth as wel birdes as ſtarres. Which note I would not haue ſpokẽ of but that I ſaw ſome vnskilfully to apply it to Angels. Therefore I omit the other partes, becauſe they are ſufficiently knowen of themſelues. And we haue alreadi in the firſt booke taught plainely enough, that whatſoeuer viſible formes of God man doth inuent, they are directly contrary to his nature, and that therefore ſo ſoone as images come foorth, true religion is corrupted and defiled. Deut. 4. 15.

18 The penall ordinance that followeth ought not a litle to auaile to ſhake of our ſlouthfulneſſe. For he threatneth: That he is the Lord

our God, a ielous God, that visiteth the iniquity of the fathers vpon the children vnto the third and fourth generation, in them that hate his name, and sheweth mercy vnto thousandes to them that loue him and keepe his commaundementes. This is asmuch in effect, as if he shoulde haue sayd, that it is he onely vpon whom we ought to sticke. And to bring vs thereunto, he speaketh of his power, that doth not without punishment suffer it selfe to be contemned or diminished. Here is in deede set the name El, which signifieth God. But because it is deriued of strength, to expresse the sense the better, I did not sticke so to translate it, or to put it into the text. Thē he calleth himselfe ielous that can abide no fellow. Thirdly he affirmeth that he will be a reuenger of his maiesty and glory if any do transferre it to creatures or to grauen images, and that not with a shorte or slender reuenge, but such as shall extende to the children and childrens children, and childrens childrens children, that is such as shalbe followers of their fathers vngodlinesse: as also he sheweth a perpetualll mercy & bountifulnes vnto longe continuance of posterity, to those that loue him and keepe his lawe. It is a common manner with God to take vpon him the persone of a husband toward vs. For the coniunction wherwith he bindeth himselfe vnto vs, when he receiueth vs into the bosome of his church, is like vnto a certaine holy wedlocke, that must stand by mutuall faithfulnes. As he doth all the dueties of a faithfull and true husband, so againe he requireth of vs such loue and chastity as ought to be in wedlocke, that we yeelde not our soules to Satan, to lust, and to filthy desires of the flesh, to be defiled by them. Whereupon he that rebuketh the Apostasie of the Iewes, complaineth that they did throw away chastity, & were defiled with adulteries. Therefore, as the husband, the more holy and chast that he himselfe is, the more is he kindeled to anger if he see his wiues minde encline to a strāge louer: so the Lord that hath wedded vs vnto himselfe in trueth, testifieth that he hath a most fervētly burning ialousie, so oft as neglecting the purenes if his holy mariage, we are defiled with wicked lustes, but specially then when we transferre to any other, or do infect with any superstition the worshippe of his name, which ought to be most vncorrupted: Forasmuch as by this meane we do not only break the faith giuen in wedlocke, but also do defile the very weddinge bed with bringing into it adulterers.

Ier. 3. Osee. 2.

19 In the thretening is to be seene what he meaneth by this, when he sayth, that he will visite the iniquity of the fathers vpon the children vnto the third and fourth generation. For, beside that it standeth not with the equity of Gods iustice, to punish the innocent for an o-

thers

thers offence. God himselfe also saith, that he will not make the sonne to beare the wickednes of the father. But this sentence is more than once repeated, of prolonging the punishmēt of the sinnes of the auncesters vpon the generations to come. For so doth Moses oftentimes speake vnto him: Lord, Lord, that rendrest the iniquity of the fathers to the children, vnto the third & fourth generation. Likewise Ieremy: Thou that shewest mercy in thousandes, that rendrest the iniquity of the fathers into the bosome of the children after them. Many, while they trauaile much in losinge this knot, thinke that it is to be vnderstanded onely of temporall punishmentes, which if the children suffer for the parentes faultes, it is no absurdity, forasmuch as they are oftentimes layed vpon them for their saluation, which is in dede true For Esay declared to Ezechias, that his sonnes should be spoiled of the kingdom, & caried into exile for ỹ sinne that he had committed. The houses of Pharao & Abimelech were plaged for offending Abraham. But when that is alleaged for assoilinge of this question, it is rather a shift than a true exposition. For here & in like places he threatneth a more greuous reuenge thā that it may be limited within the bounds of this present life. It is therefore thus to be taken: that the iust curse of the Lord, lieth not only vpon the head of the wicked mā himselfe, but also vpon his whole family: whē the curse once lieth vpon them, what is else to be looked for, but that the father being destitute of the spirit of God, liue most wickedly, and the sonne likewise forsaken of the Lord for the fathers fault, do follow the same way of destruction: & finally, the childes child, & the childe of the childes childe, the cursed seede of detestable men do fall headlong after them?

Eze. 18. 20. Num. 14 8. Ier. 32. 18. Esa. 39. 7. Gen. 12. 17. & 20 3.

20 First let vs see, whether such reuēge be vnsemely for the iustice of God. If all the nature of man be dānable, we know that destruction is prepared for them, to whom the lord vouchsaueth not to communicate his grace, Neuertheles they do perish by their own vnrighteousnesse, & not by vnrighteous hatred of God. Neither is there left any cause to quarell, why they be not holpen by ỹ grace of God to saluation as other are. Wheras therfore this punishmēt is laid vpon wicked mē & euil doers for their offenses, that their houses be depriued of the grace of God during many generations: who can accuse God for this most iust reuenge? But ỹ Lord on ỹ other side pronounceth, that ỹ punishmēt of ỹ fathers sinne shal not passe ouer vnto ỹ sonne. Note what is there entreated of. When the Israelites had bin long & continually vexed wᵗʰ many calamities, they began to vse for a Prouerbe, that their fathers had eatē a sower grape, wherwith the childrens teeth were set on edge: whereby they meant that their fathers had cōmited sinnes,

Eze. 18. 20.

whereof they, being otherwise righteous, and not deseruing it, did suffer the punishment, rather by the vnappeaseable wrathfulnesse of God, than by a moderate seuerity. The Prophet pronounceth vnto thē ỹ it is not so: because they are punished for their owne offenses, & that it standeth not with the iustice of God, ỹ the righteous sonne shoulde suffer punishment for the naughtinesse of the wicked father. Which thing also is not contained in this present ordinance. For if ỹ Visiting, wherof mention is now made, be fulfilled when the lord taketh away from the house of the wicked his grace, the light of his trueth and other helps of saluation: in this that the children beinge blinded & forsaken of him, do go on in the steps of their fathers, they susteine curses for their fathers offenses. But inasmuch as they are put to temporall miseries, & at last to eternal destruction, herein they are punished by the iust iudgement of God, not for ỹ sinnes of other, but for their owne iniquity.

21 On the other side is offered a promise of enlarging the mercy of God into a thousand generatiōs, which promise is also often found in the Scriptures, & is set in ỹ solemne couenant of the church: I wil be thy God, and of thy seede after thee. Which thing Salomon hauing respect vnto, wryteth that ỹ childrē of the righteous shalbe blessed after their death not only by reasō of holy bringing vp, which also not a litle auaileth therunto, but also for ỹ blessing promised in the couenāt, that the grace of God shall rest eternally in the houses of the godly. Hereupō groweth great cōfort to the faithfull, great terrour to the wicked. For if euen after death, the remembrance both of righteousnes & wickednesse be of so great force with God, that the cursing of the one, and the blessinge of the other redoundeth vnto posterity, much more shal it light & rest vpon the heads of the doers thēselues. But it maketh nothinge against vs, that the issue of the wicked many times cōmeth to good proufe, & ỹ issue of the faithfull swarueth out of kinde: becausethe lawmaker meant not here to stablish such a perpetuall rule as should derogate his free electiō. For it sufficeth for the comforte of the righteous and for the terrour of the sinner, that the penalty is not vaine or of no effect, although it do not alway take place. For as the temporall punishmentes that are layed vpon a fewe wicked men, are testimonies of the wrath of God against sinnes, and of the iudgement that shal one day be giuē vpon all sinners, although many escape vnpunished euen to the ende of their life: so when God giueth one example of this blessing to shew mercy & bountifulnesse to the sonne for the fathers sake, he giueth a proufe of his cōstant & perpetuall fauour to them that worship him: and when he once pur-

Gen. 17 7.

Pro. 20. 7.

sueth

ſueth the wickedneſſe of the father in the ſonne, he ſheweth what iudgement is prepared for all the reprobate for their owne offences. Which aſſuredneſſe he had in this place principally reſpect vnto. And by the way he commendeth vnto vs the largeneſſe of his mercie, which he extendeth vnto a thouſand generations, wheras he aſſigned but onely fower generations to vengeance.

The third Commaundement.

Thou ſhalt not take the name of the Lord thy God in vaine.

The ende of this commaundement is, that his will is to haue the maieſty of his name to be holy amõg vs. Therfore the ſumme ſhalbe, that we do not defile it with cõtempteouſly and irreuerently vſing it. With which prohibition the commaundement hangeth orderly together, that we take ſtudie and care godlily to reuerence it. Therfore we ought ſo to order our ſelues both in our mindes and ouf tonges, that we neither thinke nor ſpeake any thing of God himſelfe or his miſteries, but reuerently and with much ſobrietie: that in weying his workes, we conceiue nothing but honorable towarde him. Theſe three thinges I ſay, it behoueth vs not negligently to marke, that what ſoeuer our minde conceiueth of him, what ſoeuer our tong vttereth, it may ſauour of his excellencie, and may agree with the holy highneſſe of his name: and finally may ſerue to aduaunce his magnificẽce, That we do not raſhly or diſorderly abuſe his holy word and reuerẽd miſteries either to ambition, or to coueteouſneſſe, or to our owne triflinges: but that as they beare the dignitie of his name emprinted in them, ſo they may keepe their honour and eſtimation among vs. Laſt of all, that we do not carp againſt or ſpeake euill of his workes, as theſe wretched men are wont to babble reprochefully againſt thẽ: but that what ſoeuer we rehearſe done by him, we reporte it with wordes of praiſe of his wiſedome, righteouſneſſe & goodneſſe. That is to ſanctifie the name of God. Where otherwiſe is done, it is defiled with vaine and peruerſe abuſe, bycauſe it is violently carried from the right vſe wherunto onely it was apointed: and though there be no other hurt done, yet it is ſpoiled of his dignitie, and by little and little brought to contempt. Now, if there be ſo much euil in this raſh readineſſe to vſe the name of God out of ſeaſon, much more miſchiefe is in this, if it be employed to euill vſes, as they do that make it to ſerue the ſuperſtitions of Necromancie, cruell execrations, vnlawfull coniurations, and other wicked enchauntementes. But ſwearing is chiefly mentioned in the commaundement, as the thing wherin the peruerſe abuſe of Gods name is moſt deteſtable, that thereby we may be the

better altogether frayed away from all defiling thereof. But that here is commaundement geuen of the worſhip of God, and of the reuerence of his name, and not of the truthe and equitie that is to be kept among men, appeareth by that that he afterwarde in the ſecond table condemneth periurie and falſe witneſſe, whereby hurte is done to the fellowſhip of men: but it were in vaine to repete it againe, if this commaundement entreated of the dutie of charitie. And alſo the diuiſion of the lawe it ſelfe requireth it, bycauſe as it is ſaid, God did not in vaine apointe two tables for his lawe, whereby is gathered that in this commaundement he chalengeth his owne right to himſelfe, and defendeth the holyneſſe of his name, and teacheth not what men owe to men.

23 Firſt is to be learned what is an othe. It is a taking of God to witneſſe, to confirme the truthe of that which we ſpeake. For thoſe curſed ſpeaches that conteine manifeſt reproches againſt God, are vnworthy to be reckened among othes. That ſuch taking to witneſſe, whan it is rightly done, is a kinde of worſhipping of God, is ſhewed in diuerſe places of the Scripture. As when Eſaie prophecieth of the calling of the Aſſyrians and Egyptians into fellowſhip of the couenaunt with Iſrael, They ſhall ſpeake (ſaith he) in the tongue of Chanaan, and ſhall ſwere in the name of the Lorde. That is to ſay, in ſwering by the name of the Lorde, they ſhall yelde a confeſſion of his religion. Againe when he ſpeaketh of the enlargemēt of his kingdome, he ſaith: Whoſoeuer ſhall bleſſe himſelfe, ſhall bleſſe in the God of the faithfull: and he that ſhall ſwere in the lande, ſhall ſwere in the true God. Hieremie ſaith, If they ſhall teache the people to ſwere in my name as they haue taught them to ſwere by Baal, they ſhalbe builded vp in the middes of my houſe. And for good cauſe it is ſaide, that when we call vpon the name of the Lorde to witneſſe, we do witneſſe our religion towarde him. For ſo we confeſſe that he is the eternall and vnchaungeable truthe, whome we call vpon, not onely as a moſt ſubſtantiall witneſſe of truth aboue all other, but alſo as the onely defenſe thereof, which is able to bring forth hidden thinges into light, and then as the knower of heartes. For where teſtimonies of men do faile, there we flee to God for witneſſe, ſpecially where any thing is to be proued that lieth ſecrete in conſcience. For which cauſe the Lorde is bitterly angry with them that ſweare by ſtrange gods, and he iudgeth that maner of ſwearing to be an argumēt of manifeſt falling from his allegeance: Thy ſonnes haue forſaken me, and do ſweare by them that are no gods. And he declareth the haynouſneſſe of this ofenſe by threatening of puniſhment: I will deſtroy them that ſweare by

Eſa. 19. 18.

Eſa. 65. 16.

Iere. 12. 16.

Iere. 5. 7

Soph 1. 5.

by the name of the Lorde, and ſweare by Melchan.

24 Nowe when we vnderſtand that it is the Lordes will that there be in our othes a worſhip of his name: ſo much the more diligent hede is to be taken, that in ſtede of worſhipping they do not conteine diſhonour, contempt or abacement of it. For it is no ſmall diſhonour, when periurie is committed in ſwearing by him, wherefore it is called in the lawe, Profanation. For what is left to the Lorde when he is ſpoiled of his truth? he ſhall then ceaſſe to be God. But truely he is ſpoiled therof, when he is made an affirmer and approuer of falſhod. Wherefore, when Ioſua minded to driue Achan to confeſſe the truth, he ſaid: My Sonne, geue glorie to the Lorde of Iſraell, meaning thereby, that the Lorde is greuouſly diſhonored if a man ſweare falſely by him. And no maruell. For we do as much as in vs lieth, in a maner, to ſtaine his holy name with a lie. And that this manner of ſpeech was vſed among the Iewes ſo oft as any was called to take an othe, appeareth by the like proteſtation, that the Phariſees vſe in the Goſpell of Iohn. To this heedefulneſſe the formes of othes that are vſed in the Scriptures do inſtruct vs: The Lord lyueth, The Lord do theſe thinges vnto me, and adde theſe thinges, The Lorde be witneſſe vpon my ſoule. Which do proue, that we can not call God for witneſſe of our ſayinges, but that we alſo wiſhe him to take vengeance of our periurie, if we ſpeake deceiptfully. Leui.19 12. Ioſue.7. 19. Iohn.9. 24 1.Sam. 14 2 Reg.6 31. 2.Cor.1 23.

25 The name of the Lorde is made vile and common, when it is vſed in ſuperfluous othes, although they be true. For in ſuch caſe it is alſo taken in vaine. Wherfore it ſhal not be ſufficient to abſteine from ſwearing falſely, vnleſſe we do alſo remember, that ſwearing was ſuffred and ordeined not for luſte or pleaſure, but for neceſſities ſake: and therefore they go beyond the lawfull vſe thereof, that applie it to thinges not neceſſarie. And there can no other neceſſitie be pretended, but where it is to ſerue either religion or charitie, wherin at this day men do to much licentiouſly offende, and ſo much the more intolerablie, for that by very cuſtome it hath ceſſed to be reckned for any offenſe at all, which yet before the iudgement ſeate of God is not ſlenderly weyed. For euery where without regard, the name of God is defiled in trifling talkes, and it is not thought that they do euill, bycauſe by long ſuffred and vnpuniſhed boldeneſſe, they are come to reſt as it were in poſſeſſion of ſo great wickedneſſe. But the commaundement of the Lord remaineth in force, the penaltie abideth in ſtrength, and ſhall one day haue his effect, whereby there is a certaine ſpeciall reuenge proclaimed againſt them that vſe his name in vaine. This commaundement is alſo tranſgreſſed in an other point, that in our

othes we put the holy ſeruantes of God in the place of God, with manifeſt vngodlyneſſe, for ſo we tranſfer the glorie of his godhead to them. Neither is it without cauſe, that the Lorde hath geuen ſpeciall commaundement to ſwere by his name, and by ſpeciall prohibition forbidden, that we ſhoulde not be heard ſwere by any ſtrange gods. And the Apoſtle euidently teſtifieth the ſame, when he writeth, that men in ſwearing do call vpon a hier than themſelues, and that God which had none greater than his owne glorie to ſwere by, did ſwere by himſelfe.

Deut.6. 13. and 10 20. Exod. 23.13.

26 The Anabaptiſtes not contented with this moderatiō of ſwearing, do deteſt all othes without exception, bycauſe the prohibition of Chriſt is generall: I ſay vnto ye, ſwere not at all, but let your talke be yea yea, and nay nay, what ſo euer is more than this, is of euill. But by this meane, they do without conſideration ſtumble againſt Chriſt: while they make him aduerſarie to his father, and as if he had come downe from heauen to repeale his fathers decrees. For the eternall God doth in the lawe not onely permit ſwearing as a thing lawfull, which were enough: but alſo in neceſſitie doth commaunde it. But Chriſt affirmeth that he is all one with his father? that he bringeth no other thing, but that which his father commaunded him, that his doctrine is not of himſelfe, &c. What then? will they make God contrarie to himſelfe, which ſhall afterwarde forbidde and condemne the ſame thing in mens behauiours, whiche he hath before allowed by cōmaunding it? But bycauſe there is ſome difficultie in the wordes of Chriſt, let vs a little weye them. But herein we ſhall neuer atteine the truth, vnleſſe we bende our eyes vnto the entent of Chriſt, and take heede vnto the purpoſe that he there goeth about. His purpoſe is not either to releaſe or reſtreigne the lawe, but to reduce it to the true and naturall vnderſtanding, whiche had bene very muche depraued by the falſe gloſes of the Scribes and Phariſees. This if we holde in minde, we ſhall not thinke than Chriſt did vtterly condemne othes, but only thoſe othes which do tranſgreſſe the rule of the lawe. Thereby it appeareth, that the people at that time did forbeare no maner of ſwearing but periuries, wheras the lawe doth not onely forbidde periuries, but alſo all idle and ſuperfluous othes. The Lord therefore the moſt ſure expoſitour of the lawe, doth admoniſh them, that it is not onely euill to forſweare, but alſo to ſweare. But how to ſweare? in vaine. But as for theſe othes that are commended in the lawe, he leaueth them ſafe and at libertie. They ſeme to fight ſomewhat more ſtrongly when they take earneſt holde of this worde At all, which yet is not referred to the worde Sweare, but to the formes of ſwearing

Matt.5. Iac.5. Exo.22. 11. Iohn.7. 16. Matt.5. 34.

that

that are after rehearſed. For this was alſo parte of their errour, that when they did ſweare by heauen and earth, they thought that they did not touch the name of God. Therefore after the principall kinde of offenſe againſt this commaundement, the Lorde doth alſo cut of from them all byeſhiftes, that they ſhoulde not thinke that they haue eſcaped, if not ſpeaking of the name of God they call heauen and earth to witneſſe. For here by the way it is alſo to be noted, that although the name of God be not expreſſed, yet mē by indirect formes do ſweare by him, as if they ſweare by the liuely light, by the bread that they eate, by their Baptiſme, or other tokens of Gods liberalitie toward them. Neither doth Chriſt in that place where he forbiddeth them to ſweare by heauen and earth and Hieruſalem, ſpeake it to correct ſuperſtition, as ſome men falſely thinke, but he rather confuteth their ſophiſticall ſutteltie, which thought it no faulte babblingly to throwe out indirect othes, as though they ſpared the holy name of God, which is engrauen in all his benefites. But otherwiſe it is, where either a mortall man, or a dead man, or an Angell is put in the place of God: as among the prophane nations flatterie deuiſed that ſtinking forme of ſwearing by the life or ſoule of the King: for then the falſe making of Gods doth obſcure and miniſh the glorie of the one onely God. But when we meane only, to procure credit to our ſayinges by the holy name of God, although the ſame be indirectly done, yet in all ſuch trifling othes his maieſtie is offended. Chriſt taketh from this licentiouſneſſe, all pretenſe of excuſe, in this that he forbiddeth to ſweare at all. And Iames tendeth to the ſame purpoſe, reciting the ſame wordes of Chriſt which I haue before alleged, bycauſe that ſame raſh boldeneſſe hath alway bene in the worlde, which is a prophane miſuſe of the name of God. For if ye referre this worde, At all, to the ſubſtance, as if without any exception it were altogether vnlawfull to ſweare: wherefore ſerueth that expoſition which is added afterward: Neither by heauen nor by earth, &c? Wherby it ſufficiently appereth that thoſe cauillations are met withall, by which the Iewes thought their faulte to be excuſed. Iac. 5. 12.

27 Therefore it can not nowe be doubtefull to ſounde iudgementes, that the Lorde in that place did onely reproue thoſe othes that were forbidden by the lawe. For he himſelfe which ſhewed in his life an examplar of the perfection that he taught, did not ſticke to ſweare when occaſion required. And his diſciples, who (we doubte not) did obey their maiſter in all thinges, followed the ſame example: who dare ſay that Paule woulde haue ſworne, if ſwearing had ben vtterly forbidden? but when matter ſo required, he ſware without

any sticking at it, yea sometime adding an execration. But this question is not yet ended, bycause some do thinke that onely publike othes are excepted out of this prohibitiō, as those othes that we take when the Magistrate doth offer them to vs and require them of vs. And such as Princes vse to take in stablishing of leagues, or the people when they sweare allegeance to their Prince, or the Soldiar when he is put to an othe for his true seruice in the warre, and such like. And to this sorte they adioyne, and that rightfully, such othes, as are in Heb. 6 16. Paule to confirme the dignitie of the Gospell, for asmuch as the Apostles in their office are not priuate men but publicke ministers of God. And truely I denie not that those are the safest othes, bycause they are defended with soundest testimonies of Scripture. The magistrate is commaunded in a doubtefull case to driue the witnesse to an othe, and he on the other side to aunswere by othe: and the Apostle saith, that mens controuersies are by this meane ended. In this cōmaundement bothe these haue a perfect allowance of their offices. Yea and we may note, that among the olde heathen men, the publike and solemne othe was had in great reuerence, but common othes that were vsually spoken without consideration, were either nothing or very little regarded, bycause they thought that in these they had not to do with the maiestie of God at all. But yet it were to much daungerous to condemne priuate othes, that are in necessarie cases soberly, holily, and reuerently taken, which are mainteined both by reason and examples. For if it be lawefull for priuate men in a weighty and earnest matter to appele to God as iudge betwene them, much more is it lawefull to call him to witnesse. Put the case: thy brother will accuse thee of false breache of faith, thou endeuorest to purge thy selfe according to the dutie of charitie, and he by no meanes will suffer himselfe to be satisfied. If thy good name come in perill by his obstinate maliciousnesse, thou shalt without offense appele to the iudgement of God, that it will please him in time to make thine innocency knowen. Now if the weight of the wordes be considered, it is a lesse matter to call him to witnesse. Therefore I see not why in this case we shoulde affirme, that the calling him to witnesse is vnlawfull. And we are not without many examples thereof. For though the othe of Gen. 21 24. and 26. 31. and 31. 53. Abraham and Isaac with Abimelech be said not to serue for our purpose, bycause it was made in the name of a publike companie, yet Iacob and Laban were priuate men, which stablished a couenaunt with mutuall othe betwene themselues. Booz was a priuate man, which Ruth. 3. 13. by the same meane cōfirmed his promise of mariage to Ruth. Abdias was a priuate man, a iust man and fearing God, which affirmed vnto

Elias

Elias by othe, the thing that he meant to perſuade him. Therefore I haue no better rule, but that othes be ſo tempered, that they be not vnaduiſed, that they be not common without regard, that they be not vſed of raging luſte, nor trifling, but that they ſerue iuſte neceſſitie, as where the Lordes glorie is to be mainteined, or the edification of our brother furthered, to whiche ende the commaundement of the lawe tendeth. 1.Re.18. 10.

The fourth Commaundement.

Remember that thou kepe holy the Sabbat day. Six dayes ſhalt thou worke and do all thy workes. But on the ſeuenth day is the Sabbat of the Lord thy God. In it thou ſhalt do no worke. &c.

28 The ende of this commaundement is, that we being dead to our owne affections and workes, ſhoulde be buſied in meditation of the kingdome of God, and to the ſame meditation ſhoulde be exerciſed, by ſuch meanes as he hath ordeined. But bycauſe this cõmaundement hath a peculiar and ſeuerall conſideratiõ from the reſt, therefore it muſt haue alſo a ſeuerall manner of expoſition. The olde writers vſe to call it a ſhadowiſh commaundement, for that it conteineth the outward obſeruatiõ of the day, which by the comming of Chriſt was taken away with the other figures. Wherin I graũt they ſay truely, but they touch but halfe the matter. Wherefore we muſt fetch the expoſition of it farther of. And (as I thinke) I haue marked that there are three cauſes to be conſidered, wherupon this commaundement conſiſteth. For firſt the heauenly lawemaker meant vnder the reſt of the ſeuenth day, to ſet out in figure to the people of Iſraell the ſpirituall reſt, whereby the faithfull ought to ceſſe from their owne workes, that they might ſuffer God to worke in them. Secondarily, his will was to haue one apointed day, wherin they ſhoulde meete together to heare the law, & execute the ceremonies, or at leaſt beſtow it peculiarly to the meditation of his workes: that by ſuch calling to remembrance, they might be exerciſed to godlineſſe. Thirdly, he thought good to haue a day of reſt graunted to ſeruauntes, and ſuch as liued vnder the gouernement of other, wherein they might haue ſome ceſſing from their labour.

29 But we are many waies taught, that the ſame ſhadowing of the ſpirituall reſt, was the principall point in the Sabbat. For the Lorde required the keping of no commaundement in a maner more ſeuerely, than this: when his meaning is in the Prophetes to declare that all religiõ is ouerthrowen, thẽ he complaineth that his Sabbates are polluted, defiled, not kept, not ſanctified: as though that peece of ſeruice Num.15 22. Eze.20. 21. 22 23. 38.

Iere.17. 22. and 27. being omitted, there remained no more wherein he might be honored. He did set forth the obseruing thereof with hie praises. For Exo.31. 13. and 35.2. whiche cause the faithfull did among other oracles maruelously esteeme the reueling of the Sabbat. For in Nehemiah thus spake the Leuites in a solemne conuocation, Thou hast shewed to our fa- Nehe.9. 14. thers thy holy Sabbat, and hast geuen them the commaundementes and the ceremonies, and the lawe by the hande of Moses. You see how it is had in singular estimation among all the commaundemētes of the lawe. All which thinges do serue to set forth the dignitie of the misterie, whiche is very well expressed by Moses and Ezechiel. Thus you haue in Exodus. See that ye kepe my Sabbat day, bycause it is a token betwene me and you in your generations: that you may knowe that I am the Lord that sanctifie you: kepe my Sabbat, for it is holy vnto you. Let the children of Israell kepe the Sabbat and celebrate it in their generations, it is an euerlasting couenant betwene me and the children of Israell, and a perpetuall token. Yet Ezechiel Eze.20. 12. speaketh more at large. But the summe therof cometh to this effect, that it is for a token whereby Israell shoulde knowe that God is their sanctifier. If our sanctification be the mortifiyng of our owne will, then appeareth a most apte relation of the outwarde signe with the inward thing it selfe: we must altogether rest, that God may worke in vs: we must depart from our owne will, we must resigne vp our heart, we must banish all lustes of the flesh. Finally, we must cesse from all Hebr.3. 13. and 4.9. the doinges of our owne wit, that we may haue God working in vs, that we may reste in him, as the Apostle also teacheth.

30 This perpetuall cessing was represented to the Iewes, by the keping of one day among seuen: which day, to make it be obserued with greater deuotion, the Lord commaunded with his owne example. For it auaileth not a litle to stirre vp mans endeuour, that he may knowe that he tendeth to the following of his Creator. If any man search for a secret signification in the number of seuen: For asmuch as that number is in the Scripture the number of perfection, it was not without cause chosen to signifie euerlasting continuance. Wherwith this also agreeth that Moses in the day that he declared that the Lord did rest from his workes, maketh an ende of describing the succediug of dayes and nightes. There may be also brought an other probable note of the number, that the Lord thereby meant to shew that the Sabbat shoulde neuer be perfectly ended, till it came to the last day. For in it we beginne our blessed rest, in it we do dayly procede in profiting more and more. But bycause we haue still a continuall Esa.66. 23. warre with the flesh, it shall not be ended vntill that saying of Esaie

be

be fulfilled, concerning the continuing of newe Moone with newe Moone, of Sabbat with Sabbat, euen then when God shalbe all in all. 1. Cor. 15.28.
It may seeme therfore that the Lord hath by the seuenth day set forth to his people the perfection to come of his Sabbat at the laste day, that our whole life might by continuall meditation of the Sabbat, aspire to this perfection.

31 If any man mislike this obseruation of the number as a matter to curious, I am not against him, but that he may more simply take it: that the Lorde ordeined one certaine day, wherein his people might vnder the scholing of the lawe be exercised to the continuall meditation of the spirituall reste: And that he assigned the seuenth day, either bycause he thought it sufficiét, or that by setting forth the likenesse of his owne example, he might the better moue the people to keepe it: or at leaste to put them in minde, that the Sabbat tended to no other ende, but that they should become like vnto their Creatour. For it maketh small matter, so that the misterie remaine which is therein principally set forth, concerning the perpetual rest of our workes. To consideration whereof the Prophetes did now and then call backe the Iewes, that they should not thinke them selues discharged by carnall taking of their rest. Beside the places already alleaged, you haue thus in Esay: If thou turne away thy foote from the Sabbat, that thou doe not thine owne will in my holy day, and shalt call the Sabbat delicate and holy of the glorious Lorde, and shalt glorifie him while thou doest not thine owne wayes, and seekest not thine owne will to speake the word, thē shalt thou be delited in ỹ Lord, &c. But it is no doubt, that by the comming of our Lorde Christ, so much as was ceremoniall herein, was abrogate. For he is the truth, by whose presence all figures doe vanish away: he is the body at sight whereof the shadowes are left. He, I say, is the true fulfilling of the Sabbat, we being buried with him by Baptisme, are graffed into the fellowship of his death, that we being made partakers of the resurrection, we may walke in newnesse of life. Therefore in an other place the Apostle writeth, that the Sabbat was a shadow of a thing to come: and that the true body, that is to say, the perfect substance of truth is in Christ, which in the same place he hath well declared. That is not contained in one day, but in the whole course of our life, vntill that we being vtterly dead to our selues, be filled with the life of God. Therefore superstitious obseruing of dayes ought to be farre from Christians.
Esa. 58. 13. Rom. 6. 4. Col 2. 16. & 17

32 But for asmuch as the two later causes ought not to be reckened among the olde shadowes, but doe belong a like to all ages: since the Sabbat is abrogate, yet this hath still place with vs, that we should

meete at appoynted dayes to the hearing of the word, to the breaking of the misticall bread, and to publike prayer: and then, that to seruauntes and laborers be graunted their rest from their labour. It is out of doubt that in commaunding the Sabbat the Lorde had care of both these thinges. The first of them hath sufficient testimonie by the only vse of the Iewes to proue it. The second, Moses spake of in Deuteronomie in these wordes: that thy man seruaunt and thy mayde seruaunt may rest as well as thou: remember that thou thy selfe didst serue in Egypt. Againe in Exodus: that thy Oxe and thy Asse may rest, and the sonne of thy bondwoman may take breath. Who can deny that both these thinges doe serue for vs as well as for the Iewes? Meetings at the Church, are commaunded vs by the word of God, and the necessitie of them is sufficiently knowen in the very experience of life. Vnlesse they be certainly appoynted and haue their ordinarie dayes, how can they be kept? All thinges by the sentence of the Apostle are to be done comly and in order among vs. But so farre is it of, that comlinesse and order can be kept without this policie and moderation, that there is at hand present trouble and ruine of the Church, if it be dissolued. Now if the same necessitie be among vs, for releefe whereof the Lord appointed the Sabbat to the Iewes: let no man say that it belongeth nothing vnto vs. For our most prouident and tender Father, willed no lesse to prouide for our necessitie than for the Iewes. But thou wilt say, why doe we not rather daily meete togither, that the difference of dayes may be taken away? I would to God, that were graunted, and truely spirituall wisedome was a thing worthy to haue daily a peece of the time cut out for it. But if it can not be obtained of the weakenesse of many to haue daily meetings, and the rule of charitie doth not suffer vs to exact more of them, why should we not obey the order which we see layed vpon vs by the will of God.

Deu. 5. 14.

Exod. 25.12.

1. Cor. 14.40.

33 I am compelled here to be somewhat long, because at this day many vnquiet spirites doe raise trouble, concerning the Sunday. They crie out that the Christian people are nourished in Iewishnesse, because they keepe some obseruation of dayes. But I answere, that we keepe those dayes without any Iewishnesse, because we doe in this behalfe farre differ from the Iewes. For we keepe it not with streight religion as a ceremonie, wherein we thinke a spirituall misterie to be figured, but we retaine it as a necessary remedie to the keeping of order in the Church. But Paule teacheth that in keeping thereof they are not to be iudged Christians, because it is a shadow of a thing to come. Therefore he feared that he had laboured in vaine among the Galathians,

Col. 2. 16.

Gal. 4. 10.

thians, becauſe they did ſtill obſerue dayes. And to the Romanes he affirmeth that it is ſuperſtition if any man doe make difference betwene day and day. But who, ſauing theſe madde men onely doth not ſee, of what obſeruing the Apoſtle meaneth? For they had no regarde to this politicall ende and the order of the Church, but whereas they kept them ſtill as ſhadowes of ſpiritual thinges, they did euen ſo much darken the glory of Chriſt and the light of the Goſpell. They did not therefore ceaſe from handy vvorkes, becauſe they were thinges that did call them away from holy ſtudies and meditations, but for a certaine religion, that in ceaſing from worke they did dreame that they ſtill kept their miſteries of olde time deliuered them. The Apoſtle, I ſay, inueyeth againſt this diſordered difference of dayes, and not againſt the lawefull choiſe of dayes that ſerueth for the quietneſſe of Chriſtian fellowſhip, for in the Churches that he him ſelfe did ordaine, the Sabbat was kept to this vſe. For he appointeth the Corinthians the ſame day, wherein they ſhould gather the collection to releeue the brethren at Ieruſalē. If they feare ſuperſtitiō, there was more daunger thereof in the feaſt dayes of the Iewes, than in the Sundayes that the Chriſtians now haue. For, ſo as was expedient for the ouerthrowing of ſuperſtition, the day that the Iewes religiouſly obſerued is taken away: and, ſo as was neceſſary for keeping of comlineſſe, order, and quiet in the Church, an other day was appoynted for the ſame vſe.

Rom. 14. 5.

1. Cor. 16. 2.

34 Albeit the old fathers haue not without reaſon of their choiſe, put in place of the Sabbat day the day that we cal Sunday. For whereas in the Reſurrection of the Lorde is the ende and fulfilling of that reſt, whereof the olde Sabbat was a ſhadow: the Chriſtians are by the very ſame day that made an ende of ſhadowes, put in minde that they ſhould no longer ſticke vnto the ſhadowiſh ceremonie. But yet I doe not ſo reſt vpon the number of ſeuen, that I would binde the church to the bondage thereof. Neither will I condemne thoſe Churches, that haue other ſolemne dayes for their meetings, ſo that they be without ſuperſtition, which ſhall be, if they be onely applyed to the obſeruation of Diſcipline and well appoynted order. Let the ſumme hereof be this: as the truth was geuen to the Iewes vnder a figure, ſo is it deliuered vs without any ſhadowes at all. Firſt that in all our life long we ſhould be in meditation of a continuall Sabbat or reſt from our owne workes, that the Lord may worke in vs by his ſpirite: then that euery man priuately ſo oft as he hath leaſure, ſhould diligently exerciſe him ſelfe in godly calling to minde the workes of God, and alſo. hat we all ſhould keepe the lawfull order of the Church appoyn-

Hiſt. trip. lib. 9. ca. 38.

ted, for the hearing of the worde, for the miniſtration of the Sacraments and for publike prayer: thirdly that we ſhould not vngently oppreſſe them that be vnder vs. And ſo doe the trifelinges of the falſe prophets vaniſh away that in the ages paſt haue infected the people with a Iewiſh opinion, that ſo much as was ceremoniall in this commaundement is taken away, which they in their tongue call the appointing of the ſeuenth day, but that ſo much as is morall remaineth, which is the keeping of one day in the weeke. But that is nothing elſe in effect, than for reproch of the Iewes to chaunge the day, & to kepe ſtill the ſame holineſſe in their minde. For there ſtill remaineth with vs the like ſignification of myſterie in the dayes as was among the Iewes. And truely we ſee what good they haue done by ſuch doctrine. For they that cleaue to their conſtitutions, doe by theſe as much as exceede the Iewes in groſſe and carnall ſuperſtition of Sabbat: ſo that
Eſ. 1. 13 & 58. 13 the rebukings that are read in Eſay, doe no leſſe fitly ſerue for them at theſe dayes, than for thoſe that the Prophet reproued in his time. But this generall doctrine is principally to be kept, that leſt religion ſhould fall away or waxe faint among vs, holy meetings are to be diligently kept, and thoſe outward helpes are to be vſed that are profitable for to nouriſh the worſhipping of God.

The fift Commaundement.

Honour thy Father and thy Mother, that thou maiſt liue long vpon the Land which the Lord thy God ſhall geue thee.

35 The ende of this commaundement is, that becauſe the Lorde deliteth in the preſeruation of his order, therefore he willeth that thoſe degrees of preeminence which he hath ordained be not broken, the ſumme therefore ſhall be that we reuerence thoſe whom the Lord hath ſet ouer vs, that we yeld to them honour, obedience and thankefulneſſe. Whereupon followeth that it is forbidden vs, to withdraw any thing from their dignitie, either by contempt or obſtinacie or vnthankefulnes. For ſo doth the word Honour, in the Scripture
1. Tim. 5. 17. ſignifie very largely: as when the Apoſtle ſayeth, that the elders which rule well are worthy of double honour, he meaneth not onely that reuerence is due vnto them, but alſo ſuch recompenſe as their miniſterie deſerueth. And becauſe this commaundement of ſubiection, doth moſt of all diſagree with the peruerſeneſſe of mans nature, which as it ſwelleth with greedineſſe of climbing hie, ſo it hardly abideth to be brought lowe: therefore he hath ſet that kinde of ſuperiority for example, which by nature is moſt amiable and leaſt enuious: becauſe he might the eaſelyer meeken and reclaime our mindes to the

vſe

vſe of ſubmiſſion. Therefore the Lorde doth by litle and litle traine vs to all lawfull ſubiection by that which is moſt eaſy to beare, forasmuch as the rule of all is alike. For to whome he geueth any preeminence, he doth communicate his owne name with them, ſo farre as is neceſſarie to preſerue the ſame preeminence: The name of Father, God, and Lord, do ſo belong vnto him alone, that ſo ofte as we heare one of them named, our minde muſt needes be touched with a feeling of his maieſty. Therfore whom he maketh partakers of theſe thinges, he maketh to gliſter with a certaine ſparke of his brightneſſe, that they may be honorable euery one according to his degree. Therfore in him that is our father we haue to cõſider ſomewhat of the nature of God, bycauſe he beareth not the name of God without cauſe. He that is our Prince or our Lord, hath ſome partaking of honour with God.

36 Wherfore it ought not to be doubted that God doth here ſet a generall rule, that as we know any man to be by his ordinaunce ſet ouer vs, ſo we yeelde vnto him reuerence, obedience, thankefulneſſe, and ſuch other dueties as it lieth in vs to do. And it maketh no differẽce, whether they be worthy or vnworthy. For of what ſorte ſoeuer they be, they haue not without the prouidence of God atteined that place, by reaſon wherof the lawemaker would haue them to be honored. Yet namely he hath geuen commaundement of reuerẽce to parentes, that haue brought vs into this life, to which reuerence very nature ought in a maner to inſtruct vs. For they are monſters and not men, that breake the authoritie of parentes with diſhonor or ſtubburneſſe. Therefore the Lord commaunded all the diſobedient to their parentes, to be ſlaine, as men vnworthy to enioy the benefite of light, that do not reknowledge by whoſe meanes they came into it. And by many additions of the lawe it appeareth to be true that we haue noted, that there are three partes of honour that he here ſpeaketh of, Reuerence, Obedience, and Thankefullneſſe. The firſt of theſe the Lord eſtablyſheth when he commaũdeth him to be killed that curſeth his Father or his Mother, for there he puniſheth the contempt and diſhonour of them. The ſeconde he confirmeth when he appointeth the puniſhment of death for the diſobedient and rebellious children. To the thirde belongeth that ſaying of Chriſt in the fiftene of Matthew, that it is the commaundement of God that we do good to our parentes. And ſo oft as Paule maketh mention of a cõmaundement, he expoundeth that therein obedience is required.

Exo. 21. Leui. 20 9. Leu. 10. 9 Pro. 10. 10. Deu. 21. 18. Mat. 15. 4. Eph. 5. 1 Col. 3. 20.

37 There is annexed a promiſe for a commendation, which doth the rather put vs in minde, how acceptable vnto God is the ſubmiſſion that is here commaunded. For Paule vſeth the ſame pricke to

ſtirre vp our dulneſſe when he ſaieth: that this is the firſt commaundement with promiſe. For the promiſe that went before in the firſt Table, was not ſpeciall and proprely belonging to one commaundement, but extéded to the whole law. Now this is thus to be taken: The Lord ſpake to the Iſraelites peculiarly of the lande which he had promiſed them for their inheritance. If then the poſſeſsion of lande was a pledge of Gods bountyfullneſſe: let vs not meruell if it pleaſed God to declare his fauour by geuing length of life, by which a man might long enioye his benefit. The meaning therefore is thus. Honour thy Father and thy Mother, that by a long ſpace of life thou mayſt enioy the poſſeſſion of that lande that ſhalbe vnto thee for a teſtimonie of my Father. But ſith all the earth is bleſſed to the faithfull, we do not worthily recken this preſent life among the bleſſinges of God. Therfore this promiſe doth likewiſe belong vnto vs, forſomuch as the continuance of this life is a proofe of Gods good will. For it neither is promiſed to vs, nor was promiſed to the Iewes, as though it contained bleſſedneſſe in it ſelfe, but bycauſe it is wont to be to the Godly a token of Gods tender loue. Therfore if it chaunce that an obedient child to his parétes be taken out of this life before his ripe age, which is oftentimes ſeene, yet doth God no leſſe conſtantly continue in the perfourmance of his promiſe, than if he ſhoulde rewarde, him with a hundreth Acres of lande, to whome he promiſed but one Acre. All conſiſteth in this, that we ſhould cõſider that long life is ſo farre promiſed vs, as it is the bleſſing of God, and that it is his bleſſing ſo farre as it is a proofe of his fauour, which he by death doth much more plentifully and perfectly witneſſe and ſhew in effect to his ſeruauntes.

38 Moreouer, when the Lorde promiſeth the bleſſing of this preſente life to the children that honour their parentes with ſuch reuerence as they ought, he doth withall ſecretly ſay, that moſt aſſured curſe hangeth ouer the ſtubborne and diſobedient children. And that the ſame ſhoulde not want execution: he pronounceth them by his law ſubiect to the iudgement of death, and commaundeth them to be put to execution: & if they eſcape that iudgement, he him ſelfe taketh vengeaunce on them by one meane or other. For we ſee how great a numbre of that ſorte of men are ſlaine in battailes and in fraies, and ſome other tormented in ſtrange vnaccuſtomed faſhions, and they all in a manner are a proofe that this threatning is not vaine. But if any eſcape to olde age, ſith in this life being depriued of the bleſſing of God, they do nothing but miſerably languiſh and are reſerued for greater paines hereafter, they are farre from being partakers of the bleſſing promiſed to the godly children. But this is alſo by the way

to be noted, that we are not commaunded to obey them but in the Lorde. And that is euident by the foundation before layed: for they ſit on hie in that place whereunto the Lorde hath aduaunced them, by communicating with them a portion of his honour. Therfore the ſubmiſſion that is vſed towarde them, ought to be a ſteppe towarde the honouring of that ſoueraigne Father. Wherefore, if they moue vs to tranſgreſſe the lawe, then are they worthily not to be accompted parentes, but ſtraungers that labour to withdraw vs from obedience to the true Father. And ſo is to be thought of Princes, Lordes and all ſortes of ſuperioures. For it is ſhamefull and againſt conuenience of reaſon, that their preeminence ſhoulde preuaile to preſſe downe his highneſſe, ſith theyres as it hangeth wholy vpon it, ſo ought onely to guide vs vnto it.

The ſixt Commaundement.

Thou ſhalt not kill.

39 The ende of this commaundement is, that foraſmuch as God hath bounde togethe all mankinde with a certaine vnitie, that euery man ought to regarde the ſafetie of all men, as a thing geuen him in charge. In ſumme therefore, all violence and wrong, yea and all harme doing, wherby our neighboures bodie maie be hurte, is forbidden vs. And therfore we are commaunded, if there be any power of ſuccour in our trauaile to defende the life of our neighboures, that we faithfully imploy the ſame, that we procure thoſe thinges that may make for their quiet, that we watch to keepe them from hurte, and if they be in any daunger, that we geue them our helping hand. If thou conſider that it is God the lawemaker that ſo ſaith, then thinke withall that his meaning is by this rule alſo to gouerne thy ſoule. For it were a fonde thing to thinke, that he which eſpieth the thoughtes of the hearte, and principally reſteth vpon them, ſhould inſtruct nothing but the body to true righteouſneſſe. Therefore the manſlaughter of the hearte is alſo forbidden in this lawe, and an inwarde affection to preſerue our brothers life is here geuen in commaundement. The hande in deede bringeth fourth the manſlaughter, but the minde conceiueth it, when it is infected with wrath and hatred. Looke whether thou canſt be angry with thy brother without burning in deſire to do him hurte. If thou canſt not be angry with him, then canſt thou not hate him, for aſmuch as hatred is nothing but an olde rooted anger. Although thou diſſemble and go about to winde out thy ſelfe by vaine circumſtances: yet where anger or hatred is, there is an affection to hurte. If thou wilt ſtill dally out with ſhiftes to defende it, it is already 1. Ioh. 3.

pronounced by the mouth of the holy Ghoſt, that he is a manſleyer that hateth his brother in his hearte. It is pronounced by the mouth
Matt. 5. 22. of the Lorde Chriſt, that he is gilty of iudgement that is angry with his brother: that he is gilty of the counſell that ſaith Racha: that he is gilty of Hell fier, that ſaith vnto him, Foole.

40 The Scripture noteth two pointes of equitie, vpon which this commaundement is grounded: bycauſe manne is both the image of God and our owne fleſh, wherefore vnleſſe we will defile the image of God, we muſt haue care to touche man none otherwiſe, than as a ſacred thing: and vnleſſe we will put of all naturallneſſe of man, we muſt cheriſh him as our owne fleſh. That maner of exhortation that is fetched from the redemption and grace of Chriſt, ſhall be entreated of in an other place. God willed theſe two thinges naturally to be conſidered in man, that might perſwade vs to the preſeruatiō of him, that we ſhould both reuerence the image of God emprinted in him, and embrace our owne fleſhe. He hath not therefore eſcaped the crime of manſlaughter, that he hath kept him ſelfe from ſheding of bloude. If thou committe any thinge in dede, if thou go about any thing with endeuour, if thou conceiue any thing in deſire and purpoſe that is againſt the ſafetie of an other, thou art holden gilty of manſlaughter. And againe: If thou do not trauaile to thy power and as occaſion may ſerue to defende his life, thou doeſt with like haineouſneſſe offende the lawe. But if there be ſo much care taken for the ſafetie of his body, let vs hereby gather, how much ſtudie and trauaile is due to the ſafetie of his ſoule, which in the Lordes ſight doth infinitely excell the bodie.

The ſeuenth Commaundement.

Thou ſhalt not committe adulterie.

41 The ende of the cōmaundement is, that bycauſe God loueth charitie and cleanneſſe, therefore all vncleanneſſe ought to departe farre away from vs. The ſumme therefore ſhall be, that we be defiled with no vncleanneſſe or luſtfull intemperance of the fleſh: Whervnto aunſwereth the affirmatiue commaundement, that we chaſtely and continently ordre all the partes of our life. But fornication he forbiddeth by name, to which all vnchaſte luſte tendeth, that the filthineſſe of that which is more groſſe and ſenſible, for ſomuch as it alſo defileth the body, he might bring vs to abhorre all filthy luſte. Sith manne was created in this eſtate, not to liue a ſolitarie life, but to vſe a helper ioined vnto him: and ſins that by the curſe of ſinne he is driuen the more to this neceſſitie, the Lord hath in this behalfe prouided

ded help for him ſo much as was ſufficient, when he ordained mariage, when he ſanctified with his bleſſinge the fellowſhip begonne by his authority. Whereby followeth, that all other fellowſhip of man & woman out of mariage, is accurſed before him, & that the fellowſhip of mariage it ſelfe, was ordained for remedy of neceſſity, ỳ we ſhould not runne out into vnbridled luſt. Therefore let vs not flatter our ſelues, ſith we heare that man can not be coupled with woman out of mariage, without the curſe of God.

42 Nowe foraſmuch as by the condition of nature, and by luſt more enkindeled ſins the fall of man, we are become doutely ſubiect to deſire of company of women, except it be thoſe whom God of his ſingular grace hath exempted from it: let euery man looke well what is giuen vnto him. Virginity, I graunt, is a vertue not to be deſpiſed: but ſith it is to ſome denied, and to ſome graũted but for a time, lette them that are troubled with incontinence and ſtriuinge with it, can not get the vpper hande, reſorte to the helpe of mariage, that ſo they may keepe chaſtity in the degree of their vocation. For they that can not conceiue this word, if they do not ſuccour their owne intemperance with the remedy that is offered and graunted them, they ſtriue againſt God and reſiſt his ordinaunce. And let no man carpe againſt me (as many do at this day) that beinge aided with the helpe of God, he can do all thinges. For the helpe of God is preſent only with thoſe, that walke in his wayes, that in their vocation from which they do all withdrawe themſelues, which forſakinge the helpes of God, do trauell to ouercome and maiſter their neceſſity with vaine raſh boldneſſe. The Lord affirmeth that continence is a ſingular gift of God, & of that ſorte that are not giuen generally, nor vniuerſally to the whole body of the Church, but to a few members thereof. For firſt he ſayth, that there is a certaine kinde of men, that haue gelded themſelues for the kingdome of Heauen, that is, that they might the more looſely and freely applie themſelues to the affayres of the heauenly kingdome. But, that no man ſhould thinke that ſuch geldinge is in the power of man, he ſhewed a litle before, that all men are not able to receiue it, but they to whom it is peculiarly giuen from heauen, whereupon he concludeth: He that can take it, let him take it. But Paul yet affirmeth it more plainly, where he wryteth, that euery man hath his proper gift of God, one thus, and an other thus. Pſa. 19. 1. & 14. Mat 19 12. 1. Cor. 7 7.

43 Whereas we are by open declaration admoniſhed, that it is not in euery mans power to keepe chaſtity in ſingle life, although with ſtudy and trauaile he indeuour neuer ſo much vnto it, and that it is a peculiar grace, which God giueth but to certaine men, that he may

haue thē the more ready to his worke: do we not ſtriue againſt God and nature which he hath inſtitute, if we do not apply the kinde of our life to the proportion of our power? Here the Lord forbiddeth fornication, therefore he requireth cleanneſſe and chaſtity of vs. To keepe the ſame there is but one way, that euery man meaſure him ſelfe by his owne meaſure. Neither lette a man deſpiſe mariage as a thinge vnprofitable or ſuperfluous for him, nor otherwiſe deſire ſingle life, vnleſſe he be able to liue without a wife. And therein alſo let him not prouide onely for the quiet and commodity of the fleſh, but only that being looſed from this bond, he may be the more in readineſſe & prepared to all dueties of Godlineſſe. And foraſmuch as this benefit is giuen to many but for a time, let euery mā ſo long abſtaine frō mariage as he ſhalbe meete to liue to kepe ſingle eſtate, If ſtrēgth faile him to tame his luſt, let him learne that the Lord hath now laied
1. Cor. 7 vpon him a neceſſity to marry. This the Apoſtle ſheweth when he
2. & 9. commaundeth that to auoide fornication euery man haue his owne wife, and euery woman haue her owne husband, that he that can not liue continently ſhould mary in the Lord. Firſt he declareth, that the moſt part of men are ſubiect to ỹ vice of incōtinence: & then of thoſe that be ſubiect vnto it, he excepteth none, but cōmaundeth all to that only remedy, wherewith vnchaſtity is reſiſted. Therefore if they that be incontinent do neglect to helpe their infirmity by this meane, they ſinne euen in this that they obey not the commaundemēt of the Apoſtle. Neither let him flatter himſelfe that toucheth not a woman as though he coulde not be rebuked of vnchaſtity, while in the meane
1. Cor. 6 ſeaſon his minde burneth inwardly with luſt. For Paule defineth cha-
24. ſtity to be a cleannes of the minde, ioyned with chaſtity of the body. A woman vnmaried (ſayth he) thinketh vpon thoſe things that are of the Lord, foraſmuch as ſhee is holy both in body and in ſpirit. Therfore when he bringeth a reaſon to confirme that former commaundement, he doth not only ſay, that it is better for a mā to take a wife, than to defile himſelfe, with company of a harlot, but he ſayth, that it is better to mary than to burne.

44 Now if maried folkes do confeſſe that their fellowſhip together is bleſſed of the Lord, they are thereby admoniſhed not to defile it with intemperate and diſſolute luſt: For though the honeſty of mariage do couer ỹ filthines of incontinence, yet it ought not forthwith to be a prouocation therof. Wherfore let not maried folkes thinke, that all thinges are lawfull vnto them, but let euery husbande haue his owne wife ſoberly, and likewiſe the wife her husband, and ſo doinge, lette them committe nothing vnbeſeeming the honeſty and

tempe-

temperance of mariage. For ſo ought mariage made in the Lord to be reſtrained to meaſure and modeſty, and not to ouerflow into euery kinde of extreme laſciuiouſneſſe. This wantonneſſe Ambroſe reproued with a ſaying very ſore in deede, but not vnfite for it, when he calleth the husbande, the adulterer of his owne wife, which in vſe of wedlocke hath no care of ſhamefaſtneſſe or honeſty. Laſt of all, let vs conſider what lawemaker doth here condemne fornication, euen he which ſith of his owne right he ought to poſſeſſe vs wholly, requireth pureneſſe of the ſoule, ſpirite and body. Therefore when he forbiddeth to commit fornication, he alſo forbiddeth with wanton attire of body, with vncleanly geſtures, & with filthy talke to lay waite to trap an others chaſtity. For that ſaying is not without good reaſon, which Archelaus ſpake to a yong man aboue meaſure wantonly and deintely clothed, that it made no matter in what parte he were filthily vnchaſt: if we haue regard vnto God that abhorreth all filthines in what ſoeuer part either of our ſoule or body it appeareth. And to put thee out of dout, remember that the Lord here commendeth chaſtity. If the Lorde require chaſtity of vs, then he condemneth all that euer is againſt it. Therefore if thou couet to ſhew obedience, neither let thy minde burne inwardly with euill luſt, nor lette thine eyes runne wantonly into corrupt affections, nor let thy body be trimmed vp for allurement, nor let thy tongue with filthy talke entiſe thy minde to like thoughtes, nor let thy gluttonous belly enflame thee with intemperance. For all theſe vices are, as it were, certaine blottes, wherwith the pureneſſe of chaſtity is beſported.

Am. lib. de phil.

The eight Commaundement.

Thou ſhalt not ſteale.

45 The ende of this commaundement is, becauſe God abhorreth vnrighteouſneſſe, ỳ euery man may haue his owne rendred vnto him. The ſumme therefore ſhall be, that we are forbidden to gape for other mens goodes, & that therefore we are commaunded euery man to employ his faythfull trauaile to preſerue to eche man his owne goodes. For thus we ought to thinke, that what euery man poſſeſſeth is not happened vnto him by chaunce of fortune, but by the diſtribution of the ſoueraigne Lord of all things, & therfore no mans goods can be gotten from him by euill meanes, but that wronge be done to the diſpoſition of God. But of theftes there be many kindes: one ſtandeth in Violence, whẽ ỹ goods of an other are by any manẽr of force and robbinge licentiouſneſſe bereued. The other kinde conſiſteth in malicious deceite, where they are guilefully conueied away. An other

ſorte there is that ſtandeth in a more hidden ſuttelty, when they are wrong from the owner by colour of lawe. An other ſorte in flatterie, where they are ſucked away by pretenſe of gift. But leaſt we ſhoulde tary too longe vpon rentinge of all the ſeuerall kindes of theft, lette vs know, that all crafty meanes whereby the poſſeſſions and money of our neighboures are conueyed vnto vs, when they once go by crooked wayes from ſincereneſſe of heart, to a deſire to beguile, or by any meane to do hurt, are to be accompted for theftes. Although by pleadinge the lawe, they may preuaile, yet God doth not otherwiſe wey them. For he ſeeth the longe captious ſutteltie, wherewith the guilefull man beginneth to entangle the ſimpler minde, till at length he drawe him into his nettes. He ſeeth the hard and vngentle lawes, wherwith the mightier oppreſſeth and throweth downe the weaker. He ſeeth the alluremente, wherwith as with baited hookes, the craftier taketh thee vnware. All which things are hidden from the iudgement of man, and come not in his knowledge. And this manner of wrong is not only in money, in wares, or in landes, but in euery mans right. For we defraude our neighbour of his goodes, if we deny him thoſe dueties which we are bound to do for him. If any idle factor or bailie do deuour his maiſters ſubſtance, & is not heedeful to the care of his thrift, if he either do wrongfully ſpoile, or do riotouſly waſt the ſubſtance commited vnto him, if a ſeruaunt do mocke his maiſter, if he diſcloſe his ſecretes by any meanes, if he betray his life and his goodes: againe if the Lord do cruelly oppreſſe his houſeholde, they are before God gilty of theft. For he both withholdeth & conueieth an other mans goodes, which performeth not that which by the office of his calling he oweth to other.

46 We ſhall therfore rightly obey this commaundement, if being contented with our owne eſtate, we ſeeke to get no gaine but honeſt and lawful, if we couet not to waxe rich with wrong, nor go about to ſpoile our neighbour of his goodes that our owne ſubſtance may encreaſe, if we labour not to heape vp cruell riches and wronge out of others mens blood, if we do not immeaſurably ſcrape together euery way, by right and by wrong, that either our couetouſneſſe may be filled, or our prodigality ſatisfied. But on the other ſide, lette this be our perpetuall marke, to aide all men faithfully by counſell and helpe to keepe their owne ſo farre as we may: but if we haue to do with falſe and deceitfull men, lette vs rather be ready to yeelde vp ſome of our owne, then to ſtriue with them. And not that only, but let vs communicate to their neceſſities, & with our ſtore relieue their neede, whom we ſee to be oppreſſed with hard and poore eſtate. Finally, lette euery

man looke how much he is by duety bounde vnto other, and let him faithfully pay it. For this reaſon lette the people haue in honor all thoſe that are ſet ouer them, let them paciently beare their gouernement, obey their lawes and commaundementes, refuſe nothing that they may beare, ſtill keepinge God fauourable vnto them. Againe, let them take care of their people, preſerue common peace, defende the good, reſtraine the euil, & ſo order all things, as ready to giue accompt of their office to the ſoueraigne iudge. Let the Miniſters of churches faithfully applie their miniſtery, and not corrupt the doctrine of ſaluation, but deliuer it pure & ſincere to the people of God, and let thē inſtruct them not onely with learning, but alſo with example of life: finally, let thē ſo be ouer thē, as good ſhepeherdes be ouer the ſhepe. Let the people likewiſe receiue them for the meſſingers & Apoſtles of God, giue them that honor whereof the hieſt maiſter hath voutſaued them, and miniſter vnto them ſuch thinges as are neceſſary for their life. Lette parentes take on them to feede, rule and teach theyr children, as committed to them of God, & greue not, nor turne away their mindes from them with cruelty, but rather cheriſh & embrace them with ſuch lenity and tenderneſſe, as becommeth there perſon. After which manner, we haue already ſayd, that children owe to their parentes their obedience. Let yong men reuerence olde age, euen as the Lord willed that age to be honorable. Let old men alſo gouerne the weakenes of youth with their wiſedom and experience, wherein they excell yonge men, not ratinge them with rough and loude brawlings, but tempering ſeuerity with mildeneſſe and gentleneſſe. Lette ſeruauntes ſhew themſelues diligent and ſeruiſable to obey: and that not to the eye, but from the heart, as ſeruing God himſelfe. Alſo lette maiſters ſhewe themſelues not teſty and hard to pleaſe, nor oppreſſe them with to much ſharpenes, not reprochfully vſe them, but rather acknowledge that they are their brethren and their fellow ſeruauntes vnder the heauēly Lord, whom they ought mutually to loue & gētly to entreat. After this manner, I ſay, let euery man conſider what in his degree and place he oweth to his neighbours, and let him pay that he oweth. Morouer our minde ought alwayes to haue reſpect to the law maker, that we may know that this law is made as wel for our mindes, as for our handes, that men ſhould ſtudy to defend & further the commodities and profite of other.

The ninth commaundement.

Thou ſhalt not be a lying witneſſe againſt thy neighbour.

47 The end of this commaundement is that becauſe God whichis

trueth abhorreth lyinge, we ought to obſerue trueth without deceitfull colour. The ſumme therefore ſhall be, that we neither hurt any mans name either with ſlaunders or falſe reportes, nor hinder him in his goodes by lyinge: finally that we offende no man, by luſt to ſpeake euill, or to be buſie: with which prohibition is ioyned a commaundement, that ſo farre as we may, we employ our faithfull endeuour for euery man in affirminge the trueth, to defende the ſafety both of his name and goodes. It ſeemeth that the Lord purpoſed to expounde the meaning of his cõmaundement in the three & twenty Chapter of Exodus in theſe wordes. Thou ſhalt not vſe the voyce of lying, nor ſhalt ioyne thy hande to ſpeake falſe witneſſe for the wicked. Againe, Thou ſhalt flee lying. Alſo in an other place he doth not onely call vs away from lyinge in this point that we be no accuſers, or whiſperers in the people, but alſo that no man deceiue his brother for he forbiddeth them both in ſeuerall commaundementes. Truely it is no dout, but that as in the commaundementes before, he hath forbidden cruelty, vnchaſtity & couetouſnes, ſo in this he reſtraineth falſhoode. Whereof there are two partes as we haue noted before. For either we offende the good name of our neighbours by maliciouſneſſe and froward minde to backebite, or in lying and ſometime in euill ſpeakinge we hinder their commodities. There is no difference whether in this place be vnderſtanded ſolemne & iudiciall teſtimony, or common teſtimony that is vſed in priuate talkes. For we muſt alway haue recourſe to this principle, that of all the generall kindes of vices one ſpeciall ſorte is ſet for an example, whereunto the reſt may be referred, and that that is chiefely choſen, wherein the filthineſſe of the fault is moſt apparaunt. Albeit, it were conuenient to extende it more generally to ſlaunders and ſiniſter backebitinges wherewith our neighbours are wrongfully greeued, for that falſhoode of witneſſinge which is vſed in iudiciall courtes, is neuer without periury. But periuries inſomuch as they do prophane and defile the name of God, are already ſufficiently met withall in the third commaundement. Wherfore the right vſe of this commaundement is, that our tongue in affirminge the trueth do ſerue both the good name and profite of our neighbours. The equity thereof is more than manifeſt. For if a good name be more precious than any treaſures, whatſoeuer they be: then is it no leſſe hurt to a man to be ſpoyled of the goodneſſe of his name than of his goodes. And in bereuing his ſubſtaunce, ſometime falſe witneſſe doth as much as violence of handes.

Exo.23. 1. Leui.19 15.

48 And yet it is maruelous ẅ how negligent careleſſeneſſe men do commonly offende in this point, ſo ẏ there are found very few that are

not

not notably sicke of this disease: we are so much delited with a certaine poisoned swetenes both in searching out & in disclosing the euills of other. And let vs not thinke ỹ it is a sufficient excuse, if oftentimes we lye not. For he ỹ forbiddeth thy brothers name to be defiled w̃ lying, willeth also that it be preserued vntouched so farre as the trueth will suffer. For howsoeuer he taketh heede to himselfe only, so that he tell no lye, yet in the same he secretly confesseth that he hath some charge of him. But this ought to suffice vs to kepe safe our neighbours good name, that God hath care of it. Wherfore without dout all euill speaking is vtterly condemned. But we meane not by euill speakinge, that rebukinge which is vsed for chastisement: nor accusation, or iudiciall processe, wherby remedy is sought for an euill, nor publike reprehension which tendeth to put other sinners in feare, nor bewrayinge of faultes to them for whose safety it behoued that they should be forwarned least they should be in daunger by ignoraunce: but we meane only hatefull accusing, which ariseth of maliciousnesse and of a wanton will to backebite. Also this commaundement is extended to this point, that we couet not to vse a scoffing kinde of a pleasauntnes, but mingeled with bitter tauntes, thereby bitingly to touch other mens faultes vnder pretense of pastime, as many do that seeke praise of mery conceites with other mens shame yea & greefe, also when by such wanton railing many times our neighbours are not a litle reproched. Now if we bende our eyes to the lawmaker, which must accordinge to his rightfull authority beare rule no lesse ouer the eares and minde than ouer the tongue: truely we shall finde that greedinesse to heare backebitings, and a hasty readines to euill iudgementes are no lesse forbidden. For it were very fond if a man should thinke that God hateth the fault of euill speakinge in the tongue, and doth not disalowe the fault of euill maliciousnesse in the hearte. Wherefore if there be in vs a true feare and loue of God, let vs endeuour so farre as we may and as is expedient, and as charity beareth, that we giue neither our tongue, nor our eares to euill speakinges, and bitter iestinges, least we rashly without cause yeelde our mindes to indirect suspicions. But being indifferent expositours of all mens sayinges and doinges, let vs both in iudgement, eares, and tongue gently preserue their honor safe.

The tenth Commaundement.

Thou shalt not couet thy neighbours house, &c.

49 The end of this cõmaundement is, ỹ becausse ỹ lords wil is that

our ſoule be wholly poſſeſſed with the affectiō of loue: all luſt is to be ſhakē out of our minde that is contrary to charity. The ſumme therfore ſhall be, that no thought creepe into vs, which may moue our mindes with a concupiſcens hurtfull and turninge toward an others loſſe: wherewith on the other ſide agreeth the commaundement, that whatſoeuer we conceiue, purpoſe, will or ſtudy vpon, be ioyned with the benefit and commodity of our neighbours. But here, as it ſemeth, ariſeth a hard and comberſome difficulty. For if it be truely ſayd of vs before that vnder the names of fornication and theft are contayned the luſt of fornication, and the purpoſe to hurt and deceiue, it may ſeeme ſuperfluouſly ſpoken, that the couetinge of other mens goodes ſhoulde afterward be ſeuerally forbidden vs. But the diſtinction betwene purpoſe and couetinge, will eaſily loſe vs this knot. For purpoſe (as we haue meant in ſpeakinge of it in the other commaundementes before) is deliberate conſent of will, when luſt hath ſubdued the minde: but couetinge may be without any ſuch either aduiſement or aſſent, when the minde is only pricked & tickled with vaine and peruerſe obiectes. As therefore the Lord hath heretofore commaunded, that the rule of charity ſhoulde gouerne our willes, ſtudies and workes: ſo he now commaundeth the conceptions of our minde to be directed to the ſame rule, that there be none of them crooked and writhen, that may prouoke our minde an other way. As he hath forbidden our minde to be bowed and ledde into wrath, hatred, fornication, robbery, and lying: ſo he doth now forbid vs to be moued thereunto.

50 And not without cauſe doth he require ſo great vprightneſſe. For who can deny that it is righteous, that al the powers of the ſoule be poſſeſſed with charity? But if any of thē do ſwarue from the marke of charity, who can deny that it is diſeaſed? Now whenſe commeth it that ſo many deſires hurtefull to thy neighbour do enter into thy heart, but of this, that neglecting him thou careſt onely for thy ſelfe? For if thy minde were altogether throughly ſoked with charity, no percell thereof ſhoulde be open to ſuch imaginations. Therefore it muſt needes be void of charity, ſo farre as it receiueth concupiſcens. But ſome man will obiect, that yet it is not meete that phantaſies that are wout order toſſed in mans wit, & at length do vaniſh away, ſhould be condemned for concupiſcence, whoſe place is in the heart. I aunſwere: that here our queſtion is of that kinde of phantaſies, which while they are preſent before our mindes, do together bite and ſtrike our heart with deſire, foraſmuch as it neuer commeth in our minde, to wiſh for any thing, but that our heart is ſtirred vp and leapeth with-

all.

all. Therfore God cõmaundeth a maruelous feruẽtnes of loue which he willeth not to be entangled with neuer so small snares of concupiscence. He requireth a maruelously framed minde, which he suffereth not so much as with slight prouocatiõs to be any thing stirred against the law of loue. To this exposition Augustine did first open me the way: because thou shouldest not thinke that it is without consent of some graue authority. And though the Lords purpose was to forbid vs all wrongfull couetting: yet in rehearsing that same, he hath brought forth for example those things that most cõmonly do deceiue vs with a false image of delight: because he would leaue nothing to concupiscence when he draweth it from these things, vpon the which it most of all rageth and triumpheth. Loe, here is the seconde Table of the law, wherein we are taught sufficiently what we owe to men for Gods sake, vpon consideration wherof hangeth the whole rule of charity. Wherfore you shall but vainely call vpon those ducties that are contained in this Table, vnlesse your doctrine do stay vpon the feare and reuerence of God, as vpon her foundation. As for them which seeke for two commaundementes in the prohibition of couetinge, the wise reader, though I say nothing, will iudge that by wrong diuision, they teare in sunder that which was but one. And it maketh nothinge against vs, that this worde, Thou shalt not couet, is the second time repeated, for after that he had first set the house, then he renteth the partes thereof, beginning at the wife: whereby it plainely appeareth, that (as the Hebrues do very well) it ought to be read in one whole sentence, and that God in effect commaundeth, that al that euery man possesseth, should remaine safe and vntouched, not onely from wrong and lust to defraude them, but also from the very least desire that may moue our mindes.

51 But now to what ende the whole lawe tendeth, it shall not be hard to iudge: that is, to the fulfilling of righteousnesse, that it might frame the life of man after the example of the pureneſſe of God. For God hath therein so painted out his owne nature, as if a man do performe in deedes that which is there commaunded, he shall in a manner expresse an image of God in his life. Therefore when Moses meant to bring the summe thereof into the mindes of the Israelites, he sayd: And nowe Israell, what doth the Lorde thy God aske of thee, but that thou feare the Lorde, and walke in his wayes? loue him and serue him in all thy heart, and in all thy soule, and keepe his commaundementes? And he ceassed not still to sing the same song againe vnto them, so oft as he purposed to shewe the ende of the law. The doctrine of the lawe hath such respect hereunto, that it ioyneth Deu.10 12.

Deut.6. 5.& 11. 13. man, or as Moſes in an other place termeth it, maketh man to ſticke faſt to his God in holineſſe of life. Now the perfection of that holyneſſe conſiſteth in the two principall pointes already rehearſed, That we loue the Lorde God with all our hearte, all our ſoule, and all our Mat.22 ſtrength, and our neighbour as our ſelues. And the firſt in deede is, that our ſoule be in all partes filled with the loue of God. From that byandby of it ſelfe foorth floweth the loue of our neighbour. 1.Tim.1 15. Which thing the Apoſtle ſheweth when he wryteth, that the ende of the law is Loue out of a pure conſcience, and a faith not fayned. You ſee how, as it were, in the heade is ſet conſcience and faith vnfayned, that is to ſay in one worde true Godlineſſe, and that from thenſe is charity deriued. Therefore he is deceiued, whoſoeuer thinketh that in the lawe are taught onely certaine rudimentes and firſt Introductions of righteouſneſſe, wherewith men became to be taught their firſt ſchoolinge, but not yet directed to the true marke of good woorkes: whereas beyonde that ſentence of Moſes and this of Paule, you canne deſire nothinge as wantinge of the higheſt perfection. For howe farre, I pray you, will he proceede that will not be contented with this inſtitution, whereby manne is inſtructed to the feare of God, to ſpirituall worſhippinge, to obeyinge of the commaundementes, to follow the vprightnes of the way of the Lord: finally to pureneſſe of conſcience, ſincere faith and loue? Whereby is confirmed that expoſition of the law, which ſearcheth for and findeth out in the commaundementes thereof all the dueties of Godlineſſe and loue. For they that follow onely the drie and bare principles, as if it taught but the one halfe of Gods will, know not the end thereof, as the Apoſtle witneſſeth.

52 But whereas in rehearſing the ſumme of the law, Chriſt & the Apoſtle do ſomtime leaue out ỹ firſt Table: many are deceiued therin while they woulde faine draw their words to both the Tables. Chriſt in Matthew calleth the chiefe pointes of the law, Mercy, Iudgemẽt & Faith: vnder the word Faith, it is not doutful to me, but that he meaneth trueth or faithfulneſſe toward men. But ſome, that the ſentence might be extended to the whole law, take it for religiouſneſſe toward Matt.5. 13. God. But they labour in vaine. For Chriſt ſpeaketh of thoſe workes wherwith man ought to proue himſelfe righteous. This reaſon if we note, we will alſo ceſſe to maruell why, when a yong man asked him what be the commaundementes by keping wherof we enter into life: he anſwered theſe things only: Thou ſhalt not kil. Thou ſhalt not cõmit adultery. Thou ſhalt not ſteale. Thou ſhalt beare no falſe wit- Mat.19. 18. neſſe. Honor thy Father and thy Mother. Loue thy neighbour as thy ſelfe.

ſelfe. For the obtying of the firſt Table conſiſted in manner all either in the affection of ỹ heart, or in ceremonies: the affection of the heart appeared not, & as for the ceremonies the hypocrites did continually vſe. But the workes of charity are ſuch, as by them we may declare a perfect righteouſneſſe. But this commeth eche where ſo oft in the prophetes, that it muſt needes be familiar to a reader but meanely exerciſed in them. For in a manner alway when they exhorte to repentaunce, they leaue out the firſt Table, and only call vpon Fayth, Iudgemẽt, Mercy & Equity. And thus they do not ouerskip the feare of God, but they require the earneſt profe thereof by the tokens of it. This is well knowẽ, that when they ſpeake of the keeping of the law, they do for ỹ moſt part reſt vpon the ſecond Table, becauſe therin the ſtudy of righteouſnes and vprightneſſe is moſt openly ſeene. It is needeleſſe to rehearſe the places, becauſe euery man will of himſelf eaſily marke that which I ſay.

53 But thou wilt ſay, is it then more auaileable to the perfectiõ of righteouſnes, to liue innocently among men, than with true godlines to honor God? No, but becauſe a man doth not eaſily kepe charity in all pointes, vnles he earneſtly feare God, therfore it is therby proued, that he hath godlineſſe alſo. Beſide that, foraſmuch as the Lord well knoweth, that no benefit can come from vs vnto him, which thing he doth alſo teſtifie by ỹ Prophet: therefore he requireth not our duties to himſelfe, but doth exerciſe vs in good workes towarde our neighbour. Therfore not without cauſe the Apoſtle ſetteth the whole perfectiõ of the holy ones in charity. And not incõueniently in another place he calleth ỹ ſame the fulfillinge of the law: adding that he hath performed ỹ law that loueth his neighbour. Againe, That all ỹ law is comprehended in one word, Loue thy neighbour as thy ſelfe. For he teacheth no other thinge but the ſame which Chriſt doth when he ſaith: Whatſoeuer ye will that men do to you, do ye the ſaine to thẽ. For this is the law & the Prophets. It is certaine, that in the law & the Prophetes, Faith and all that belongeth to the true worſhip of God, holdeth the principall place, & that Loue is beneth it in a lower degree: but the Lords meaning is, that in the law is only preſcribed vnto vs an obſeruation of right and equity, wherin we be exerciſed to teſtifie our godly feare of him, if there be any in vs.

Pſal. 16.
Eph. 1. 5
Coloſ. 3 14.
Ro. 13.
Matt. 7. 12.

54 Here therfore let vs ſticke faſt, that then our life ſhalbe beſt framed to Gods will and the rule of his law, when it ſhall be euery way moſt profitable to our brethren. But in the whole lawe there is not redde one ſillable that appointeth to man any rule of ſuch thinges as he ſhall do or leaue vndone to the commodity of his owne fleſh. And

surely sith men are so borne of such disposition naturally that they be too much caried all headlong to the loue of themselues, and how much soeuer they fall from the trueth yet still they keepe that selfe loue, there needed no law any more to enflame that loue, that was naturally of it selfe, too much beyonde measure. Whereby it plainly appeareth, that not the loue of our selues, but ỹ loue of God & of our neighbour is the keeping of the commaundements, & that he liueth best & most holily, ỹ (so nere as may be) liueth & trauaileth least for himselfe, & that no man liueth worse & more wickedly than he that liueth and trauaileth for himselfe & only thinketh vpon and seeketh for things of his owne. And the Lord, the more to expresse with how great earnestnesse we ought to be led to the loue of our neighbours, appointed it to be measured by the loue of our selues as by a rule, because he had no other vehement or stronger affection to measure it by. And the force of the maner of speakinge is diligently to be weyed. For he doth not, as certaine Sophisters haue foolishly dreamed, giue the first degree to the loue of our selues, and the second to charity, but rather that affection of loue which we do all naturally draw to our selues he giueth away vnto other, wherupon ỹ Apostle sayth, that Charity seketh not her owne. And their reasō is not to be estemed worth a heare that ỹ thing ruled is euer inferiour to his Rule. For God doth not make the loue of our selues a rule whereunto charity towarde other should be subiect, but whereas by peruersnes of nature, ỹ affectiō of loue was wont to rest in our selues, he sheweth that now it ought to be elsewhere spred abroad, that we should with no lesse cherefullnesse, feruentnesse, & carefulnesse be ready to do good to our neighbour than to our selues.

Au. li. 1. de doct. Chr. ca. 23.

1. Cor. 13. 5.

55 Now sith Christ hath shewed in the parable of the Samaritane that vnder the name of Neighbour euery man is cōtained be he neuer so straunge vnto vs: there is no cause why we shoulde restraine the commaundement of loue within the boūdes of our owne frendships and acquaintances. I deny not that the nerer that any man is vnto vs, the more familiarly he is to be holden with our endeuours to do him good. For so the order of humanity requireth, that so many mo dueties of friendshippe men shoulde communicate together, as they are bound together with streighter bonds of kinred, familiarity or neighbourhoode, & that without any offense of God, by whose prouidence we are in a manner driuen therunto. But I say that all mākinde without exception is to be embraced with one affection of charity: & that in this behalfe is no difference of Barbarous or Grecian, of worthy or vnworthy, of friend or foe, because they are to be considered in God

Luc. 10. 36.

and

& not in themſelues: from which conſideration when we turne away, it is no maruell if we be entangled with many errours. Wherefore if we will keepe the true trade of louing, we muſt not turne our eyes vnto man, the ſight of whom would ofter enforce vs to hate thā to loue, but vnto God which cōmaundeth that the loue which we offer him, be poured abroade amonge all men: that this be a perpetuall foundation, that whatſoeuer the man be, yet he ought to be loued becauſe God is loued.

56 Wherfore it was a moſt peſtilent either ignorāce or malice, that the Schoolemen of theſe commaundementes, touchinge not deſiring of reuengement, and louing our enemies, which in the olde time both were giuen to the Iewes and at the ſame time were commonly giuen to all Chriſtians, haue made Councels which it is in our liberty to obey, or not obey. And the neceſſary obeying of them, they haue poſted ouer to Mōkes which were though but in this one point forſoth more righteous thā ſimple Chriſtians, that they willingly bound themſelues to kepe the Councels. And they render a reaſon why they receiue them not for lawes, for that they ſeme too burdenous & heauy, ſpecially for Chriſtians that are vnder the law of grace. So dare they preſume to repell the eternall law of God touching the louing of our neighbours? Is there any ſuch difference in any leafe of the law? & are not therein rather eche where founde commaundementes that do moſt ſeuerely require of vs to loue our enemies? For what manner of ſaying is that, where we are commaunded to feede our enemy whē he is hungry? to ſet into the right way his Oxen or Aſſes ſtraying out of the way, or to eaſe them when they faint vnder their burden? Shall we do good to his beaſtes for his ſake without any good wil to himſelfe? What? is not the word of the Lord euerlaſtinge: Leaue vengeance to me, and I will requite it? Which alſo is ſpoken more plainely at large in an other place. Seke not vengeance, neither be mindeful of the iniury of thy Citizens. Either let them blot theſe things out of the law, or let them acknowledge that the Lord was a lawmaker, and not lyingly faine that he was a councell giuer.

Pro. 25. 21. Exo. 23. 4. Deu. 32. 35. Leu. 19. 18.

57 And what I pray you meane theſe things that they haue preſumed to mocke withall in their vnſauory gloſe? Loue your enemies, do good to them that hate you, pray for thē that perſecute you, bleſſe them that curſe you, that ye may be the childrē of your father which is in heauen. Who can not heare reaſon with Chryſoſtome, that by ſo neceſſary a cauſe it plainely appeareth that they are no exhortations but commaundementes? What remaineth more when we be blotted out of the numbre of the children of God? But by their opinion, only

Matt. 5. 44. Lib. de compūctione cordis.

Monkes ſhall be the children of the heauenly father, they onely ſhall be bolde to call vpon God their Father: what ſhall the Church do in the meane ſeaſon? it ſhall by like right be ſent away to the Gentils & Publicans. For Chriſt ſayth: If ye be friendely to your friendes, what fauour looke you for therby? do not ỹ Gentiles & publicans the ſame? But we ſhall be in good caſe forſoth, if the title of Chriſtians be left vnto vs, and the inheritaunce of the kingdome of heauen taken away from vs. And no leſſe ſtrong is Auguſtines argument. When (ſaith he) the Lord forbiddeth to commit fornication, he no leſſe forbiddeth to touch the wife of thine enemy thā of thy friend. When he forbiddeth theft, he giueth leaue to ſteale nothing at all, either frō thy friende or from thine enemy. But theſe two, not to ſteale, & not to commit fornication, Paule bringeth within the compaſſe of the rule of loue, yea & teacheth that they are contained vnder this cōmaundement, Thou ſhalt loue thy neighbour as thy ſelfe. Therfore, either Paul muſt haue bin a falſe expoſitour of the lawe, or it neceſſarily followeth hereby, that our enemies ought alſo to be loued, euen by commaundement, like as our friendes. Therfore they do truely bewray themſelues to be the children of Satan, that do ſo licentiouſly ſhake of the cōmon yoke of the children of God. It is to be douted, whether they haue publiſhed this doctrine with more groſſe dulnes or ſhameleſnes. For there are none of the olde wryters that do not pronounce as of a thing certaine, that theſe are mere cōmaundementes. And that euen in Gregories age it was not douted of, appeareth by his owne affirmatiō, for he without controuerſie taketh them for commaundementes. And how fooliſhly do they reaſon? They ſay ỹ they are to weighty a burden for Chriſtiās. As though there could be deuiſed any thing more weighty, than to loue God with all our heart, with all our ſoule, with all our ſtrēgth. In cōpariſon of this law any thing may be cōpted eaſy, whether it be to loue our enemy, or to lay away all deſire of reuenge out of our minde. In dede all things are hie & hard to our weakenes euen the leaſt title of the lawe. It is the Lord in whom we vſe ſtrength Let him giue what he commaundeth, & commaund what he wil. Chriſtian men to be vnder the law of grace, is not vnbridledly to wander without law, but to be graffed in Chriſt, by whoſe grace they are free from the curſe of the law, and by whoſe ſpirite they haue a law wrytten in their heartes. This grace Paule vnproperly called a law, alludinge to the law of God againſt which he did ſet it in compariſon. But theſe men do in the name of the law, diſpute vpon a matter of nothing.

Mat. 5. 46.

Lib. de doctri. Chriſti. cap. 30.

Ro. 13. 9.

58 Of like ſorte it is, that they called Veniall ſinne, both ſecrete vngodlineſſe that is againſt the firſt table, and alſo the direct tranſgreſ-

greſſinge of the laſt commaundement. For they define it thus, that it is a deſire without aduiſed aſſent, which reſteth not long in the heart. But I ſay, that it can not come at all into the heart, but by want of thoſe things that are required in the law. We forbid to haue ſtrange gods. When the minde ſhaken with the engines of diſtruſt, looketh about elſewhere: whē it is touched with a ſoden deſire to remoue her bleſſedneſſe ſome other way: whenſe come theſe motions, although they quickely vaniſh away, but of this, that there is ſome thing in the ſoule empty, to receiue ſuch tentations? And to the ende not to draw out this argumēt to greater length, there is a commaundement giuē to loue God with all our heart, with all our minde, with all our ſoule: if then all the powers of our ſoule be not bent to the loue of God, we haue already departed from the obedience of the law, Becauſe the enemies that do therein ariſe againſt his kingdome, and interrupt his decrees, do proue that God hath not his throne wel ſtabliſhed in our conſcience. As for the laſt commaundement, we haue already ſhewed that it properly belongeth hereunto. Hath any deſire of minde pricked vs? we are already gilty of couetinge, and therewithall are made tranſgreſſors of the law. Becauſe the Lord doth forbid vs, not only to purpoſe & practiſe any thing that may be to an others loſſe, but alſo to be pricked & ſwell with coueting it. But the curſe of God doth alway hang ouer the tranſgreſſiō of the law. We can not therfore proue euen the very leaſt deſires free from iudgement of death. In weyinge of ſinnes (ſaith Auguſtine) let vs not bring falſe balances to wey what we liſt and how we liſt at our owne pleaſure, ſaying: this is heauy, and this is light. But let vs bring Gods balāce out of the holy Scriptures, as out of the Lordes treaſorie, and let vs therein wey what is heauy: rather let vs not wey, but reknowledge thinges already weyed by the Lorde. But what ſayth the Scripture? Truely when Paule ſayth that the rewarde of ſinne is death, he ſheweth that he knew not this ſtinkinge diſtinction. Sith we are to much enclined to hypocriſie, this cheriſhmēt therof ought not to haue bin added to flatter our ſlouthfull conſciences.

Li. 2. de bap. cōtra Donatiſt. cap. 6.

59 I would to God, they would conſider what ẏ ſaying of Chriſt meaneth: He that tranſgreſſeth one of the leaſt of theſe commaundementes, & teacheth men ſo, ſhalbe compted none in the kingdom of heauē. Are not they of that ſort, when they dare ſo extenuate the trāſgreſſion of the law, as if it were not worthy of death? but they ought to haue conſidered, not only what is cōmaunded, but what he is that cōmaundeth, becauſe his authority is diminiſhed in euery tranſgreſſion, howe litle ſoeuer it be, of the lawe that he hath giuen in com-

Mat. 5. 19.

maundement. Is it a ſmall matter with them, that Gods maieſty be offended in any thinge? Moreouer if God hath declared his will in the lawe, whatſoeuer is contrary to the lawe, diſpleaſeth him. Will they imagine the wrath of God to be ſo diſarmed, that puniſhment of death ſhall not foorwith follow vpon them? And he himſelfe hath pronounced it plainely, if they would rather finde in their heartes to heare his voyce, than to trouble the cleare trueth with their vnſa-
Eze.18. 20. uory ſutteltíes of argumēt. The ſoule (ſayth he) that ſinneth, the ſame
Rom.6. 23. ſhall dye. Againe, which I euen now alleaged: The reward of ſinne is death. But albeit they graunt it to be a ſinne, becauſe they can not denie it: yet they ſtand ſtiffe in this, that it is no deadly ſinne. But ſith they haue hitherto too much borne with their owne madneſſe, lette them yet at length learne to waxe wiſer. But if they continue in dotage, we will bid them farewell: and let the children of God learn this, that all ſinne is deadly, becauſe it is a rebellion againſt the will of God, which of neceſſity prouoketh his wrath, becauſe it is a breach of the law, vpon which the iudgemēt of God is pronounced without exception: and that the ſinnes of the holy ones are venial or pardonable, not of their owne nature, but becauſe they obtayne pardon by the mercy of God.

The ix. Chapter.

That Chriſt, although he vvas knovven to the Iewes vnder the lavv, yet vvas deliuered only by the Goſpell.

BEcauſe it pleaſed God in the olde time not vainely by expiations and ſacrifices to declare himſelfe a Father, and not in vaine he did conſecrate a choſen people to himſelfe: euen then without dout he was knowen in the ſame image, wherein he
Mal 4.2 nowe appeareth to vs with full brightneſſe. Therefore Malachie, after that he had bidden the Iewes to take heede to the law of Moſes, and to continue in ſtudy therof, (becauſe after his death there ſhould come a certaine interruptiō of the office of the Prophetes) did forthwith declare, that there ſhoulde ariſe a ſonne of righteouſneſſe. In which wordes he teacheth, that the law auaileth to this purpoſe to hold ỹ godly in expectation of Chriſt to come: but yet that there was much more light to be hoped for, when he ſhould be come in deede.
1.Pet.1. 12. For this reaſon doth Peter ſay, that the Prophetes did make ſearch, and diligently enquire, of the ſaluation that is now opened by the Goſpell: & that it was reueled vnto them, that they ſhould miniſter, not to themſelues, nor to their owne age but vnto vs, thoſe things that are declared by the Goſpell. Not that their doctrine was vnprofitable

to the people in olde time, or nothing auailed themſelues: but bycauſe they enioyed not the treaſure which God ſent vnto vs by their hand. For at this day the grace whereof they teſtified, is familiarly ſet before our eyes. And wheras they did but a litle ſippe of it, there is offred vnto vs a more plentifull enioying thereof. Therefore Chriſt himſelfe, which affirmeth that he had witneſſe borne him by Moſes, yet extolleth the meaſure of grace whereby we excell the Iewes. For ſpeaking to the Diſciples, he ſaid: Bleſſed are the eyes that ſee that which ye ſee, & bleſſed are the eares that heare that which ye heare. For many kinges and Prophetes haue wiſhed it, and haue not obteined it. This is no ſmall commendation of the reueling of the Goſpell, that God preferred vs before the holy fathers that excelled in rare godlineſſe. With which ſentence that other place diſagreeth not, where it is ſaid, that Abraham ſawe the day of Chriſt, and reioyſed. For though the ſight of a thing farre diſtant was ſomewhat darke, yet he wanted nothing to the aſſurance of good hope. And thenſe came that ioye which accompanied the holy Prophet, euen to his death. And that ſaying of Iohn Baptiſt, No man hath ſeen God at any time, the only begotten that is in the boſome of the father, hath declared him vnto vs, doth not exclude the godly which had ben dead before him, from the felowſhip of the vnderſtanding and light that ſhineth in the perſone of Chriſt. But comparing their eſtate with oures, he teacheth that thoſe miſteries, which they ſaw but darkely vnder ſhaddowes, are manifeſt to vs: as the author of the epiſtle to the Hebrewes doth well ſet out, ſaying, that God diuerſly and many wayes ſpake in olde time by the Prophets, but now by his beloued Sonne. Although therfore that only begotten one, which is at this day to vs the brightneſſe of the glory, and the point of the ſubſtance of God the father, was in olde time knowen to the Iewes, as we haue in an other place alleaged out of Paule, that he was the guide of the olde deliuerance: yet is it true, which the ſame Paul els where teacheth, that God which commaunded the light to ſhine out of darkeneſſe, hath nowe ſhined vpon our heartes to ſet forth the knowledge of the glorie of God in the face of Ieſus Chriſt: bycauſe when he appered in this his image, he did in a maner make himſelfe viſible, in compariſon of the darke and ſhadowiſh forme that had ben of him before. And ſo much the more fowle and deteſtable is their vnthankefulneſſe and peruerſneſſe, that are here ſo blinde at midde day. And therefore Paule ſaith, that their mindes are darkened by Satan, that they ſhoulde not ſee the glorie of Chriſt ſhining in the Goſpell, though there be no veile ſet betwene them and it.

Iohn. 5. 46. Mat. 13. 16. Luc. 10. 23. Iohn. 8. 56. Iohn. 1. 18. Heb. 1. 1 2. Cor. 4 6.

2 Now I take the Goſpell for the cleere diſcloſing of the myſte-
1. Tim. 4 rie of Chriſt. I graunt truely, that in that reſpect that Paule calleth the
6. Goſpell the doctrine of faith, all the promiſes that we here and there finde in the lawe, concerning the free forgeueneſſe of ſinnes, whereby God reconcileth men to himſelfe, are accompted partes therof. For he compareth faith againſt theſe terrors, wherewith the conſcience ſhould be troubled and vexed, if ſaluation were to be ſought by workes. Wherevpon followeth, that in taking the name of the Goſpell largely, there are conteined vnder it all the teſtimonies that God in olde time gaue to his fathers, of the mercie and fatherly fauour. But in the more excellent ſignification of it, I ſay it is applied to the publiſhing of the grace geuen in Chriſt. And that meaning is not onely receyued by common vſe, but alſo hangeth vpon the authoritie of
Matt. 4. Chriſt and the Apoſtles. Wherevpon this is proprely aſcribed vnto
9. him, that he preached the Goſpell of the kingdome. And Marke ma-
Mar. 1. 1 keth his preface in this maner, The beginning of the Goſpell of Ieſus Chriſt. And there is no neede to gather places to proue a thing ſufficiently knowen. Chriſt therfore by his comming hath made cleere
2. Tim. 1 the life and immortalitie by the Goſpell. By which wordes Paule
10. meaneth, not that the fathers were drowned in darkeneſſe of death, vntill the ſonne of God did put on fleſh: but clayming this prerogatiue of honour to the Goſpell, he teacheth that it is a newe and vnwonted kinde of meſſage, wherby God performed thoſe thinges that he had promiſed, that the truth of his promiſes ſhoulde be fulfilled in the perſone of the Sonne. For although the faithful haue alway found by experience, that ſame ſaying of Paule to be true, that in Chriſt are all the promiſes, yea and Amen, bycauſe they were ſealed in their heartes: yet bycauſe he hath accompliſhed all partes of our ſaluation in his fleſh, therefore that ſelfe liuely deliuering of the thinges rightfully obteined a newe and ſingular title of praiſe. Wherevpon cometh
Iohn. 1. that ſaying of Chriſt: Hereafter ye ſhall ſee the heauens open, and the
51. Angels of God aſcending and deſcending vpon the ſonne of man. For though he ſeeme to haue relation vnto the ladder ſhewed in a viſion to the Patriarch Iacob: yet he ſetteth out the excellencie of his comming by this marke, that he opened the gate of heauen to all men, that the entrie thereof maie ſtand familiarly open to all men.

3 But yet we muſt take hede of the deueliſh imagination of Seruettus, which when he goeth about, or at leaſt faineth that he goeth about, to extoll the greatneſſe of the grace of Chriſt, vtterly aboliſheth the promiſes, as if they were ended together with the lawe. He layeth for him, that by the faith of the Goſpell there is brought

vnto

vnto vs the accomplishmēt of all the promises: as though there were no difference betwene vs and Christ. I did in deede euen nowe declare that Christ lefte nothing vnperfourmed of the whole summe of our saluation: but it is wrongfully gathered thereupon, that we do already enioy the benefites purchaced by him, as though that saying of Paule were false, that our saluation is hidde in hope. I graunt in deede, that we by beleuing in Christ, do also passe from death to life: But in the meane season we must holde this saying of Iohn, that although we knowe we be the children of God, yet it hath not as yet appeared, till we shalbe like vnto him: that is, till we shall see him suche as he is. Therefore although Christ offer vnto vs in his Gospell present fulnesse of spiritual good thinges, yet the enioying therof lieth stil hidde vnder the keping of hope, till being vnclothed of the corruptible flesh, we be transfigured into the glorie of him that goeth before vs. In the meane time the holy Ghost biddeth vs to reste vpon the promises, whose authoritie ought with vs to put to silence all the barkinges of that filthy dogge. For as Paule witnesseth, godlinesse hath a promise as well of the life to come, as of the life present. For which reason he boasteth that he is an Apostle of Christ, according to the promise of life that is in him. And in an other place he putteth vs in minde, that we haue the same promises, which in the olde time were geuen to the holy men. Finally, he setteth this for the summe of felicitie, that we are sealed vp with the holy spirite of promise, but yet we do no otherwise enioy Christ, but so farre as we embrace him clothed with his promises. Wherby it cometh to passe, that he in dede dwelleth in our heartes, and yet we wander in iourney abrode from him: bycause we walke by faith & not by sight. And these two thinges do not ill agree together: that we possesse in Christ all that perteineth to the perfection of the heauenly life: and yet that faith is a beholding of good thinges that are not seene. Onely there is a difference to be noted in the nature or qualitie of the promises: bycause the Gospell sheweth with her finger that thing, whiche the lawe did shadow vnder figures.

1. Tim. 4 8.
2. Tim. 1
2. Cor. 7

4 And hereby also is their errour conuinced, whiche do neuer otherwise compare the lawe with the Gospell, but as they compare the merites of workes with the free imputation of righteousnesse. Although in deede this comparison of contraries be not to be reiected: bycause Paule doth oftentimes vnderstand by the name of the law, a rule to liue righteously, wherin God requireth of vs, that which is his, not geuing vs any hope of life, vnlesse we in all pointes obey it: and on the other side adding a curse if we do neuer so litle swarue

from it: that is in ſuch places as he diſputeth, the we do freely pleaſe God, and are by pardon reckened righteous, bycauſe the obſeruation of the lawe, wherunto the rewarde is promiſed, is no where founde. Therefore Paule doth fitly make the righteouſneſſe of the lawe and of the Goſpell, contrarie the one to the other. But the Goſpell did not ſo ſuccede in place of the whole lawe, that it ſhoulde bring any diuers meane of ſaluation, but rather to confirme and proue to be of force, what ſo euer the lawe had promiſed, and to ioine the body to the ſhadowes. For when Chriſt ſaith, that the lawe and the Prophets were vntill Iohn: he maketh not the fathers ſubiect to the curſe, which the bond ſeruantes of the lawe can not eſcape: but rather only that they were inſtructed with certaine rudimentes, ſo as they ſtayed a great way beeneath the heigth of the doctrine of the Goſpell.

Rom. 1. 16. Therefore Paule calling the Goſpell the power of God, to ſaluation to euery beleuer, by and by addeth, that it hath witneſſe of the lawe and the Prophetes. But in the ende of the ſame Epiſtle, although he ſhewe that the title of praiſe of Ieſus Chriſt is the reuelation of the miſterie kept ſecret in euerlaſting times: yet he doth qualifie that ſaying, with adding an expoſition, teaching that he is openly ſhewed by the writinges of the Prophets. Wherupon we gather, that when we are to entreate of the whole lawe, the Goſpell differeth from the lawe onely in reſpect of the plaine diſcloſing thereof. But yet for the ineſtimable flowing ſtore of grace, which hath ben layed open for vs in Chriſt, it is not without cauſe ſaid, that at his cõming the heauenly kingdome of God was erected in earth.

5 Now betwene the lawe and the Goſpell came Iohn, which had an office that was meane and of affinitie to them both. For though when he called Chriſt the lambe of God, and the ſacrifice for the cleanſing of ſinnes, he ſhewed forth the ſumme of the Goſpell: yet bycauſe he did not expreſſe that ſame incõparable ſtrẽgth and glorie, which at length appered in his reſurrection, therefore Chriſt ſayeth,

Mat. 11. 11. that he was not egal to the Apoſtles. For ſo do thoſe wordes of his meane: that though Iohn excell among the ſonnes of women, yet he that is leaſt in the kingdome of heauen, is greater than he. Bycauſe he doeth not there commend the perſones of men, but after he had preferred Iohn before all the Prophetes, he auaunceth the preaching of the Goſpell to the hieſt degree: which preaching we ſee in an

Iohn. 1. 23. other place ſignified by the kingdome of heauen. But whereas Iohn himſelfe doth aunſwere that he is but a voice, as though he were inferiour to the Prophetes, he doth not that for fained humilities ſake, but meaneth to teach that the propre office of the Embaſſadour was

not

not committed to him, but that he onely executeth the office of an apparitor: as it was foreſpoken by Malachie: Beholde, I ſende Elias the prophet, before that the great and terrible day of the Lorde do come. And truely he did nothing els in the whole courſe of his miniſterie, but endeuour to get diſciples to Chriſt: as alſo Eſaie proueth, that this was enioyned him from God. And in this ſenſe Chriſt is called a candell burning and ſhining, bycauſe the broade day had not yet appeared. And yet this is no let, but that he may be reckened among the publiſhers of the Goſpel, like as he vſed the ſame Baptiſme, which was afterwarde deliuered to the Apoſtles. But that which he beganne, was not fulfilled but by the Apoſtles, with free proceding, after that Chriſt was taken vp from them into the heauenly glorie.

Mal.4.5

Iohn.5. 35.

The x. Chapter.

Of the likeneſſe of the olde and newe Teſtament.

BY the thinges aforſaid it may nowe appeare euidently, that all the men whome from the beginning of the worlde God adopted into the eſtate of his people, were with the ſame lawe, and with the bonde of the ſame doctrine, which nowe remaineth in force among vs, bound in conuenant to him. But bycauſe it is of no ſmall importance that this point be well eſtabliſhed, I will adioyne vnto it for an addition, ſith the fathers were partakers of all one inheritance with vs, and hoped for all one ſaluation by the grace of al one Mediatour, how farre their eſtate differed from oures in this fellowſhip. But although the teſtimonies that we haue gathered out of the lawe and the Prophets for proofe therof, do make it plaine that there was neuer any other rule of religion and godlineſſe in the people of God: yet bycauſe in writers there are oftentimes many thinges ſpoken of the difference of the olde and new Teſtament, that may make the reader that is not of very ſharp iudgement to be in doubt: therefore we ſhall rightfully apoint one peculiar place for the better and more exact diſcuſſing of this matter: Yea and that thing alſo, which otherwiſe ſhoulde haue bene very profitable for vs, is nowe made neceſſarie by that monſtruous loſel Seruettus, and by diuerſe other mad men of the ſect of Anabaptiſtes, which haue no other opinion of the people of Iſraell, than as of a hearde of ſwine: which they fondely faine to haue bene fatted vp by the Lorde here in this earth, without any hope of heauenly immortalitie. Therefore that we may keepe away this peſtilent errour from godly mindes, and alſo to plucke out of them all doubtes which are wont byandby to ariſe vpon hearing mention of the diuerſitie betwene the olde and newe Teſtament: let

vs by the way looke, what they haue in them like, and what vnlike one to the other: what couenant the Lorde made with the Israelites in the olde time before the cõming of Christ, and what couenant he hath nowe made with vs sins Christ hath bene openly shewed.

2 And both these pointes may be made plaine with one worde. The couenãt of all the fathers so differeth nothing from ours in substance and in the matter it selfe, that it is altogether one and the selfe same: but the ministration is diuers. But bycause of so great shortnesse no man were able to attaine a certaine vnderstanding, we must needes proceede on with a longer declaration if we meane to profit any thing at all. But in shewing how they are like or rather all one, it shalbe superfluous to discourse againe of new vpõ all the speciall particulars that haue already bene declared: and it shalbe out of season to mingle those thinges together that remaine yet to be spoken in other places. Here we must chiefly rest vpon three principall pointes: First, that we holde, that carnall wealth and felicitie was not the marke apointed to the Iewes to aspire vnto, but that they were by adoption chosen vnto the hope of immortalitie: and that the truth of this adoption was certainly assured vnto them both by oracles, and by the lawe, & by the prophecies. Secondarily, that the couenant whereby they were ioyned to the Lord, was vpholden not by any merites of theires, but by the onely mercie of God that called them. Thirdly, that they both had and knew Christ the mediatour, by whome they shoulde both be ioyned to God and enioie his promises. Of which pointes, bycause the second paraduẽture is not yet sufficiẽtly knowen, it shall in place apointed for it be declared at large. For we shall confirme by many and cleere testimonies of the Prophetes, that it was of his owne meere goodnesse and tender fauour, what so euer good the Lord at any time did, and promised to the people of Israell. The third also hath already had here and there some plaine declarations of it, and we haue not left the first altogether vntouched.

3 Therefore in setting out of this point, bycause it most specially belongeth to this present matter, and for that they make vs most controuersie about it, we will emploie the more earnest trauaile: but yet so that if there wante yet any thing of the explication of the other, it may be by the way supplied, or in conuenient place be added. Truely
Rom. 1. 2. the Apostle taketh away all doubt of them all, when he saith, that God the Father long before by the Prophetes in the holy Scriptures promised the Gospell, which he afterwarde published according to
Rom. 3. 21. the time apointed. Againe, that the righteousnesse of faith which is taught by the Gospell it selfe, hath witnesse of the lawe and the Prophetes.

phetes. For the Goſpell doth not holde the heartes of men in the ioy of this preſent life, but lifteth them vp to the hope of immortalitie: doth not faſten them to earthly delites, but preaching to them a hope layed vp in heauen, doth in a manner tranſport them thether. For thus he defineth in an other place. Sins that ye beleeued the Goſpell, ye are ſealed vp with the holy Spirite of promiſe, which is the earneſt of our inheritaunce, for the redemption of the poſſeſſion purchaced. Eph. 1. 13. Againe, we haue heard of your faith in Chriſt Ieſu, and of your charitie towarde the holy ones, for the hopes ſake that is layed vp for you in heauē, wherof ye haue heard by the true ſpeech of the Goſpel. Col. 1. 4. Againe: He hath called vs by the Goſpel to the partaking of the glorie of our lorde Ieſus Chriſt. Wherefore it is called, both the worde of ſaluation, and the power of God to ſaue the faithful, and the kingdome of heauen. Now if the doctrine of the Goſpell be ſpirituall, and openeth the entrie to the poſſeſſiō of an incorruptible life: let vs not thinke that they to whome it was promiſed and declared, did paſſe ouer and neglect the care of their ſoule, & lie dully like beaſtes in ſeeking pleaſures of the body. Neither let any man here cauill that the promiſes which are ſealed in the law and the Prophetes, cōcerning the Goſpel, were ordeined for the new people. For within a little after that which he ſpake of the Goſpell promiſed in the lawe, he addeth, that all the thinges that the law conteineth, are without doubt properly directed to them that are vnder the lawe. I graunt in deede it is in an other argument. But he was not ſo forgetfull, that when he had ones ſaid that all the thinges which the lawe conteineth belong to the Iewes, he did not remember what in a fewe verſes before he had affirmed of the Goſpell promiſed in the lawe. Wherefore the Apoſtle ſheweth moſt plainly, that the old Teſtamēt chiefly tended to the life to come, when he ſaith, that vnder it are conteined the promiſes of the Goſpell. 1. Theſſ. 2. 14. Rom. 3. 19.

4 By the ſame reaſon followeth, both that it ſtoode vpon the free mercie of God, and alſo was confirmed by the meane of Chriſt. For the very preaching of the Goſpell pronounceth no other thing, but that ſinners are iuſtified by the fatherly kindeneſſe of God, without their owne deſeruing: and the whole ſumme therof is fulfilled in Chriſt. Who then dare make the Iewes without Chriſt, with whome we heare that the couenant of the Goſpell was made, whereof Chriſt is the only foundation? Who dare make them ſtrangers from the benefite of free ſaluation, to whome we heare that the doctrine of the righteouſneſſe of faith was miniſtred? But, that we diſpute not longe of an euidēt matter, we haue a notable ſentence of the Lord. Abrahā reioyſed that he might ſee my day, he ſawe it and was glad. And the Iohn. 8. 56.

same thing whiche Christ there testifieth of Abraham, the Apostle sheweth that it was vniuersall in the faithfull people, when he saith, Heb. 13. 8. that Christ abideth, yesterday, this day, and for euer. For he speaketh not there only of the eternal godhed of Christ, but also of his power, which was continually opened to the faithfull. Wherefore both the Luke 1. 54. and 72. blessed Virgin and Zacharie in their songes, do say, that the saluation reueled in Christ, is the performance of the promises, which God in olde time had made to Abraham and the Patriarches. If the Lorde in geuing his Christ, discharged his olde othe, it can not be said but that the ende therof was alway in Christ, and euerlasting life.

5 Yea and the Apostle doth make the Israelites egall with vs, not onely in the grace of the couenant, but also in signification of Sacramentes. For meaning by examples of punishmentes, wherewith the Scripture reciteth that they were corrected in the olde time, to make 1. Cor. 10. 1. & 11. the Corinthians afraide, that they shoulde not runne into the like offenses, he beginneth with this preface, that there is no cause why we shoulde chalenge any prerogatiue vnto our selues, to deliuer vs from the vengeance of God which they susteined, for asmuch as the Lord did not onely graunt vnto them the same benefites, but he hath gloriously set forth his grace among them with the same tokens: As if he shoulde haue sayd: If ye trust that ye be out of peril, bycause both Baptisme wherewith ye be marked, and the Supper which ye daily receyue, haue excellent promises, and in the meane time despising the goodnesse of God, ye are licētiously wanton: Know ye, that the Iewes also were not without such sacramentes, against whome yet the Lord did most seuerely put his iudgementes in execution. They were Baptized in passing ouer the Sea, and in the cloude wherewith they were defended from the burning heate of the sonne. They say, that that same passage was a carnall Baptisme, which after a certaine proportion aunswereth to our spirituall Baptisme. But if that were allowed true, the Apostles argument coulde not procede, which meaneth here to haue this taken away from the Christiās, that they thinke that they excell ỹ Iewes by the prerogatiue of Baptisme. Neither is that which byandby after followeth, subiect to this cauillation: that they did eate the same spirituall meate that we eate, and dronke the same spirituall drinke, which he expoundeth to be Christ.

6 To ouerthrow this sentence of Paule, they obiecte that which Christ saith: Your fathers did eate Manna in the wildernesse, and are Iohn. 6. dead: he that eateth my flesh, shall not die for euer. Which two places are very easily made to agree together. The Lord, bycause he then talked to hearers that sought onely to be filled with foode of their belly,

belly, but cared not for the meate of the soule, tempered his talke somewhat to their capacitie, but specially he frameth the comparison of Manna and of his body according to their sense. They required that he, to gette himselfe some credite, woulde approue his power with doing some such miracle, as Moses did in the wilderneſſe, when he obteined Manna from Heauen. But in Manna they conceyued nothing but the remedie of carnall hunger, wherewith the people was then vexed: but they pearced not to that hier misterie which Paule hath respect vnto: Christ therefore, to shew how much greater a benefite they ought to looke for at his hande, than that which they reported that Moses did bestow vpon their fathers, frameth this comparison: If it were a great miracle in your opinion, and worthy to be remembred, that the Lord by Moses ministred foode from Heauen to his people, to susteine them for a small time, that they shoulde not perish for hunger in the wilderneſſe: gather hereby how much more excellent is the meate that geueth immortalitie. We see why the Lord passed ouer that thing which was principall in Manna, and spake only of the baseſt profit of it: euen bycause the Iewes as it were of purpose to reproche him, did caste Moses in his teeth, which succored the neceſſitie of the people with remedie of Manna: he aunswered that he is the minister of a much hier grace, in cõparison wherof, the carnall feding of the people, which alone they so much esteemed, ought of righte to be nothing regarded. But Paule, bycause he knew that the Lorde when he rained Manna from heauen, did not onely poure it downe for the feding of their belly, but also did distribute it for a spirituall mysterie, to be a figure of the spirituall quickning that is had in Christ, did not neglect that parte that was most worthy of cõsideration. Wherfore it certainely and clerely followeth, that the same promises of eternall and heuenly life, which now the Lorde vouchesaueth to graunt vnto vs, were not only cõmunicated vnto the Iewes, but also sealed with very spirituall Sacramentes. Of which matter Augustine disputeth largely against Faustus the Manichee.

7 But if the readers had rather to haue testimonies alledged vnto them out of the lawe and the Prophetes, whereby they may perceiue that the spirituall couenant was common also to the fathers, as we heare by Christ and the Apostles: I will also follow that desire, and so much the more willingly, bycause by that meane the aduersaries shalbe more surely conuinced, so that they shall haue afterward no way to dally. And I will beginne at that proofe, which although I knowe that the Anabaptistes pride will thinke very fonde and in a manner to be laughed at, yet shall much auaile with such readers as

are willing to learne and haue their ſounde wit. And I take it as a principle confeſſed, that there is ſuch effectuall force of life in the worde of God, that whome ſo euer God voucheſaueth to be partakers therof, it quickeneth their ſoules. For this ſaying of Peter hath alway ben of force, that it is the incorruptible ſeede which abideth for euer, as he alſo gathereth out of the wordes of Eſaie. Nowe ſith God in the olde time bounde the Iewes vnto him with this holy bonde, it is no doubt that he did alſo ſeuer them into the hope of eternall life. For when I ſay they embraced the worde, which ſhoulde ioine them nier to God, I take it for the maner of communicating it: not that general maner, which is poured abrode throughout the heauen and earth and all the creatures of the worlde, which although it do quicken all thinges, euery one after the proportion of their nature, yet it doth not deliuer them from neceſſitie of corruption: but I ſpeake of this ſpeciall maner, whereby the ſoules of the godly are both lightened vnto the knowledge of God, and in a maner coupled to him. By this enlightening of the worde, ſith Adam, Abel, Noe, Abraham, and the other fathers cleaued vnto God, I ſay that it is not doubtefull that they had an entrie into the immortall kingdome of God. For it was a ſounde partaking of God, which can not be without the benefit of eternall life.

1. Pet. 1. 23.

Eſa. 40. 6.

8 But if this ſeeme ſomewhat entangled: go to, let vs come to the very forme of the couenant, which ſhal not only ſatisfie ſobre wittes, but alſo ſhall ſufficiently conuince their ignorance that bende themſelues to ſpeake againſt it. For God did alway thus couenant with his ſeruantes: I will be to you a God, and ye ſhalbe to me a people. In which wordes the Prophetes themſelues are wont to expounde, that both life and ſaluation, and the whole ſumme of bleſſedneſſe is comprehended. For Dauid doth not without cauſe often pronounce, that bleſſed is the people, whoſe God is the lorde: bleſſed is the nation, which he hath choſen to be his inheritance: and that not for earthly felicities ſake, but bycauſe he deliuereth them from death, he preſerueth them for euer, and continually ſheweth them eternall mercie, whome he hath taken to his people: as it is in the other Prophetes, Thou art our God, we ſhall not die: The Lorde is our king, our lawemaker, he ſhall ſaue vs. Bleſſed art thou, O Iſraell, bycauſe thou art ſaued in the lorde God. But, not to labour ouermuch in a thing needeleſſe, this admonition is founde eche where in the Prophetes, that we ſhall wante nothing towarde all aboundance of good thinges, and aſſurance of ſaluation, ſo that the Lorde be our God. And rightfully: For if his face ſo ſone as it beginneth to ſhine, is a moſt preſent pledge

Leui. 26 12.

Pſ. 144. 15.

Pſal. 33. 12.

Abac. 1. 12.

Eſa. 33. 21.

Deu. 33. 29.

of ſaluation, to what man ſhall he openly ſhew himſelfe for his God, but that he will alſo open to him his treaſure of ſaluation? For he is our God with this condition, to dwell in the middeſt of vs: as he teſtified by Moſes. But ſuch preſence can not be obteined, but that life muſt be alſo together had in poſſeſſion with it. And although there were no more expreſſed, yet had they a promiſe of ſpirituall life plaine enough in theſe wordes: I am your God. For he did not declare that he woulde be a God vnto their bodies alone, but principally to their ſoules. But ſoules vnleſſe they be ioyned to God by righteouſneſſe remaine eſtranged from him in death. But on the other ſide, let that ioyning be preſent, it ſhall bring euerlaſting ſaluation with it. Leu. 26. 12. Exo. 6. 7.

9 Beſide that, he did not onely teſtifie that he was to them their God, but he alſo promiſed that he woulde be ſo all way: to the ende that their hope not contented with preſent benefites, ſhoulde be extended to eternitie. And many ſayinges do ſhewe, that the ſpeaking in the future time meant ſo much, as where the faithfull not onely in preſent euels, but alſo for the time to come, doe confort them ſelues with this, that God will neuer faile them. Now as concerning the ſeconde part of the promiſe, he yet more plainely aſſured them of the bleſſing of God to be prolonged vnto them beyond the boundes of this life, in ſayeng: I will be the God of your ſeede after you. For if he minded to declare his good will towarde them being dead, in doing good to their poſteritie, much more woulde his fauour not faile towarde themſelues. For God is not like vnto menne, which do therefore carry their loue to their frendes children, bycauſe their power is interrupted by death, ſo that they can not emploie their frendely doinges vpon them to whome they did beare good will. But God, whoſe bountifulneſſe is not hindered by death, taketh not away from the very dead the frute of ths mercie, which for their ſakes he poureth out into a thouſand generations. Therefore the Lordes will was by a notable proofe to ſette forth vnto them the greatneſſe and flowing plentie of his goodneſſe which they ſhoulde feele after death, when he deſcribed it to be ſuch as ſhoulde flow ouer into all their poſteritie. And the truth of this promiſe the Lorde did then ſeale, and as it were brought forth the fulfilling of it, when he named himſelfe the God of Abraham, Iſaac and Iacob, long after their death. For, what? had it not been a fonde naming, if they had vtterly periſhed? For then had it ben all one, as if he had ſaid, I am the God of them that are not. Wherefore the Euangeliſtes reherſe, that with this one argument the Sadduces were ſo driuen to a ſtreight, that they coulde not denie that Moſes did teſtifie the reſurrection of the dead, for that Gen. 17 7. Exo. 20. 6. Exo. 3. 6. Mat. 22 23. Luc. 20. 32.

Deu.33.3 they had learned by Moſes, that all the Saintes were in his hande. Wherupō it was eaſy to gather, that they are not deſtroyed by death, whome he that is the iudge of life and death had receyued in to his ſauegard, cuſtodie, and protection.

10 Now (which is the principal point wherevpon this controuerſie hangeth) let vs looke, whether the faithful themſelues haue not ben ſo inſtructed of the Lord, that they perceyued that they ſhoulde haue a better life els where, & ſo neglecting this life, had an eie to the other. Firſt the ſtate of life that was enioyned them by God, was a cōtinuall exerciſe, whereby they might be put in minde, that they were the moſt miſerable of all men, if their happineſſe were only in this life. Gen.3.17. Adam, moſt vnhappy, euen with onely remembrance of the happineſſe that he had loſt, did with painefull labours hardely ſuſteine his nedineſſe, and that he ſhoulde not be preſſed with the curſe of God, in the onely labours of his handes, euen there receyued he extreme ſorrowe of that which remained for him to be his comfort. Of his two ſonnes, the one was taken away by the wicked ſlaughter of his Gen.4.8. brother: the other he had lefte aliue, whoſe ſight he worthily deteſted and abhorred. Abel cruelly murthered in the very floure of his age, became an example of the wretchedneſſe of men. Noe, while the Gen.6.22. whole worlde careleſly liued in pleaſure, ſpent a good part of his age with great werineſſe in bilding the Arke. This that he eſcaped death, came to paſſe by his greater troubles, than if he ſhoulde haue died a Gen.9.24. hundred deathes. For byſide that the Arke was to him as a graue for tenne monethes, there is nothing more vnpleaſant than to be holden ſo longe in manner drowned in dong of beaſtes. When he had paſſed ouer ſo great difficulties, he fell into newe matter of griefe, he ſawe him ſelfe ſcorned of his owne ſonne, and was compelled with his owne mouth to curſe him, whome by the great benefit of God he had receyued ſafe from the generall floode.

Gen.12.4. 11 Abraham in deede may be one alone to be compared with a hundred thouſand, if we conſider his faith, which is ſet forth vnto vs for the beſt rule of beleuing, of whoſe kinred we muſt be accompted, that we may be the children of God. But what more abſurditie is there, than Abraham to be the father of all the faithfull, and not to poſſeſſe ſo much as the ſmaleſt corner amōg them? but he can not be throwen downe out of the number, no not from the moſt honorable degree, but that the whole church muſt be deſtroyed. Now as touching the experiēces of his life: When he was firſt called by the commaundement of God, he was plucked away from his countrey, his parentes and his frendes, in whome men thinke to be the chiefe ſweete-

neſſe

nesse of life: euen as if God of determined purpose meant to spoyle him of all the pleasures of life. So soone as he came into the lande where he was commaunded to dwell, he was driuen out from thense with famine. Thither he fled for succour, where to saue himselfe, he was compelled to deliuer out his wife to be abused, which we knowe not whether it were not more bitter to him thā many deathes. Whē he was returned into the lande of his owne dwelling, he was driuen out againe from thense with famine. What a felicitie is this, to dwell in that lande, wherin a man must so oft be hungry, yea die for famine if he runne not away? And therewithall he was brought to that necessitie with Abimelech, that he must needes redeeme his life with the losse of his wife, while many yeares long he wandred vncertainely hither and thither, he was compelled by the continuall brawlinges of his seruantes to put away his nephew, whome he loued as his owne sonne. Which departing without doubt he dyd no otherwise take, than if he had suffred the cutting of one of his limmes. A litle after, he heard that he was carried away captiue by his enemies. Whether so euer he went, he founde neighbours outrageously barbarous, which woulde not suffer him so much as to drinke water out of the welles that himselfe had digged with great labour. For he would not haue redeemed the vse of them at the hand of king Gerar, if he had not first ben forbidden. Nowe when he came to olde age, he saw the thing which is the most vnpleasant & bitter that that age hath, himselfe punished with hauing no children, till beside all hope he begate Ismaell, whose birth yet he payed dere for, when he was weried with the brawling of Sara, as if he in mainteining the stubbornnesse of his bondewoman, were himselfe the cause of the trouble of his household. At length Isaac was borne, but with this condition that his first begotten Ismaell must, as forsaken, be cruelly caste out of doores. When only Isaac was left, in whome the weryed age of the silly good man might rest, within a litle after he was commaunded to kill him. What can mans wit deuise more miserable, than the father to be made the butcher of his owne sonne? If Isaac had dyed of any sickenesse, who woulde not haue thought the olde man most miserable, that had a sonne geuen him in mockeage, for whome his griefe of want of children should be doubled? If he had ben slaine by some straunger, the vnhappinesse of the thing would haue much encreased his miserie. But this passeth all examples of miserie, to haue him slaine with his fathers owne hand. Finally, he was in all the whole course of his life so tossed and vexed, as if a man would in a table paint out an example of a miserable life, he coulde finde none more fit, than this of Abraham. Gen. 13 11.

And let noe man obiect that he was not altogether vnhappy, for that he at length prosperously escaped from so many and so great tempestes. For we can not say that he liueth a blessed life, which for a long space together painefully weareth out of infinite troubles, but him that without feeling of euils, quietly enioyeth present good thinges.

12 Isaac that was lesse troubled with euilles, yet scarce euer toke any tast of sweetenesse. He also felt the same vexations, that do not suffer a manne to be blessed in the earth. Famine chaced him out of
Gen. 26 35. the lande of Chanaan: he had his wife violently plucked away from his bosome: his neighbours oft troubled him, and by all meanes oppressed him, so that he was faine to striue for his water: at home in
Gen. 28 1. his owne house, he suffred much troublesomnesse by his childrens wiues, he was greeued with disagreementes of his sonnes, and coulde not remedie that so great a mischiefe, but by the banishment of him whome he had blessed. But as for Iacob, he is nothing els but a no-
Gen. 28 5. table example of extreme infelicitie. He passed his childehod most vnquietly at home among the threateninges and terrors of his elder brother, to which at length he was compelled to geue place. When
Gen. 29 20. he was fled from his parentes and his natiue countrey, beside that it was a greuous thing to liue in banishment, he was nothing more kyndly or gently receiued of his vncle Laban. Thé it sufficed not that he had serued seuen yeare a hard and cruell seruice, but that also he must be by guile defrauded of his wife. For an other wiues sake he was driuen into new seruice, where he was all the day fried with heate of the sunne, and all the night lay waking and pained with frost and cold, as himselfe complained. While he by the space of twentie yeares suffred so hard a life, he was dayly vexed with newe iniuries of his
Gen. 31. 23. father in lawe. Neither was he quiet in his owne house, seyng it diuided and in a maner scattered abrode with the hatred, brawling and enuie of his wiues. When he was commaunded to returne into his countrey, he was compelled to watche an auantage to take his iourney, much like a shamefull running away: and yet coulde he not so escape the vniust dealing of his father in lawe, but was faine to suffer his reproches and rebukes in the middes of his iourney. Then fell he
Gen. 32 11. into a much more cruell destresse. For when he came nere to his brother, he had so many deathes before his eyes, as might be prepared by a cruell man and a bent enemie. So was he aboue measure tormented and as it were drawen in sonder with terrible feares, so long as he looked for his brothers cómyng: when he came ones in his sight, he
Gen. 35 16. fell down as halfe dead at his feete, vntil he foũd him more fauorable than he durst haue hoped. Beside that, at his first entrie into the lande,

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he loſt Rachel his derely beloued wife. Afterwarde he heard worde that the ſonne which he had by her, and whome therefore he loued aboue the reſte, was torne with wilde beaſtes: by whoſe death howe great griefe he conceyued, he himſelfe declared in this, that after long weping he obſtinately ſtopped vp all wayes whereby comfort might come to him, leauing himſelfe nothing, but to goe downe to his ſonne wayling into the graue. In the meane time howe great cauſes of griefe, wayting and werineſſe were the rauiſhment and deflouring of his daughter, and the boldeneſſe of his ſonnes in reuenging it, which not onely made him to be abhorred in ſight of all the inhabitantes of that countrey, but alſo procured him moſte preſent perill of vtter deſtruction? Then followed that horrible outragious offenſe of Ruben his firſt begotten ſonne, which was ſuch as their coulde not chaunce a more greuous. For whereas the defiling of a mans wife is reckned among the hyeſt ill fortunes: what is to be ſaide of it, when that wickedneſſe is committed by a mans owne ſonne? Within a litle while after, his houſe is ſpotted with an other vnnaturall adulterie: ſo that ſo many ſhames might well breake a hearte, that otherwiſe were moſt conſtant and vnable to be vanquiſhed with calamities. Nere before the ende of his life, while he ſought to prouide ſuccour for the famine of himſelfe and other, he has ſtriken with tidynges of a newe misfortune, vnderſtanding that an other of his ſonnes was kept in priſon, for recouering of whome he was compelled to leaue to the reſt Beniamin his onely dearling. Who can thinke, that in ſuch a heape of miſcheues he had any one moment geuen him ſafely to take breath in? And therefore he himſelfe the beſte witneſſe of himſelfe, affirmed to Pharao, that his dayes were ſhorte and euill vpon the earth. Nowe truely he that declareth that he hath paſſed his life by continuall miſeries, denieth that he felt that proſpetitie which the Lorde had promiſed him. Therefore either Iacob did vnkindely and vnthankefully weye the grace of God, or he truely profeſſed that he had ben miſerable vpon the earth. If his affirmation were true, then it followeth, that he had not his hope faſtened vpon earthly thinges.

Gen. 37 35.
Gen. 34 2.
Gen. 35 12.
Gen. 37 18.
Gen. 42 32.
Gen. 47 9.

13 If theſe holy fathers loked for (as vndoubtedly they did) a bleſſed life at the hande of God, truely they both thought and ſaw it to be an other maner of bleſſedneſſe, than the bleſſedneſſe of earthly life. Which thing the Apoſtle alſo doth ſhewe excellently well: Abraham (ſaith he) direct by faith in the lande of promiſe as in a ſtrange lande, dwelling in tentes with Iſaac and Iacob parteners with him of the ſame inheritaunce. For they loked for a citie ſet vpon a good

Heb. 11. 9.

foundation, the maker and bilder wherof is God. All theſe are dead in faith, not receyuing the thinges promiſed, but loking at them a farre of, and beleuing and confeſſing that they were geſtes and ſtrangers vpon the land. Whereby they declare that they ſought for a countrie. and if they had ben moued with deſire of that lande from whenſe they came, they had power to returne. But they ſought for a better, that is the heauenly countrie. Wherefore God is not aſhamed to be called their God, for aſmuche as he hath prepared them a citie. For they had bene duller than blockes, to followe promiſes ſo earneſtly, wherof there appered no hope in earth, vnleſſe they had loked for the fulfilling of them els where. But this he chiefely enforceth, and that not without good reaſon, that they called this life a iourney frō home, euen as Moſes reporteth. From if they were ſtrangers and foreners in the lande of Chanaan, where is the Lordes promiſe whereby they were made heires of it? He ſheweth plainely therefore, that the Lordes promiſe, cōcerning the poſſeſſiō therof, had a further reſpect. Wherefore they purchaced not one foote in the lande of Chanaan, but for burial, wherby they teſtified, that they did not hope that they ſhould receiue the frute of the promiſe till after death. And that is the cauſe why Iacob ſo much eſteemed to be buried there, that he compelled his ſonne Ioſeph to promiſe it him, and to ſweare to performe it: and why Ioſeph willed his bones, certaine ages after, whē they were long before fallen into powder, to be remoued thither.

Gen. 47 9.

Gen. 47 29. and 30.

Gen. 50 25.

14 Finally, it appeareth plainely, that in all the trauailes of this life they had alway ſet before them the bleſſednes of the life to come. For to what purpoſe ſhoulde Iacob haue ſo much deſired, and with ſo great daunger ſought the preeminence of the firſt begotten, which ſhould procure him nothing but baniſhment, and in a maner to be caſt of from beyng his childe: but no good at all, vnleſſe he had reſpect to a hyer bleſſing? And he declared, that he had this meaning by the wordes which he ſpake among his laſt breathinges: Lorde, I will loke for thy ſaluation. What ſaluation coulde he haue loked for, when he ſawe that he laie ready to geue vp the ghoſt, vnleſſe he had ſeene in death the beginning of a newe life? But what diſpute we of the holy ones and children of God, when euen he was not without a taſt of ſuch vnderſtanding, which otherwiſe was enemie to the truthe? For what meant Balaam when he ſaid: Let my ſoule die the death of the righteous, and let my laſte times be like vnto theires? but that he meante the ſame thing that Dauid afterwarde vttered, that the death of the Saintes is precious in the ſight of the Lorde, but the death of the wicked, is very euill? If the furtheſt bounde and ende were

Gen. 49 18.

Num. 23 10.

Pſa. 116. 15.

Pſal. 34. 22.

in

in death, there could in it be noted no difference betwene the righteous and vnrighteous, they differ one from the other by the diuersity of the estates, that after death shall befall to them both.

15 We are not yet come beyonde Moses: Which (as these men say) had no other office, but to perswade the carnal people to worship God by the fruitefullnesse of the ground & plenty of all thinges. And yet (vnlesse a man will flee the light that willingly offereth it selfe) there is already a plaine declaration of the spirituall couenant. But if we come downe to the Prophetes, there with most full brightnesse both the life euerlasting and the kingdome of Christ do vtter themselues. And first of all Dauid, which as he was before ỹ other in time, so accordinge to the order of Gods distribution, he shewed the heauenly misteries in shadowes more darkely than the rest, yet with what plainnesse and certainty directeth he all his sayings to that end? How he esteemed the earthly dwelling, this sentence testifieth: I am here a forener & stranger, as all my fathers were. Euery liuing man is vanity, euery one walketh about as a shadow. But now what is my exspectation, Lord? euen to thee is my hope. Truely he that confessing that in the earth there is nothinge sounde or stedfast, keepeth still a stedfastnes of hope in God, cõsidereth his felicity laied vp in an other place. To such consideration is he wont to call all the faithfull, so oft as he meaneth to comfort them truely. For in an other place, after he had spoken of the shortnesse, and the transitorie and vanishing image of mans life, he addeth: but the mercy of the Lord is for euer vpon them that feare him. Like whereunto is that which is in the hundred and second Psalme. At the beginning Lord thou didst lay the foundation of the earth, and the heauens are the workes of thy handes. They shal perish, but thou abidest: they shall waxe olde like a garment, and thou shalt change them as apparell, but thou remaine the selfe same, and thy yeares shall not faile: the sonnes of thy seruauntes shall dwell, and thy posterity shalbe stablished before thee. If the Godly ceasse not for the decay of heauen & earth to be stablished before the Lord, it followeth, that their saluation is ioyned with the eternity of God. But that hope can not stand at all, vnlesse it rest vpon the promise that is set forth in Esay: The heauens (sayth the Lord) shall vanish away like smoke, the earth shalbe worne out like a garment, & the inhabitantes of it shall perish like those thinges. But my saluation shalbe for euer, & my righteousnes shall not faile: where euerlastingnes is giuẽ to righteousnes & saluation, not in respect ỹ they remaine with God, but in respect that they are felt of men.

Psa. 39. 13.

Psa 101 17.

Esa. 51. 6.

16 Neither may we otherwise take those thinges, that he com-

monly speaketh of the prosperous successe of the faithfull, but to apply thē to the open shewing of the heauenly glory. As these sayings:
Psa. 97. 10. The Lord kepeth the soules of the righteous, he shall deliuer them from the hand of the sinner. Light is arisen to the righteous, and ioy to the vpright in heart.
Psa. 112. 7 9. The righteousnes of the Godly man abideth for euer: his horne shalbe exalted in glory, the desire of the sinner shal
Psa. 140 12. perish. Againe: but the righteous shal confesse vnto thy name, the vpright shall dwell with thy countenance. Againe: the righteous shall be
Psa. 112 6. in eternall remembrance. Againe: The Lord shall redeeme the soules
Psa. 34. 23. of his seruantes. For the Lord oftentimes leaueth his seruantes to the lust of the wicked, not only to be vexed, but also to be torne in peeces & destroied: he suffereth the good to lye languishing in darkenesse & filth, while the wicked do in a manner shine among the starres. And he doth not so chere them with ỹ brightnes of his cōtenance, that they enioy long cōtinuing gladnes. Wherfore euen he also hideth not, that if the faithfull fasten their eyes vpon the present state of thinges, they shalbe striken with a sore tēptation, as though there were no fauour or reward of innocency with God. So much doth wickednes for the most part prosper & florish, while the company of the Godly is oppressed with shame, pouerty, contempt & all kindes of crosses. It wan-
Psa. 73. 17. ted but litle (sayth he) that my foote slipped not, & my steppes fell not abroade, while the fortune of fooles grieueth me, and while I see the prosperity of ỹ wicked. At length after rehearsall of it he concludeth. I bent my thought, if I could vnderstand these thinges. But it is a torment to my spirit, till I enter into the sanctuary of the Lord, & vnderstand the last end of them.

17 Let vs therfore learne, yet by this confession of Dauid, that the holy fathers vnder the old testament were not ignorant, how seldom or neuer God doth in this worlde performe to his seruauntes those things that he promiseth them, & that therefore they did lift vp their mindes to Gods sanctuary, wherin they had ỹ laied vp in store, which appeareth not in ỹ shadow of this present life. That was ỹ last iudgement of God, which when they coulde not see with eyes, they were content to vnderstand by faith. Trusting vpon which affiance, whatsoeuer happened in the world, yet they douted not a time would once come, when the promises of God should be fulfilled. As these sayings do witnesse, I will behold the face of God in righteousnesse: I will be
Psal. 17. Psa. 52. 10. satisfied with thy countenance. Againe. I as a greene Oliue tree in the house of the Lord. Againe. The righteous shall florish as a Date tree,
Psa. 92. 13. and shall spred in branches like the Ceder of Libanus, beinge planted in the house of ỹ Lord, they shall florish in the Palaces of our God:

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They shall still beare frute, they shall be fat and greene in their olde age. When he had sayd a litle before: How deepe are thy thoughtes. O Lord, while the wicked do florish, they bud out like an herbe, that they may perish for euer. Where is that faire shew and beauty of the faithfull, but when the face of this worlde shall be turned inward by disclosing of the kingdom of God? When they turned their eyes to that eternity, they despised the hardnesse enduring but a moment of presēt miseries, & boldly burst foorth into these words: Thou shalt not suffer for euer the righteous to die, but thou shalt throw downe the wicked headlong into ỹ pit of destruction. Where as in this world the pit of eternall destruction that may swallow vp the wicked? Amōg whose felicities, this is also reckened in an other place, that they close vp the end of their life in a momēt, without long languishing. Where is that so great stedfastnesse of the holy ones, whom Dauid himselfe ech where complaineth, not only to be shaken with trouble, but also to be oppressed, and vtterly broken in peeces? Forsooth, he did set before his eyes, not what the altering course of the world beareth, which is vnstable & more vnstedfast than the ebbinge and flowing of tides, but what the Lord will do, when he shall one day sitte for the eternall settling of heauen and earth. As in an other place he excellently wel describeth it: The fooliſh do stay vpon their welthines, & are proude becauſe of their great riches. And yet no mā, though he florish in neuer so great dignity, can redeeme his brother from death, no man can pay to God the price of his ransome, but whereas they see that both the wise do die, and that the wicked also and fooles do perish & leaue their riches to strangers, yet they thinke that their houses shall abide for euer, and their dwellings to the ende of ages, and they aduaunce their names vpon the earth, but man shall not continue in honor: he shalbe like to the beastes that die. This imagination of theirs is extremest folly, which yet their posterity do greedily follow. They shall be placed like a flocke in Hell, and death shall haue rule ouer them. When the light ariseth, the vpright shall haue dominion ouer them, the beauty of them shall perish, Hell is their dwelling house. First this laughinge to scorne of the fooliſh, for that they rest on the slippery and rolling good things of the worlde, doth shew that the wise must seeke a farre other felicity. But there he more euidently discloseth the mistery of the resurrection, where after the destruction & extinguishment of them, he erecteth the kingdom of the Godly. For what rising of light (I pray you) shal we call that, but the reueeling of the new life which followeth the end of this presēt life.

Pſa. 55. 23.

Iob. 21. 13.

Pſa. 49. 7.

18 From thense did spring vp that consideration, which the faith-

full oftentimes vsed for a comfort of their miseries and remedy of
Ps. 30. 6 patience: It is but a moment in the Lordes displeasure, and life in his mercy. How did they determine afflictions to end in a moment, that were in affliction in a manner their life long? where did they espie so long an enduring of Gods kindenesse, whereof they scarsely felt any litle tast? If they had sticked fast vpon the earth, they coulde haue founde no such thing, but because they looked vpon heauen, they acknowledged that it is but a moment of time, while the Lord exercise his holy ones by the crosse, but that his mercies, wherin they are gathered together, do last the worldes age. Againe, they did foresee the eternall and neuer endinge destruction of the vngodly, which were as
Pro. 10. 7. in a dreame happy for one day. Whereupon came these sayings: The remembrance of the righteous shall be in blessinge, but the name of
Psa. 100 16. & 30. 12. 1. Sam. 2 9. the wicked shall rot. Precious is the death of the Saintes in the sight of the Lord, but the death of the wicked, most euill. Againe in Samuel. The Lorde shall keepe the feete of the holy, and the wicked shall be put to silence in darkenesse. Which do declare that they wel knew, that howsoeuer the holy were diuersly caried about, yet their last end is life and saluation: and that the prosperity of the wicked is a pleasaunt way, whereby they by litle and litle slide forward into the gulfe of death. Therefore they called the death of such, the destruction of
Ere. 28. 10. & 31 the vncircumcised, as of them from whom the hope of the resurrePs. 69. 26. ction was cut away. Wherefore Dauid could not deuise a more greeuous curse than this: Let them be blotted out of the booke of life, & not be written with the righteous.

19 But aboue all other, notable is that saying of Iob: I know that my redemer liueth, & in the last day I shal rise againe out of the earth, and in my flesh I shall see God my sauiour: This hope is layed vp in my bosome. Some that haue a minde to make a shew of their sharpe wit, do cauill that this is not to be vnderstanded of the last resurrection, but of the first day that Iob looked to haue God more gentle to
Iob. 19. 25. him, which although we graunt them in parte, yet shall we enforce them to confesse whether they will or no, that Iob coulde not haue come to that largenes of hope, if he had rested his thought vpon the earth. Therefore we must needes confesse, that he lifted vp his eyes to the immortality to come, which saw, that his redeemer would be present with him euen lying in his graue. For to them that thinke only of this present life, death is their vttermost desperation: which very
Iob. 13. 15. death could not cut of Iobs hope. Yea though he kill me (said he) neuertheless I will still hope in him. And let no trifler here carpe against me and say, that these were the sayinges but of a few, whereby is not

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proued that such doctrine was among the Iewes. For I will byandby answere him, that these few did not in these sayinges vtter any secret wisedom, whereunto only certaine excellent wittes were seuerally & priuately suffered to attaine, but that as they were by the holy Ghost appointed teachers of the people, so they openly published those misteries of God that were to be vniuersally learned, and ought to be the principles of the common religion among the people. Therfore whē we heare the publike oracles of the holy Ghost, wherin he spake of the spirituall life so clearly and plainly in the Church of the Iewes, it were a point of vntolerable stubbornnesse to send them away onely to the fleshly couenant, wherein is mention made of nothinge, but earth and earthly wealthinesse.

20 If I come downe to the later Prophetes, there we may freely walke as in our owne fielde. For if it were not hard for vs to get the vpper hande in Dauid, Iob, and Samuel, here it shall be much more easie. For God kept this distribution and order in disposing the couenant of his mercy, that how much the nearer it drew on in processe of time to ỹ ful performance thereof, with so much greater encreasementes of reuelation he did day by day more brightly shew it. Therfore at the beginninge when the first promise of saluation was made vnto Adam, there glistered out but as it were smale sparkles of it. After, hauinge more added vnto it, a greater largenesse of light began to be put forth: which from thense forth brake out more and more, and displaied her brightnesse farther abroade, till at length all the cloudes were driuen away, and Christ the sonne of righteousnesse fully lightned the whole world. We neede not therefore to feare that we faile of testimonies of the Prophetes, if we seeke them to proue our cause, but becausse I see that there will arise a huge deale of matter, whereupon I shoulde be constrained of necessity to tary longer then the proportion of my purpose may beare, for it woulde so grow to a worke of a great volume, and also becausse I haue already, by those thinges that I haue sayd before, made plaine the way, euen for a reader of meane capacity, so as he may go forward without stūblinge: therefore I will at this present abstaine from longe tediousnesse: which to do is no lesse necessary: but giuinge the readers warning before hande, that they remember to opē their owne way with that key that we haue first giuen them in their hande. That is, that so oft as the Prophetes speake of the blessednesse of the faithful people, whereof scarsely the least steppes are seene in this present life, they may resorte to this distinction: that the Prophetes, the better to expresse the goodnesse of God, did as in a shadow expresse it to the

people by temporall benefites, as by certaine rough drawinge of the portraiture therof: but that the perfect image, that they haue painted therof, was such as might rauish mens mindes out of the earth, & out of the elements of this worlde, and of the age that shall perish, and of necessity raise it vp to the cõsidering of the felicity of the life that is to come and spirituall.

21 We will be content with one example. When the Israelites being caried away to Babylon, saw their scattering abroade to be like vnto death, they coulde hardly be remoued from this opinion that they thought that all was but fables that Ezechiel prophecied of their restitution: because they reckened it euen all one as if he had told them that rotten carcases shoulde be restored againe to life. The Lord to shew, that euen that same difficulty could not stop him from bringinge his benefite to effect, shewed to the Prophet in a vision a fielde full of drie bones, to the which in a moment with the onely power of his word he restored breath and liuelinesse. The vision in dede serued to correct the incredulity at that present time: but in the meane season he did put the Iewes in minde how farre the power of the Lord extended beyond the accompt of the people, which so easily quickened with his only becke, bones already rotten and scattered abroade: wherfore you shal cõpare that with an other saying of Esaie. The dead shall rise, my carcase, they shall rise againe. Awake ye and reioyse that dwell in the dust, because the deaw of the greene fielde is thy deaw, & thou shalt plucke downe the lande of the Giantes into ruine. Go my people, enter into thy tentes: shut thy dores vpon thee: hide thee a little while, till my displeasure passe ouer. For behold, the Lord shall go out of his place, to visite the iniquity of the dweller vpõ the earth against him, and the earth shall shewe forth her bloode, and shall no longer hide her slaine.

Exe. 37. 4.

Esa. 26. 19.

22 Albeit a man should do fondly, that would go about to drawe all to such a rule. For there be some places that without any couering do shew the immortality to come, that is prepared for the faithfull in the kingdome of God, of which sorte we haue recited some, and of like sorte are the most part of the rest, specially these two, the one in Esay. As a new heauen, & a new earth which I make to stande before me, so shall your seede stande, and there shalbe moneth of moneth, and Sabbat of Sabbat: all flesh shall come to worshippe before my face, saith the Lord. And they shall go out and see the deade carcases of the men that haue offended against me, that their worme shall not die, and their fier shall not be quenched. The other of Daniel. In that time shall rise vp Michael the great prince, that stãdeth for the sonnes

Esa. 66. 22.

Da. 12. 1

of

of his people, and there shall come a time of distresse, such as was not since nations first began to be, and then shall all thy people be saued that shall be founde wrytten in thy booke. And of those that slepe in the dust of the earth, there shall awake some to eternall life, and some to euerlasting shame.

23 Now as for prouing ỹ other two pointes that the fathers had Christ for pledge of their couenant, and that they reposed in him all their affiance of blessing, I will not trauaile therein at all, because they haue both lesse controuersie & more plainnesse. Let vs therfore boldly determine this, which by no engines of the deuil may be remoued, that the olde Testament or couenant which the Lord made with his people Israel, was not limited within the compasse of earthly things, but also conteined the promise of the spirituall and eternall life: the expectation wherof must nedes haue binimprinted in all their mindes that truely consented to the couenant. But let vs put farre away this mad and pernicious opinion, that either God did set forth in his promise to the Iewes nothing else, or that the Iewes sought nothing else but filling of their belly, delites of the flesh, florishing wealth, outward power, frutefullnesse of children, and whatsoeuer a naturall man estemeth. For at this day Christ promiseth no other kingdom of heauen to his, but where they shall rest with Abraham, Isaac, and Iacob. And Matt.8. 11.
Peter affirmed, that the Iewes of his time were heires of the grace of the Gospel, for that they were the children of the Prophets, comprehended in the couenant, which the Lord had in the olde time made with his people. And, that the same shoulde not be witnessed with wordes only, the Lord also approued it by deede. For in the very moment that he rose againe, he vouchsaued to haue many of ỹ holy men to rise againe in company with him, & made them to be seene in the City: so giuing an assured token, that whatsoeuer he did and suffered for ỹ purchasing of eternall saluation, pertaineth no lesse to the faithfull of the old testamẽt, than vnto vs. For as Peter testifieth, they were also endued with ỹ same spirit of faith, wherby we are regenerate into life. Now, when we heare that the same spirit which is in vs a certaine sparcle of immortality, wherupon it is also in an other place called the earnest of our inheritance, did likewise dwell in thẽ, how dare we take from thẽ ỹ inheritance of life? Wherby it is so much ỹ more maruell, that in the olde time the Sadduces fell to such grosseneſse of errour, that they denied both the resurrection & also the substance of soules, both which pointes they saw sealed with so cleare testimonies of Scripture. And no lesse to be marueled at, euen at this day, were the folly of all that nation in looking for the earthly kingdom of Christ,

Act.3. 29.
Mat.28. 51.
Act.15. 8.

if the Scriptures had not long before declared, that they ſhould haue that puniſhment for refuſinge the Goſpell. For ſo it behoued, by the iuſt iudgement of God, to ſtrike thoſe mindes with blindenes, which in refuſing the light of heauen being offered them, did wilfully bring themſelues into darkeneſſe. Therfore they read and continually turne
2.Cor.3 ouer Moſes; but they are ſtopped with a veile ſet betwene them and
14. him, that they can not ſee the light that ſhineth in his countenance. And ſo ſhal it remaine couered & hidden from them, till he be turned to Chriſt, from whom now they trauaile to leade & drawe him away ſo much as in them lieth.

The xi. Chapter.

Of the difference of the one Teſtament from the other.

WHat then? wilt thou ſay: ſhall there be no difference left betwene the olde Teſtament and the New? and to what purpoſe ſerue all thoſe places of Scripture, where they are compared one againſt the other, as things moſt contrary? I do willingly allowe thoſe differences that are rehearſed in the Scripture: but ſo that they nothinge hinder the vnity already ſtabliſhed, as it ſhalbe plaine to ſee when we ſhall haue entreated of them in order. Thoſe differences are (as farre as euer I could marke or can remember) chiefely foure in number, to the which if you liſt to adioyne the 5 I am not againſt it. I ſay and truſt to proue that they are all ſuch as rather belonge to the manner of miniſtration, than to the ſubſtance of them. And by this meane they ſhall nothing hinder, but that the promiſes of both the old and new teſtament may remayne all one and all one foundation of the ſame promiſes, Chriſt. Now the firſt difference is, that although, euen, in the old time alſo, the Lordes will was to direct the mindes of his people, and to haue them raiſed vp to the heauenly inheritance: yet, that they might be the better nouriſhed in hope thereof, he gaue it to be ſeene or rather to be taſted of, vnder earthly benefites? But now hauing reueled the grace of the life to come, by the Goſpell, he more clearly and plainely directeth our mindes the ſtreight way to the meditation thereof, leauing the inferiour maner of exerciſing which he vſed with the Iſraelites. They that marke not this purpoſe of God, do not thinke that the olde people climbed any hier than to ỹ good things promiſed to ỹ body. They ſo often heare the lande of Chanaan named, as the excellent, or rather only reward for the kepers of Gods law. They heare that God threatneth nothing more ſeuerely to the tranſgreſſors of the ſame law, than

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that they ſhalbe driuen out of the poſſeſſion of the ſame land,& ſcattered abroade into ſtrange regions. They ſee that in a manner to this effect come all the bleſſings & curſes that are pronounced by Moſes. Hereby they do vndoutedly determine, that the Iewes not for their owne ſakes,but for others,were ſeuered frō other nations:that is,that the Church of Chriſt might haue an image,in whoſe outward forme ſhe might ſee examples of ſpirituall things.But ſith the Scripture doth ſometimes ſhew, that God himſelfe directed all the earthly benefites that he did for them to this end, that ſo he might leade them by the hand to the hope of heauēly benefites.It was too much vnskilfulnes, I will not ſay blockiſhneſſe,not to conſider this order of diſpoſition. The iſſue or point of our controuerſie with this ſorte of men is this, that they teach that the poſſeſſiō of the land of Chanaan was to the Iſraelites their chiefe and laſt bleſſednes, & that to vs after the reueling of Chriſt,it doth but figuratiuely ſignifie ỹ heauenly inheritance. On the other ſide we affirme, that they did in the earthly poſſeſſion which they enioyed, as in a lookinge glaſſe behold the inheritance to come,which they beleued to be prepared for them in heauen.

2 That ſhall better appeare by the ſimilitude that Paul vſed to the Galatians.He compareth the nation of the Iewes to an heire,within age,which beinge not yet able to to gouerne himſelfe, followeth the guiding of the tutor or ſchoolemaiſter, to whoſe cuſtody he is committed. And whereas he applieth that ſimilitude to the ceremonies, that nothinge hindereth but that it may alſo very fitly ſerue to this purpoſe.The ſame inheritance was appointed for them,that was appointed for vs:but ſuch as yet for want of age, they were not of capacity to enter vpon and vſe. The ſame Church was among them, but whereof the age was yet but childiſh. Therefore the Lord kept them vnder this ſchooling,that he gaue them not the ſpirituall promiſes ſo naked and openly,but as it were ſhadowed w̄ earthly promiſes. Therfore,where he called Abraham, Iſaac, and Iacob, and their poſterity vnto hope of immortality,he promiſed them the land of Chanaan to be their inheritance:not to determine their hopes vpon it,but that in beholding of it, they ſhoulde exerciſe and confirme themſelues in the hope of that true inheritance that did not yet appeare. And that they might not be deceiued,there was giuen them a hier promiſe to teſtify, that that lande was not the hieſt benefite of God. So Abraham was not ſuffred to lie ſlouthfull in the promiſe receiued of the lande, but his minde was with a greater promiſe raiſed vp vnto the Lord.For Abraham heard this ſayd vnto him: I am thy protector,& thy reward exceeding great. Here we ſee, that Abraham hath the ende of his re-

Gal.4.1

Ge.15.1

ward set forth in the Lord, that he should not accompt vpon a transitory and slippery reward in the elementes of this worlde, but rather thinke it to be such as can not wither away. Afterward he adioyneth the promise of the land to no other intent, but that it should be a token of the good will of God, & a figure of the heauēly inheritance. And that the holy men had this meaning, their owne sayinges do declare. So Dauid riseth vpward from temporall blessings, to that same highest & last blessing, My heart (saith he) & my flesh faint for desire of thee. God is my portion for euer. Againe, The Lord is ỹ part of my inheritance, and of my cup: thou art he that sauest mine heritage for me. Againe. I haue cried vnto thee, O Lorde, I haue sayd, Thou art my hope, my portion in the land of the liuing. Truely they that dare so speake, do without dout professe that with their hope they climbe aboue the world, and all the good thinges here present. But the Prophetes do oft describe this blessednesse of ỹ world to come, vnder the figure that they had receiued of the Lord. And so are these sayings to be vnderstanded. That ỹ Godly shal possesse the lande by inheritāce, and the wicked shalbe destroied out of it. That Hierusalē shal abound with all kinde of richesse, and Sion ouerflow with plenty of all things. All which we see, can not properly be spokē of the land of our wayfaringe, or the earthly Ierusalem, but of the true contry of the faithfull, and that heauenly citie wherein the Lord hath cōmaunded blessing and life for euer.

Psal. 73. 26. & 84. 4.
Psal. 16. 5.
Psa. 142. 6.
Iob. 18. 17.
Psa. 133. 3.

3 This is the reason why it is read that the holy mē in time of the olde testament, did esteme the mortal life & the blessings therof more than is now meete to do. For although they knew wel ỹ they shoulde not rest in it, as in the end of their race, yet whē they called to mind, what markes of his grace ỹ Iord had pointed therin, to exercise them according to ỹ small rate of their tendernes, they felt a greater sweetnes of it, than if they had considered it by it selfe. But as the Lorde in testifying his good will toward the faithfull, by present good things, did as in shadowe expresse the spirituall felicity, by such figures and signes: so on the other side he did in corporall paines shew examples of his iudgement against the reprobate. Therfore, as the benefites of God were to be seene in earthly things, so were also his punishments. While the vnskilfull do not weye this comparison or agreement, as I may call it betwene the punishmentes and the rewardes, they maruell at so much alteration in God, that in olde time was so sodainly ready to take vengeāce on euery offence of man with sterne & horrible punishmentes, & now as if he had layed away the affection of his old angrines, he punisheth both much more gentlie & seldomer, yea and for

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the ſame cauſe they do almoſt imagine ſeuerall gods of ỹ old & new teſtament: which the Manichees did in dede. But we ſhal eaſily be deliuered from ſuch doutes, if we lay our mindes to conſider this orderly diſpoſition of God that I haue ſpoken of, whoſe will was for the time to ſignifie & ſet forth in figure both the grace of the eternall felicity to come, by temporall benefites, and the greuouſnes of the ſpirituall death, by corporall paines. Whereby he deliuered his Teſtamẽt to the Iſraelites, as yet after a certaine maner folded vp.

4 An other difference of the olde and newe Teſtament is ſayd to be in the figures: for that the olde teſtament did ſhew onely an image in abſence of the trueth, and a ſhadow in ſteede of the body. But the new teſtament giueth the trueth preſent, and the ſounde body it ſelfe. And this difference is mentioned commonly whereſoeuer the newe teſtament is in compariſon ſet againſt the olde: but it is more largely entreated of in the epiſtle to the Hebrues than any where elſe. There the Apoſtle diſputeth againſt them, which thought that the obſeruation of Moſes law might not be taken away, but that they ſhould alſo draw with them the ruine of all religion. To confute this errour, he vſeth that which had bin foreſpoken by the Prophete concerning the prieſthoode of Chriſt. For whereas there is giuen him an eternall prieſthoode, it is certaine, that that prieſthoode is taken away, wherin new ſucceſſours were daily put in, one after an other. But he proueth that the inſtitution of this new prieſthoode is to be preferred, becauſe it is ſtabliſhed with an oth. He after addeth further, that in the ſame change of the prieſthoode, is alſo contained the change of the Teſtament. And that it was neceſſary ſo to be, he proueth by this reaſon: for that the weakeneſſe of the law was ſuch that it coulde helpe nothing, to perfection. Then he proceedeth in declaring what was that weakenes, euen this, that it had certaine outward righteouſnes of the fleſh, which could not make the obſeruers of them perfect, according to conſcience: that by ſacrifices of beaſtes, it could neither wipe away ſinnes, nor purchaſe true holines. He concludeth therfore that there was in it a ſhadow of good thinges to come, but not the liuely image of the thinges themſelues: & that therfore it had no other office, but to be as an introduction into a better hope, which is deliuered in the Goſpell. Here is to be ſeene, in what point the couenant of the law is compared with the couenant of the Goſpell: and the miniſtery of Chriſt with the miniſtery of Moſes. For if the compariſon concerned the ſubſtance of the promiſes, then were there great difference betweene the two teſtamentes: but ſith the point of our caſe leadeth vs an other way, we muſt tende to this ende, to finde out the

Pſa. 109. 4.

Heb. 7. 11. & 19 & 9. 9. & 10. 1.

trueth. Let vs then set forth here the couenant which he hath stablished to be eternall, and neuer to perish. The accomplishment therof, wherby it attaineth to be stablished & continuing in force, is Christ. While such establishment was in expectation, the Lord did by Moses apoint ceremonies, to be as it were solemne signes of the confirmation. Now this came there in question, whether the ceremonies that were ordained in ỹ law ought to giue place to Christ or no. Although these ceremonies were in dede only accidents, or verily additions and things adioyned, or (as the people call them) acceffary thinges to the couenant, yet becawse they were instrumentes or meanes of the administration therof, they beare the name of the couenant it selfe, as the like is wont to be attributed to other Sacramentes. Therefore in summe, the olde Testament is in this place called the solemne forme of confirming the couenant, contained in Ceremonies and Sacrifices. The Apostle sayth, that becawse in it is nothinge perfect, vnlesse we passe further, therefore it behoued that they should be discontinued and abrogate, that place might be giuen to Christ the assurer and mediatour of a better testament, by whom eternall sanctification is once purchaced to the elect, and the transgressions blotted out that remained vnder the law. Or, if you like it better, thus: That the olde testament of the Lord was that, which was deliuered, wrapped vp in the shadowish and effectuall obseruation of ceremonies: and that therefore it was but for a time, becawse it did but (as it were) hang in suspẽse vntill it might stay vpon a more stedfast and substantiall confirmatiõ: and that then onely it was made newe and eternall; after that it was consecrate and stablished by the blood of Christ. Whereupon Christ calleth the cup that he gaue at his supper to his Disciples, The cup of the new testament in his blood: to signifie, that then the testament of God attaineth his trueth: by which it becommeth new & eternal, when it is sealed with his blood.

Mat. 26 20.

5 Hereby appeareth in what sense the Apostle sayd: that in the schoolinge of the law, the Iewes were brought vnto Christ, before that he was shewed in the flesh. And he confesseth, that they were the children and heires of God, but yet such, as for their yong age were to be kept vnder the custody of a schoolemaister. For it behoued, that ere the lonne of righteousnesse was yet risen, their should neither be so great brightnesse of reuelation, nor so great deepe sight of vnderstandinge. Therefore God so gaue them in measure the light of his word, that they saw it as yet farre of and darkely. Therefore Paule expresseth this sclenderneſſe of vnderstandinge by the tearme of yong age, which the Lordes will was to haue to be exercised with the ele-

Gal. 3. 24. & 4.

mentes

mentes of this world & with outward obſeruations, as rules of inſtruction for children vntill Chriſt ſhould ſhine abroad, by whom it behoued that the knowledge of the faithfull people ſhould grow to full age. This diſtinction Chriſt himſelfe meant of, when he ſaid, that the law and the Prophetes were vntill Iohn, and that from thenſefoorth the kingdom of God is preached. What did the law & the Prophetes open to men of their time? euen this, they gaue a taſt of that wiſdom which in time to come ſhould be plainly diſcloſed: and they ſhewed it before as it were twinclingly ſhining a far of. But whē it came to paſſe ỳ Chriſt might be pointed to with the finger, thē was the kingdom of God ſet opē. For in him are laied abroade the treaſures of all wiſdom and vnderſtanding, whereby we attaine, euen in a manner, into the ſecret cloſets of heauen. Mat. 11. 13. Col. 1. 9

6 And it maketh not againſt vs, that there can ſcarſely any one be found in the Chriſtian Church, that in excellency of faith may be cōpared with Abraham, or that the Prophetes excelled in ſuch force of ſpirite, that euen at this day they lighten the whole world withall. For our queſtion is not here, what grace the Lord hath beſtowed vpon a fewe, but what ordinarie diſpoſition he vſed in teaching his people: ſuch as is declared in the Prophetes themſelues, which were endued with peculiar knowledge aboue the reſt. For euen their preachinge is darke and encloſed in figures, as of thinges a farre of. Moreouer how maruellous knowledge ſoeuer appeared in them aboue other, yet forasmuch as they were driuen of neceſſity to ſubmit them to the common childiſh inſtructiō of the people, they themſelues alſo were reckned in the number of children. Finally, there neuer chaunged any ſuch cleare ſight to any at that time, but that it did in ſome parte ſauour of the darkeneſſe of the time. Whereupon Chriſt ſayd, Many kings and Prophetes haue deſired to ſee the thinges that ye ſee, and haue not ſeene them: and to heare the things that ye heare, and haue not heard them. Therefore bleſſed are your eyes, becauſe they ſee, & your eares becauſe they heare. And truely it was meete that the preſence of Chriſt ſhould haue this excellency of prerogatiue, that from it ſhould ariſe the cleare reuealing of the heauenly miſteries. And for this purpoſe alſo maketh that, which euē we now alleaged out of the firſt epiſtle of Peter: that it was opened to them, that their trauaile was profitable, principally for our age. Mat. 13. 17. Luc. 10. 24. 1. Pet. 1. 12.

7 Now I come to the third difference, which is taken out of Ieremie, whoſe wordes are theſe. Behold the dayes ſhall come, ſayth the Lord, and I will make a new couenant with the houſe of Iſraell, & the houſe of Iuda, not according to the couenant that I made with your Ier. 31. 31.

Fathers, in the day when I tooke them by the hande, to leade thē out of the lande of Ægypt, the couenant that they made voide although I ruled ouer them. But this shal be the couenant that I will make with the house of Israell. I will put my lawe in their bowelles, and I will wryte it in their heartes, and I will be mercifull to their iniquity. And no man shall teach his neighbour, and no man his brother. For they shall all know me, from the least vnto the most. Of which wordes the Apostle tooke occasion to make this comparison betwene the law & the Gospell, that he called the law a literall, and the Gospell a spirituall doctrine: the law, he said, was fashioned out in Tables of stone, the Gospell written in heartes: that the law was the preaching of death, the Gospell the preaching of life: the law the preaching of damnatiō, the Gospell the preachinge of righteousnesse: that the lawe is made voide, that the Gospell abideth. Sith the Apostles purpose was but to declare the meaninge of the Prophet, it shall be sufficient that we weye the wordes of one of thē, to attaine the meaning of them both. Albeit, there is some vnlikenes betwene them. For the Apostle speaketh more odiously of the law than the Prophet doth: and that not in simple respect of the law, but becausе there were certaine naughty men, hauing a wrong zeale to the law, which did with peruerse loue of the ceremonies, obscure the brightnesse of the Gospell He disputeth of the nature of the law, accordinge to their errour and foolish affection. Therefore it shall be good to note that peculiarly in Paul. But both of them, becausе they do by comparison set the olde and the new testament, the one against the other: do consider nothing in the law, but that which properly belongeth vnto it. As for example. The law doth commonly in euery place containe promises of mercy, but becausе they are borowed from elsewhere, therefore they are not reckened as part of the law, whē the mere nature of the law is spoken of. The onely thing they ascribe vnto it, to commaunde thinges that are right, and to forbid wicked doings: to promise reward to the followers of righteousnesse, and to threaten punishment to the transgressours: but in the meane time neither to change nor amende the peruersenes of heart, that is naturally in all men.

1. Cor. 2 6.

8 Now let vs expounde the Apostles comparison, one peece after an other. The old testament is literal, becausе it was published without the effectuall workinge of the spirite: The new is spirituall, which the Lord hath spiritually grauen in the heartes of men. Therfore the second diuersity is as it were a declaration of the first. The old is deadly, becausе it can do nothinge but wrappe all mankinde within the curse. The new is the instrument of life, becausе it deliuereth from curse, & restoreth

reſtoreth into fauour with God. The olde is the miniſtery of damnation, becauſe it condemneth all Adams children of vnrighteouſneſſe. The new is the miniſtery of righteouſneſſe, becauſe it reuealeth the mercy of God, by which we are made righteous. The laſt diuerſity is to be referred to the ceremonies. Becauſe the old teſtament had an image of thinges abſent, it behoued that it ſhould in time decay & vaniſh away: but the Goſpell, becauſe it giueth the true body in deede, keepeth ſtill a firme & perpetuall ſtedfaſtnes. Ieremie in deede calleth euen the morall lawes, a weake and fraile couenant: but that is for an other reaſon, becauſe by the ſodaine falling away of the vnthankefull people, it was byandby broken, but foraſmuch as ſuch breakinge of it was the fault of the people, it can not properly be layd vpon the teſtament. But the ceremonies, foraſmuch as by their owne weakeneſſe were diſſolued by the cõming of Chriſt, had the cauſe of their weakeneſſe within themſelues. Now, that difference of the letter and ſpirite is not ſo to be takẽ, as though the Lord had giuen his lawes to the Iewes without any frute at all, hauing none of thẽ conuerted vnto him: But it is ſpoken by way of compariſon, to aduaunce the aboundance of grace, wherewith the ſame lawmaker as it were putting on a new perſonage, did honorably ſet forth the preaching of the Goſpell. For if we recken vp the multitude of theſe whom the Lord out of all peoples hath by the preaching of the Goſpel regenerate with his ſpirite, and gathered into the communion of his Church, we ſhall ſay, that there were very fewe, or in a manner none in the olde time in Iſraell, that with affection of minde and entirely from their heart embraced the couenant of the Lord: who yet were very many, if they be reckened in their owne number without compariſon.

9 Out of the third differẽce riſeth ỹ fourth. For the Scripture calleth the old teſtament, the teſtamẽt of bondage, for that it ingendreth feare in mens mindes: but the new teſtament, the teſtament of liberty, becauſe it raiſeth them vp to confidence & aſſurednes. So ſaith Paule in the eight to the Romaines. Ye haue not receiued the ſpirit of bondage againe to feare, but ỹ ſpirit of adoption, by which we crie Abba, father. Hereunto ſerueth that in the epiſtle to the Hebrues, that the faithfull are not now come to the bodily mount, and to kindled fire, & whirlewinde, darkenes and tempeſt, where nothing can be heard or ſeene but that ſtriketh mens mindes with terrour, in ſomuch that Moſes himſelfe quaked for feare, when the terrible voice ſounded, which they all beſought, that they might not heare: But that we are come to the Mount Sion, and the Citie of the liuinge God, the heauenly Hieruſalem. But that which Paule ſhortely toucheth in the

Ro. 8. 15

Heb. 12. 18.

sentēce that we haue alleaged out of the epistle to the Romaines, he setteth out more largely in the Epistle to the Galatians, when he maketh an allegory of ỹ two sonnes of Abraham, after this manner, that Agar the bondwoman is a figure of the mount Sinai, where the people of Israel receiued the law: Sara the freewoman is a figure of the heauenly Hierusalem, from whense proceedeth the Gospell. That, as the seede of Agar is borne bonde, which may neuer come to ỹ inheritance, and the seede of Sara is borne free, to whom the inheritance is due: so by the law we are made subiect to bondage, by the Gospell only we are regenerate into freedom. But the summe commeth to this effect, that the old testament did stricke into consciences feare & tremblinge: but by the benefite of the new testament it commeth to passe, that they are made ioyfull. The olde did hold consciences bound vnto the yoke of bondage, by the liberality of the new they are discharged of bondage, and brought into freedom. But if out of the people of Israel they obiect against vs the holy fathers, who sith it is euident, that they were endued with the same spirit that we are, it followeth that they were also partakers both of the selfe same freedom & ioy: We answere, that neither of both came of the law. But that when they felt themselues by the law to be both oppressed with estate of bondage, and wearied with vnquietnes of conscience, they fled to the succour of the Gospell, & that therfore it was a peculiar frute of the new testament, that beside the common law of the old testament they were exempted frō these euils. Moreouer, we wil deny that they were so endued with the spirit of freedom and assurednes, that they did not in some parte feele both feare and bondage by the law. For howsoeuer they enioied that prerogatiue which they had obtained by grace of the Gospell, yet were they subiect to the same bondes and burdēs of obseruation, that the commō people were. Sith therfore they were compelled to the carefulll keepinge of those ceremonies, which were the signes of a schooling much like vnto bondage, and the handwrytinges whereby they confessed themselues gilty of sinne, did not discharge them from being bonde: it may rightfully be said, that in comparison of vs they were vnder the testament of bondage and feare, while we haue respect to that common order of distribution that the Lord then vsed with the people of Israel.

Gala. 4. 21.

10 The three last comparisons that we haue recited, are of the law and the Gospel. Wherfore in them by the name of the Old testament is meant the lawe, and by the name of the New testament is meant the Gospel. The first stretched further, for it comprehendeth vnder it the promises also that were published before the lawe, but whereas

Augustine

Auguſtine denieth that they ought to be reckened vnder the name of the olde teſtament, therein he thought very well, and meant euen the ſame thing that we do nowe teach, for he hadde regarde to thoſe ſayinges of Hieremie and Paule, where the olde teſtament is ſeuered from the worde of mercie and grace. And this alſo he very aptely adioyneth in the ſame place, that the children of promiſe regenerat of God, which by faith working through loue, haue obeyed the commaundements, do from the beginning of the worlde belong to the new Teſtamẽt, and that in hope not of fleſhly, earthly and temporall, but ſpirituall, heauenly, and eternall good thinges, principally beleeuing in the Mediatour, by whome they doubted not that the ſpirit was not miniſtred vnto them, both to do good, and to haue pardon ſo oft as they ſinned. For the ſame thing it is that I minded to affirme, that all the Saincte whome the Scripture reherſeth to haue been from the beginning of the worlde choſen by God, were partakers of the ſelfe ſame bleſſing with vs vnto eternall ſaluation. This difference therefore is betweene our diuiſion and Auguſtines: that oures (according to that ſaying of Chriſt: The lawe and the Prophets were vnto Iohn: from thenſeforth the kingdome of God is preached) doth make diſtinction betweene the cleereneſſe of the Goſpell, and the darker diſtribution of the worde that went before: and Auguſtine doth onely ſeuer the weakneſſe of the lawe from the ſtrength of the Goſpell. And here alſo is to be noted cõcerning the holy fathers, that they ſo liued vnder the olde teſtament, that they ſtayed not there, but alway aſpired to the newe, yea and imbraced the aſſured partaking thereof. For the Apoſtle condemneth them of blindeneſſe and accurſedneſſe, which being cõtented with preſent ſhadowes, did not ſtretch vp their minde vnto Chriſt. For (to ſpeake nothing of the reſt) what greater blindeneſſe can be imagined, than to hope for the purging of ſinne by the killing of a beaſt, than to ſeeke for the cleanſing of the ſoule in outwarde ſprinkeling of water? than to ſeeke to appeaſe God with colde ceremonies, as though he were much delited therewith? For to all theſe abſurdities do they fall, that ſticke faſt in the obſeruations of the lawe without reſpect of Chriſt.

Lib. 1. ad Boni. ca. 4.

Mat. 11. 13.

11 The fifth difference that we may adde, lieth in this: that vntill the comming of Chriſt the Lord had choſen out one nation, within which he woulde keepe ſeuerall the couenant of his grace. When the hieſt did diſtribute the nations, when he diuided the ſonnes of Adam (ſaith Moſes) his people fell to his poſſeſſion: Iacob the corde of his inheritance. In an other place he thus ſpeaketh to the people: Beholde the heauen and earth and all that is in it, are the Lord thy

Deu. 32. 8.

Deu. 10. 14.

Gods. He cleaued onely to thy fathers, he loued them, to chose their seede after them euen your selues out of all nations. Therefore he voutchesaued to graunt the knowledge of his name to that people onely, as if they onely of all men belonged vnto him: he layed his couenant as it were in their bosome: to them he openly shewed the presence of his Godhead: them he honored with all prerogatiues. But (to omit the rest of his benefites, and speake that which onely here is to our purpose) he bound them to him by the communicating of his worde, that he might be called and compted their God. In the meane season he suffered other nations to walke in vanitie, as though they had not any entercourse or any thing to do with him: neither did he to helpe their destruction, geue them that which was onely the remedie, namely the preaching of his worde. Therefore Israell was then the Lordes sonne that was his dering, other were straungers: Israell was knowen to him and receyued into his charge and protection, other were left to their owne darkenesse: Israell was sanctified by God, other were prophane: Israel was honored with the presence of God, other were excluded from comming nie vnto him. But when the fullnesse of time was come, appointed for the restoring of all men, and that same reconciler of God and men was deliuered in deede, the particion was plucked downe, which had so long holden the mercy of God enclosed within the boundes of Israell, & peace was preached to them that were farre of, euen as to them that were neere adioyned, that being together reconcilied to God, they might growe into one people. Wherefore, nowe there is no respect of Greke or Iewe, circumcision or vncircumcision, but Christ is all in all, to whome the nations are geuen for his inheritaunce, and the endes of the earth for his peculiar possession, that vniuersally without difference he might haue dominion from sea to sea, and from the riuers to the vttermost endes of the worlde.

Act. 14. 16.
Gal. 4 4
Ephe. 2. 14.
Gala. 6. 15.
Psal. 2. 8
Psal. 62.

12 Therfore the calling of the Gentiles is a notable token, whereby is clearely shewed the excellencie of the newe Testament aboue the olde. It had in deede bin before testified by many, & most plaine oracles of the Prophetes, but so as the performance thereof was still differred vnto the kingdome of Messias. And Christ him selfe did not procede vnto it at the first beginning of his preaching, but differred it so long vntil that all the partes of our redemption being performed, and the time of his abacement ended, he receyued of his father a name that is aboue all names, before whome all knees shoulde bowe. For which cause when this conuenience of time was not yet fulfilled, he said to the woman of Chanaan, that he was not sent but to the lost

Phil. 2.
Mat. 15. 24.

sheepe

sheepe of the house of Israell. And he suffred not his Apostles at the first sending, to passe these boundes. Go not ye, (saith he) into the way of the Gentiles, nor entte into the Cities of the Samaritanes, but rather go ye to the lost sheepe of the house of Israell. But howesoeuer it was before vttered by so many testimonies, yet when the Apostles were first to beginne it, it seemed so newe and strange a thing vnto them, that they were afraide of it, as of some monster. Truely very fearefully and not without sticking at it, they first did set vpon it. And no maruell, for it seemed against reason, that the Lorde which by so many ages had chosen out Israel from all other nations, should nowe vndo that choise, as it were, sodenly changing his purpose. It was in deede spoken of afore by prophecies: but they coulde not geue so great heede to the prophecies, as to be nothing moued with the newnesse of the thing that they sawe. And these examples which the Lorde had shewed of the calling of the Gentiles that shoulde one day come to passe, were not sufficient to moue them. For biside this that he hade called veey fewe, he did after a certaine maner engrasse them into the householde of Abraham, to adde them vnto his people as percell of them: but by this generall calling the Gentiles, were not onely made egall with the Iewes, but also it appeared that they came into the place of the Iewes, that were become deade. And yet all those strangers whome God hath before that time brought into the bodie of the Church, were neuer made egall with the Iewes. And therefore not without a cause doth Paule so extoll this mysterie hidden from ages and generations, and which he also saith to be maruellous to the very Angles. Col. 1. 16.

13 In these fower or fiue pointes, I thinke, I haue well & faithfully set forth the whole difference of the olde and newe Testament, so much as sufficeth to ỹ simple ordre of teaching. But becaus many report this varietie in gouerning the Church, this diuers manner in teaching, so great alteration of vsages and ceremonies, to be a great absurditie: they are also to be answered before that we passe forth to other thinges. And that may be done shortly, bycause the obiections are not so strong that they nede a curious confutation. It hangeth not together (say they) that God which doth alway stedfastly agree with him selfe, shoulde suffer so great an alteration, as afterwarde to disalow the same thing, which he had before both commaunded and commended. I answere, that God ought not therfore to be compted mutable, for that he applied diuerse formes to diuerse ages, as he knew to be expediēt for euery one. If the husbandman apoint to his household one sorte of businesse in winter, & an other in sommer, shall we

therfore accuſe him of inconſtancie,or thinke that he ſwarueth from the right rule of husbandrie which agreeth with the continuall ordre of nature? Likewiſe if a father of a houſeholde do inſtruct, rule and ordre his children of one ſorte in childhoode, of an other in youth, and of an other in mans ſtate,we can not therefore ſay that he is fickle & forſaketh his owne purpoſe.Why therfore do we charge God with reproch of inconſtancie, for that he hath ſeuered the diuerſitie of times with fit and agreable markes? The laſt ſimilitude ought fully to ſatisfie vs. Paule maketh the Iewes like vnto children,& Chriſtians to yongmen.What diſordre is there in this gouernement of God that he helde them in their childiſh leſſons,which accordinge to the capacity of their age.were fit for them, and inſtructed vs with ſtronger and as it were more manly diſcipline? Therefore herein appeareth the conſtancie of God, that he taught one ſelfe ſame doctrine in all ages, and continueth in requiring the ſame worſhippe of his name, which he commaunded from the beginning. But wheras he chaunged the outwarde forme and manner thereof,in that he ſhewed not him ſelfe ſubiect to change: but ſo fayre he tempered him ſelfe to the capacitie of man,which is diuerſe and chaungeable.

14 But whenſe (ſay they) commeth this diuerſitie, but bycauſe God willed it to be ſuch? Coulde he not as well from the beginning as ſins the comming of Chriſt,reuele the eternall life in plaine wordes without any figures,inſtruct thoſe that are his with a few ſacramentes and eaſy to perceaue,geue his holy ſpirite,and poure abroad his grace throughout the whole worlde? This is euen like as if they ſhoulde quarell with God for that he hath created the worlde ſo late, ſith he might haue created if from the beginning: or for that his will was to haue enterchaunged courſes betwene winter and ſommer, betwene day and night.But as for vs, euen as al Godly men ought to thinke,let vs not doubte that whatſoeuer God hath done, is wiſely and righteouſly done,although oftentimes we know not the cauſe why it ought ſo to haue been done.For that were to take preſumptuouſly to much vpon vs, not to geue God leaue to haue the cauſes of his owne purpoſe ſecret to himſelfe from vs. But it is meruellous (ſay they) that he now refuſeth and abhorreth the ſacrificing of beaſtes, and all that furniture of the Leuiticall prieſthode,wherewith in the olde time he was delited. As though theſe outward and trāſitorie thinges did delite God, or any way moue affection in him. We haue already ſaid that he did none of theſe for his owne cauſe,but diſpoſed them all for the ſaluation of men. If a Phiſicion do heale a yong man after one very good meane from his diſeaſe,and afterward do vſe an other maner of

healing

healing with the same man being olde: shall we therefore say, that he hath refused the manner of healing which before pleased him, but rather continuing still in the same, he hath consideration of age? So behoued it, that Christ being absent, shoulde be expressed in figure by one sort of signes, and by an other sort be before shewed that he was to come: and it is mete that now being already deliuered, he be represented by other signes. But as concerning Gods callyng, nowe at the comming of Christ more largely spread abrode among all peoples than it was before, and the graces of the holy ghost more plenteously poured out, who, I pray you, can denie it to be right, that that God haue in his owne hande and will the disposing of his owne graces, to geue light to what nations it pleaseth him? to raise vp the preaching of his worde in what places it pleaseth him? to geue what doctrine and howe great profiting and successe of doctrine it pleaseth him? and in what ages he will, to take away the knowledge of his name out of the worlde for their vnthankefulnesse? and againe when he will to restore it for his owne mercie? We see therefore, that the cauillations are to much vnmeete, wherwith wicked men do in this point disquiet the mindes of the simple, to make them call either the righteousnesse of God, or the faith of the Scripture into doubte.

The xij. Chapter.

That it behoued, that Christ, to performe the office of the Mediatour, shoulde be made man.

NOwe, it much behoued vs that he shoulde be both God and man, which shoulde be our Mediatour. If a man aske of the necessitie, it was not in deede a simple or absolute necessitie, as they commonly call it, but it proceded from the heauenly decree, wherevpon hanged all the saluation of men. But the most merciful father apointed that which should be best for vs. For wheras our owne iniquities had, as it were, cast a cloude betwene him and vs, and vtterly excluded vs from the kingdome of heauen, no man coulde be the interpreter for restoring of our peace, but he that could atteine vnto God. But who coulde haue atteined vnto him? coulde any of the sonnes of Adam? But all they did with their father shunne the sight of God for feare. Coulde any of the Angels? but they also had neede of a head, by whose knitting together they might perfectly and vnseuerably cleaue vnto God. What then? It was past all hope, vnlesse the very maiestie of God would descend vnto vs, for we coulde not ascēde vnto it. So it behoued that the sonne of God shoulde become for vs Immanuell, that is, God with vs: and that in this sort, that by mutuall

ioyning, his godhed and the nature of man might growe into one together. Otherwise neither coulde the neereneſſe be neere enough, nor the alliance ſtrong enough for vs to hope by, that God dwelleth with vs. So great vas the diſagreement betwene our filthineſſe, and the moſt pure cleanneſſe of God. Although man had ſtand vndefiled without any ſpot, yet was his eſtate to baſe to atteine to God without a Mediator. What coulde he then do being plonged downe into death and hell with deadly fall, defiled with ſo many ſpottes, ſtinking with his owne corruption, and ouerwhelmed with all accurſedneſſe?

1 Tim. 2.3. Therefore not without cauſe, Paule meaning to ſet forth Chriſt for the Mediator, doth expreſſely recite that he is Man. One Mediator (ſaith he) of God and man, the man Ieſus Chriſt. He might haue ſaid, God: or at the leaſt he might haue left the name of Man as well as of God. But bycauſe the holy Ghoſt ſpeaking by his mouth, knewe our weakeneſſe: therefore to prouide for it in time, he vſed a moſt fit remedy, ſetting among vs the ſonne of God familiarly as one of vs. Therfore leaſt any man ſhoulde trouble himſelf to know where the Mediatour is to be ſought, or which way to comme vnto him, in naming Man, he putteth vs in minde that he is nere vnto vs, yea ſo nere that he toucheth vs, for aſmuch as he is our owne fleſh. Truely he meaneth there euen the ſame thing that in an other place is ſet out with moe wordes: that we haue not a biſhop that can not haue

Hebr. 4. 15. compaſſion of our infirmities, for aſmuch as he was in all thinges tempted as we are, onely ſinne excepted.

2 That ſhall alſo appere more plainely, if we conſider how it was no meane thing that the Mediatour had to do: that is, ſo to reſtore vs into the fauour of God, as to make vs of the children of men, the children of God: of the heires of hell, the heires of the kingdome of heauen. Who could do that, vnleſſe the ſonne of God were made alſo the ſonne of manne, and ſo take oures vpon him to conuey his vnto vs, and to make that oures by grace, which was his by nature? Therefore by ths earneſt we truſt, that we are the children of God, bycauſe the naturall ſonne of God hath ſhapen for himſelfe a body of our body, fleſh of our fleſh, bones of our bones, that he might be all one with vs. He diſdained not to take that vpon him which was propre vnto vs, to make againe that to belong to vs which he had propre to himſelfe, and that ſo in common together with vs, be might be both the ſonne of God and the ſonne of man. Herevpon commeth that holy brotherhode which he commendeth with his owne mouth when he

Ihō. 10. 17. ſaith: I go vp to my father and your father, my God and your God. By this meane is the inheritance of the kingedome of heauen aſſured

vnto

vnto vs: for that the onely ſonne of God, to whome it wholly did proprely belong, hath adopted vs into his brethren: bycauſe if we be brethren, then are we partakers of the inheritaunce. Moreouer it was for the ſame cauſe very profitable, that he which ſhoulde be our redeemer, ſhoulde be both very God and very manne. It was his office to ſwallowe vp death: who coulde do that but life it ſelfe? It was his office to ouercome ſinne: who coulde do that but righteouſneſſe it ſelfe? It was his office to vanquiſh the powers of the worlde and of the aire: who coulde do that but a power aboue both worlde and aire: Nowe in whoſe poſſeſſion is life, or righteouſneſſe, or the empire and power of heauen, but in Gods alone? Therefore the moſt merciful God, in the perſone of his onely begotten ſonne, made himſelfe our redemer, when his will was to haue vs redemed. Rom. 8. 17.

3 An other principall point of our reconciliation with God was this that man which had loſt by his diſobedience, ſhoulde for remedy ſet obedience againſt it, ſhoulde ſatisfie the iudgement of God, and paye the penalue of ſinne. Therefore there came forth the true man, our Lorde, he put on the perſone of Adam, and toke vpon him his name to entre into his ſtede in obeyeng his father, to yeld our fleſh the price of the ſatisfaction to the iuſt iudgement of God, and in the ſame fleſh ſuffer the paine that we had deſerued. For aſmuch as therefore neither being onely God he coulde fele death, nor being onely man he coulde ouercome death, he coupled the nature of man with the nature of God, that he might yelde the one ſubiect to death to ſatisfie for ſinnes, and by ỹ power of the other he might wraſtle with death, and get victorie for vs. They therfore that ſpoile Chriſt either of his godhed or of his manhode, do in deede either diminiſh his maieſty and glory, or obſcure his goodnes: but on the other ſide they do no leſſe wrong vnto men whoſe faith they do therby weaken and ouerthrow, which can not ſtād but reſting vpon ths foundatiō. Beſide that, it was to be hoped, that the Redemer ſhoulde be the ſonne of Abraham and Dauid, which God had promiſed in the lawe and the Prophetes. Wherby the godly mindes do gather this other frute, that being by the very courſe of his pedigree brought to Dauid and Abraham, they do the more certainly know that this is the ſame Chriſt that was ſpoken of by ſo many oracles. But this which I euen nowe declared, is principally to be holden in minde, that the common nature betwene him and vs is a pledge of our felowſhip with the ſonne of God: that he clothed with our fleſh vanquiſhed death and ſinne together, that the victorie ſo might be oures and the triumph oures: that he offred vp for ſacrifice the fleſh that he receyued of vs, that hauing

made satisfaction he might wipe away our giltinesse, and appease the iust wrath of his father.

4 He that shalbe diligently hedefull in considering these thinges as he ought, wil easily neglect these wandring speculations that rauish vnto them light spirites and desirous of noueltie: of which sort is, that Christ should haue been man, although there had been no neede of remedie to redeeme mankinde. I graunt that in the first degree of creation, and in the state of nature vncorrupted, he was set as head ouer Angels and men. For which cause Paule calleth him the first be-
Col. 1. 15. gotte of all creatures. But sith all the Scripture crieth out, that he was clothed with flesh, that he might be the Redeemer: it is to much rash presumptiō to imagine any other cause or ende. To what ende Christ was promised from the beginning, it is well enough knowen: euen to restore the world fallen in ruine, and to succour men being lost. Therefore vnder the lawe, the image of him was set forth in sacrifices, to make the faithfull to hope that God woulde be mercifull to them, when after satisfaction made for sinne, he shoulde be reconciled. But whereas in all ages, euen when the lawe was not yet published, the Mediatour was neuer promised without bloud: we gather that he was apointed by the eternall counsell of God to purge the filthinesse of men, for that the sheding of bloud is a token of expiation. The Propheres so preached of him, that they promised that he shoulde be the reconciler of God and men. That one specially notable testimonie of
Esa. 53. 45. Esaie shal suffice vs for all, where he foretelleth, that he shalbe stricken with the hande of God for the sinnes of the people, that the chastisement of peace shoulde be vpon him: and that he shoulde be a priest that shoulde offer vp himselfe for sacrifice: that of his woundes should come health to other: and that, bycause all haue strayed and been scattered abrode like sheepe, therefore it pleased God to punish him, that he might beare the iniquities of all. Sith we heare that Christ is properly apointed by God to helpe wretched sinners, who so euer passeth beyond these boūdes, he doth to much follow fooliish curiositie. Nowe when himselfe was ones come, he affirmed this to be the cause of his comming, to appease God, and gather vs vp from death into
Iohn. 1. 9. life. The same thing did the Apostles testifie of him. So Iohn before that he teacheth that the Worde wrs made flesh, declareth of the falling away of man. But he himselfe is to be hearde before all, when he
Iohn. 1. 14. speaketh thus of his owne office: So God loued the worlde, that he gaue his only begottē sonne, that who so euer beleueth in him should
Iohn. 3. 16. not perish, but haue euerlasting life. Againe: The houre is come that the dead shall heare the voice of the sonne of God, & they that heare

it,

it, shall liue. I am the resurrection and life: he that beleueth in me, although he be dead, shall liue. Againe. The sonne of man cometh to saue that which was lost. Againe. The whole nede not a Physician. I shoulde neuer make an ende, if I shoulde reherse all. The Apostles do all with one consent call vs to this fountaine: And truely if he had not come to reconcile God, the honor of the priesthode should haue come to nought. For asmuch as the priest apointed meane betwene God and man to make intercession: and he should not be our righteousnesse, bycause he was made a sacrifice for vs, that God should not impute sinnes vnto vs. Finally, he sheulde be spoiled of all the honorable titles, wherewith the Scripture doth set him out. And also that saying of Paule shoulde proue vaine, that that which was impossible to the law, God hath sent his owne sonne, that in likenes of the flesh of sinne he shoulde satisfie for vs. Neither will this stand that he teacheth in an other place, that in this glasse apeared the goodnesse of God and his infinite goodnesse towarde men, when Christ was geuen to be the Redeemer. Finally, the Scripture euery where assigneth no other ende, why the sonne of God woulde take vpon him our flesh, and also receiued this commaundement of his father, but to be made a sacrifice to appease his father towarde vs. So it is written, and so it behoued that Christ should suffer, and repentance be preached in his name. Therefore my father loueth me, bycause I geue my life for the sheepe, this commaundement he gaue me. As Moses lifted vp the Serpēt in the desert, so must the sonne of man be lifted vp. In an other place. Father, saue me from this houre. But I am therfore come euen to this houre. Father glorifie thy sonne. Where he plainely speaketh of the ende why he toke flesh, that he might be a sacrifice and satisfaction to do away sinne. After the same sorte doth Zacharie pronounce, that he came according to the promise geuen to the fathers, to geue light to them that sate in the shadow of death. Let vs remember that all these thinges are spoken of the sonne of God: in whome Paule in an other place testifieth, that all the treasures of knowledge and wisedome are hidden, and byside whome he glorifieth that he knoweth nothing.

Iohn. 5. 25. Ioh. 11. Mat. 18 Mat. 9. Heb. 5. 1 2. Cor. 5. 19. Ro. 8. 3. Tit. 2. 11. Luc. 24 26. Ioh. 10 17. Iohn. 3. 14. Ioh. 12 27. and 28. Luc. 1. 19. Col. 2, 3 1. Cor. 2. 2.

5 If any man take exception & say, that none of all these thinges proue the cōtrarie, but that the same Christ that redemed men being damned, might also in putting on their flesh testifie his loue towarde them, being preserued & safe. The aunswere is short, that for asmuch as the holy Ghost pronounceth, that by the eternall decree of God these two thinges were ioyned together, that Christ should be our redeemer, and also partaker of all one nature with vs, therefore it is not

lawefull for vs to ſearch any further. For who ſo euer is tickled with deſire to knowe any more, he being not contented with the vnchangeable ordinance of God, doth ſhewe alſo that he is not contented with the ſame Chriſt that was geuen vs to be the price of our redemption But Paule not onely reherſeth to what ende he was ſente, but alſo climbing to the hye miſterie of the predeſtination, he very fitly repreſſeth all wantonneſſe and itching deſire of mans wit. The father
Ephe 4. 5. choſe vs in Chriſt before the creation of the worlde, to make vs his ſonnes by adoption, according to the purpoſe of his will: and he accepted vs in his beloued ſonne, in whom we haue redemption by his bloude. Truely here is not the fall of Adam ſet before as though it were formoſt in time, but is ſhewed what God determined before all ages, when his wil was to helpe the miſerie of mandkinde. If the aduerſarie obiecte againe, that this purpoſe of God did hang vpon the fall of man which he did foreſee: it is enough and more for me, to ſay, that they with wicked boldneſſe breake forth to faine them a new Chriſt, who ſo euer ſuffer themſelues to ſearche for more, or hope to know more of Chriſt thã God hath foreapointed them by his ſecret decree. And for good cauſe did Paule, after he had ſo diſcourſed of
Ephe. 3. 16. the proper office of Chriſt, wiſh to the Epheſians the ſpirite of vnderſtanding, to comprehend what is the length, heygth, bredth, and depth, euen the loue of Chriſt that ſurmounteth all knowledge: euen as if of purpoſe he would ſet barres about our mindes, that when mẽtiõ is made of Chriſt, they ſhould not, be it neuer ſo litle, ſwarue from the grace of reconciliation. Wherefore, ſithe this is a faithfull ſaying
1 Tim. 1. 15. (as Paule teſtifieth) that Chriſt is come to ſaue ſinners, I do gladly reſt in the ſame. And wheras in an other place the ſame Apoſtle teacheth, that the grace which is nowe diſcloſed by the Goſpell, was geuen vs in Chriſt before the times of the worlde: I determine that I ought conſtantly to abide therein to the ende. Againſt this modeſtie Oſiander carpeth vniuſtly which hath againe in this time vnhappily ſtirred this queſtion before lightly moued by a fewe. He accuſeth them of preſumption that ſay, that the ſonne of God ſhould not haue appered in the fleſh, if Adam had not fallen, bycauſe this inuention is confuted by no teſtimonie of Scripture. As though Paule did not bridle froward curioſitie, when after he had ſpoken of redemption purchaced
Tim. 3. 9 by Chriſt, he by and by commaundeth to auoide fooliſh queſtions. The madneſſe of ſome did burſt out ſo farre, that while they diſordrely coueted to ſeeme witty, they moued this queſtion, whether the Sonne of God might haue taken vpon him the nature of an Aſſe. This monſtruouſnes which all the godly do worthily abhorre as deteſta-

teſtable, let Oſiander confute with this pretenſe that it is neuer expreſly confuted in the Scripture. As though when Paule accompteth nothing precious or worthy to be knowen, but Chriſt crucified, he doth therefore admit an Aſſe to be the author of ſaluation. Therefore he that in an other place reporteth, that Chriſt by the eternall counſell of his father was ordeined to be a head to gather all thinges together: will neuer the more acknowledge an other that hath no office of redeming apointed him. Ephe. 4. 22.

6 But as for the principle that he braggeth of, it is very trifling. He would haue it, that man was created after the image of God, bycauſe he was faſhioned after the paterne of Chriſt to come, that he might reſemble him, whome the father had already decreed to clothe with our fleſh. Wherevpon he gathereth, that if Adam had neuer fallen frō his firſt and vncorrupted originall ſtate, yet Chriſt ſhould haue bene man. How trifling this is & wreſted, all men that haue ſounde iudgement, do eaſily perceiue of themſelues. In the meane time firſt he thinketh that he hath ſeene what was the image of God, that forſoth the glorie of God did not onely ſhine in thoſe excellent giftes wherewith he was garniſhed, but alſo that God himſelfe eſſentially dwelt in him. But as for me, although I graunt that Adam did beare the image of God, in ſo much as he was ioyned to God, (which is the true & hyeſt perfection of dignitie) yet I ſay, that the likeneſſe of God is no where els to be ſought, but in thoſe markes of excellencie wherewith he had garniſhed Adam aboue other liuing creatures. And that Chriſt was then the image of God, all men doe graunt with one conſent, and therefore that what ſo euer excellencie was grauen in Adam, it proceded from this, that by the onely begotten ſonne he approched to the glorie of his creator. Therefore man was created after the image of God, in whome the creators will was to haue his glorie ſeene as in a looking glaſſe. To this degree of honour was he aduaunced by the benefite of the onely begotten ſonne: But I ſay further, that the ſame ſonne was a common head as well to Angels as to men, ſo that the ſame dignitie that was beſtowed vpon man, did alſo belong vnto Angels. For when we heare them called the children of God, it were inconuenient to denie, that there is ſomething in them wherein they reſemble their father. Nowe if his will was to haue his glorie to be repreſented as well in Angels as in menne, and to be ſeene in both natures, Oſiander doth fondely trifle in ſayinge, that the Angels were then ſet behinde menne, bycauſe they did not beare the image of Chriſt. For they coulde not continually enioy the preſent beholding of God, vnleſſe they were like him. And Paul teacheth, that men are Gene. 1. 27. Gala 3. 10.

no otherwise renewed after the image of God, but if they be coupled with Angels, that they may cleaue together vnder one head. Finally, if we beleue Christ, this shalbe our last felicitie, to be made of like forme to the Angels, when we shalbe receyued vp into heauen. But if Osiander will conclude, that the originall paterne of the image of God was in Christ as he is man, by the same reason a manne may say, that Christ must needes haue been partaker of the nature of Angels, bycause the image of God perteineth also to them.

7 Therefore, Osiander hath no cause to feare, that God shoulde be found a lier, vnlesse it had ben first stedfastly and vnchangeably decreed in his minde, to haue his sonne incarnate: bycause if the integritie of Adam had not fallen, he shoulde with the Angels haue ben like vnto God, and yet it shoulde not therefore haue ben necessarie, that the sonne of God shoulde be made either man or Angel. And in vaine he feareth that absurditie, least vnlesse the vnchangeable counsell of God had been before the creation of man that Christ shoulde be borne, not as the redemer but as the first man, he shoulde haue lost his prerogatiue: for asmuch as nowe he shoulde be borne man onely by an accident cause, that is to restore man kinde being lost, and so it might be gathered therevpon, that Christ was created after the image of Adam. For why shoulde he so muche abhorre that which the Scripture so openly teacheth, that he was made like vnto vs in all thinges, except sinne? Wherevpon Luke doubteth not to recken him the sonne of Adam in his Genealogie. And I woulde faine know why Paule calleth Christ the second Adam, but bycause the estate of man was appointed for him, that he might raise vp the posteritie of Adam out of their ruine. For if he were in order before that creation, he shoulde haue been called the first Adam. Osiander boldly affirmeth, that bycause Christ was alredy before knowen man in the minde of God, men were formed after the same paterne. But Paule in naming him the second Adam, setteth meane betwene the first beginning of man and the restitution which we obteine by Christ, the fall of man wherby grew the necessity to haue nature restored to her first degree. Wherupō it foloweth, that this sanie was the cause why the sonne of God was borne to become man. In the meane time, Osiander reasoneth ill and vnsauorily, that Adam, so long as he had stande without falling, shoulde haue bin the image of himselfe and not of Christ. I aunswere by the contrarie, bycause though the sonne of God had neuer put on flesh, neuertheless both in the body and in the soule of man shoulde haue shined the image of God, in the bright beames whereof it alway appered, that Christ is verily the head, and hath the

Hebr. 4. 15.
Luke 3. 38.
1. Cor. 15. 47.

ſoueraigne ſupremicie in all. And ſo is that fooliſh ſuttletie aſſoyled, which Oſiander bloweth abroade, that the Angels ſhoulde haue lacked this head, vnleſſe it had bene purpoſed by God to clothe his ſonne with fleſh, yea though there had bine no fault of Adam. For he doth to raſhly ſnatche holde of that which no manne in his right wit will graunt, that Chriſt hath no ſupremicie ouer Angels, that they ſhoulde haue him for their Prince, but in ſo much as he is man. But it is eaſily gathered by the wordes of Paule, that in as much as he is the eternall worde of God, he is the firſt begotten of all creatures: not that he is create, or ought to be reckened among creatures: but bycauſe the ſtate of the worlde in integritie, ſuch as it was at the beginning garniſhed with excellent beautie, had no other originall: and then, that in as much as he was made man, he was the firſt begotten of the dead. For the Apoſtle in one ſhorte clauſe ſetteth forth both theſe pointes to be conſidered: that all thinges were create by the ſonne, that he might beare rule ouer Angels: and that he was made man, that he might beginne to be the redemer. Of like ignoraunce is it that he ſaith, that men ſhoulde not haue had Chriſt to their king, if he had not bene man. As though the kingdome of God coulde not ſtand, if the eternall ſonne of God, although not clothed with the fleſh of man, gathering together both Angels and men into the felowſhip of his heauenly glorie and life, ſhoulde himſelfe beare the ſoueraintie. But in this falſe principle he is alway deceyued, or rather deceyueth himſelfe, that the Church ſhoulde haue bene without a head, vnleſſe Chriſt had appeared in the fleſh. As though, euen as the Angels enioyed him their heade, he coulde not likewiſe by his diuine power rule ouer men, and by the ſecret force of his ſpirite quicken and nouriſh them like his owne body, till being gathered vp into heauen, they might enioy all one life with the Angels. Theſe trifles that I haue hetherto confuted, Oſiander accompteth for moſt ſtrong oracles: euen ſo as being dronke with the ſweeteneſſe of his owne ſpeculations, he vſeth to blowe out fonde Bacchus cries of matters of nothing. But this one that he bringeth after, he ſaith is much more ſtrong, that is the prophecie of Adam, which, ſeyng his wife ſaid, this nowe is a bone of my bones, and fleſh of my fleſh. But howe proueth he that to be a prophecie? Bycauſe in Matthew Chriſt geueth the ſame ſaying to God. As though that what ſo euer God hath ſpoken by men, conteyneth ſome prophecie. Let Oſiander ſeeke prophecies in euery commaundement of the lawe, which, it is certaine to haue come from God the author of them. Beſide that, Chriſt ſhould haue bene groſſe and earthly, if he had reſted vpon the literall

Coloſ. 1 15.
Coloſ. 1 18
Coloſ. 1 16.
Gen. 1. 18.

ſenſe. Bycauſe he ſpeaketh not of the miſticall vnion wherevnto he hath voucheſaued to receiue his church, but only of faithfulneſſe betwene man and wife: for this cauſe he teacheth, that God prouounced that man and wife ſhalbe one fleſh, that no man ſhoulde attempt to breake that inſoluble knot by diuorce. If Oſiander loth this ſimplicitie, let him blame Chriſt, for that he led not his diſciples further to a miſterie, in more ſuttely expounding the ſaying of his father. Neither yet doth Paule mainteine his errour, which after he had ſaid that we are fleſh of the fleſh of Chriſt, by and by addeth, that this is a great miſterie; for his purpoſe was not to tell in what meaning Adam ſpake it, but vnder the figure and ſimilitude of mariage, to ſet forth the holy coupling together, that maketh vs one with Chriſt. And ſo doe the wordes ſound. Bycauſe when he geueth warning that he ſpeaketh this of Chriſt and his church, he doth as it were by way of correction, ſeuere the ſpirituall ioyning of Chriſt and his church from the lawe of mariage. Wherefore this fickle reaſon eaſily vaniſheth away. And I thinke I neede no more to ſhake vp any more of that ſort of chaffe, bycauſe the vanitie of them all his ſone found out by this ſhort confutation. But this ſobrietie ſhall aboundantly ſuffice to feede ſoundly the children of God: that when the fulneſſe of times was come, the ſonne of God was ſent, made of woman, made vnder the lawe, to redeeme them that were vnder the lawe.

Eph. 3. 30.

The xiij. Chapter.

That Chriſt toke vpon him the true ſubſtance of the fleſh of man.

NOwe, vnleſſe I be deceiued, it were ſuperfluous to entreate againe of the godhead of Chriſt, which hath already in an other place ben proued with plaine and ſtrong teſtimonies. It remaineth therefore to be ſeene, howe he being clothed with our fleſh, hath fulfilled the office of Mediatour. The trueth of his humaine nature hath in the olde time ben impugned both by the Manichees and the Marcionites: of whome, the Marcionites fained a ghoſt in ſtede of the body of Chriſt, and the Manichees dreamed that he had a heauenly fleſh. But both many and ſtrong teſtimonies of the Scripture do ſtand againſt them both. For the bleſſing is promiſed neither in a heauenly ſeede, nor in the coũterfaite ſhape of man, but in the ſeede of Abraham and Iacob. Neither is the eternal throne promiſed to a man made of aire, but to the ſonne of Dauid & to the frute of his wombe. Therefore being deliuered in the fleſh, he is called the ſonne of Dauid and Abraham: not bycauſe he is onely borne

Gen. 17. 2. and 12. 18. and 26. 4. Pſal. 45. 7.

of

of the wombe of the Virgine, and create in the aire, but becauſe (as Paule expoundeth it) he is according to the fleſh made of the ſeede of Dauid: as in an other place the Apoſtle teacheth, that he deſcended of the Iewes. For which cauſe the Lord himſelfe not contented with the bare name of man, doth oftentimes call himſelfe the ſonne of man, meaning to expreſſe more plainly that he was man truely iſſued of the ſeede of mankinde. Sith the holy Ghoſt hath ſo oft by ſo many meanes with ſo great diligence and ſimplicitie declared a thing not obſcure of it ſelfe, who woulde haue thought any men to be ſo ſhameleſſe as to preſume yet to ſpread miſtes to darken it? And yet we haue other teſtimonies at hand, if we liſted to heape vp more of them. As is that ſaying of Paule: that God ſent his ſonne made of woman. And innumerable other places, whereby appeareth that he was ſubiect to hungre, thirſt, colde, & other infirmities of our nature. But out of many theſe are chiefly to be choſen, that may moſt auaile to edifie our mindes in true confidence. As, where it is ſaid, that he gaue not ſo great honour to the Angels, as to take their nature vpon him: but toke our nature, that in fleſh & bloud he might, by death, deſtroy him that had the power of death. Againe, that by benefite of that communicating we are reckened his brethren. Againe, that he ought to haue bine made like vnto his brethren, that he might be made a mercifull and faithfull interceſſour: that we haue not a Biſhop that can not be compatient of our infirmities. And ſuch like. And for the ſame purpoſe ſerueth that which we touched a litle before, that it behoued that the ſinnes of the worlde ſhoulde be cleanſed in our fleſh: Which Paule plainely affirmeth. And truely, what ſo euer the father hath geuen to Chriſt, it doth therefore belong to vs, becauſe he is the head, from which the whole body being knit together, groweth into one. Yea, and otherwiſe that will not agree together, which is ſaid: that the Spirite was geuen him without meaſure, that all we ſhoulde drawe of the fulneſſe thereof. For aſmuch as there is no greater abſurditie than to ſay, that God is enriched in his eſſence by any accidentall giſte. And for this cauſe Chriſt ſaith in an other place: I do ſanctifie my ſelfe for them.

Matt. 1. 1. Rom. 1. 3. Rom. 9. 5. Gal. 4. 4. Hebr. 2. 16. Hebr. 1. 10. and 17. Hebr. 4. 15. Rom. 8. 3. Iohn. 1. 16. Ioh. 17. 19.

2 As for the places that they bring forth to confirme their errour, they do to vnaptly wreſt them, and they nothing preuaile by their triſling ſutteltes, when they goe about to wipe away thoſe thinges that I haue alleged for our part. Marcion imagineth that Chriſt did put on a fantaſtical body in ſtede of a true body: becauſe in ſome places it is ſaid, that he was made after the likeneſſe of man, and that he was founde in ſhape as a manne. But ſo he nothing weyeth what is

Phil. 2. 7.

Paules purpoſe in that place. For his meaning is not to teach what manner of body Chriſt toke vpon him, but that whereas he might haue ſhewed forth his godhead, he made none other ſhewe of himſelfe, but as of an abiect and vnregarded man. For, to exhorte vs by his example to ſubmiſſion, he ſheweth, that for aſmuch as he was God, he might haue by and by ſet forth his glory to be ſeene to the worlde: but yet that he gaue ouer ſome of his owne right, and of his owne accord abaced himſelfe, bycauſe he did put on the image of a ſeruant and contended with that humilitie, ſuffred his godhed to be hidden with the veile of the fleſh. He doth not here teach what Chriſt was, but how he behaued himſelfe. And alſo by the whole proceſſe of the texte it is eaſily gathered, that Chriſt was abaced in the true nature of manne. For what meaneth this, that in ſhape he was founde as man, but that for a time the glorie of his godhead did not ſhine forth, but only the ſhape of man appeared in baſe and abiect eſtate? For other-
1.Pet.3. 18. wiſe that place of Peter coulde not ſtande togethe r, that he was dead in the fleſh, but quickened in the ſpirite, if the ſonne of God had not bene weake in the nature of man: which Paule expreſſeth more plainely in ſayeng, that he ſuffred by reaſon of the weakeneſſe of the fleſh.
2.Cor. 13.4. 1.Cor. 15.47. And hereunto ſerueth the exaltation: bycauſe it is expreſſely ſaid, that Chriſt atteined a new glorie after that he abaced himſelfe, which coulde not well agree to be ſpoken of any, but of a man hauing fleſh and ſoule. Manichees framed Chriſt a body of aire, bycauſe Chriſt is called the ſecond Adam, heauenly of heauen. But neither in that place doth the Apoſtle bring in a heauenly eſſence of the body, but a ſpirituall force which being poured abrode by Chriſt, doth quicken vs. Nowe, as we haue already ſeene, Peter and Paule doe ſeuer the ſame from his fleſhe. But rather that doctrine which is receiued among the true teachers, concerning the fleſh of Chriſt, is very well proued by that place. For if Chriſt had not all one nature of body with vs, it were a very vaine argument, that Paule with ſuch vehe-
1.Cor. 15.16. mencie followeth: that if Chriſt be riſen againe, we ſhall alſo riſe againe: and if we do not riſe, then that Chriſt alſo is not riſen. By what cauillations ſo euer either the olde Manichees or their new Diſciples goe about to eſcape, they ſhall not winde them ſelues away. It is a fowle ſhifte, that they fondely ſay, that Chriſt is called the ſonne of manne, in ſo much as he is promiſed of menne. For it is plaine, that after the Hebrewe phraſe, very man in deede is called the Sonne of manne. And Chriſt without doubte kepte the phraſe of his owne tongue. Alſo it ought to make no queſtion, what ought to be vnderſtanded by the children of Adam. And (not to go farre of) the place

of the eight Pſalme, which the Apoſtles apply to Chriſt, ſhalbe ſufficient enough: What is man that thou art mindefull of him, or the ſonne of man, that thou viſiteſt him? In this figure is expreſſed the true manhoode of Chriſt. For though he were not immediatly begotten of a mortall father, yet his race came frō Adam. For elſe that place could not ſtande which we haue already alleaged that Chriſt is made partaker of fleſh and blood, that he might gather to him yonge children to the ſeruice of God. In which words it is plainely determined, that Chriſt is made fellow & partaker of all one nature with vs. In which meaninge alſo he ſayth, that both the author of holineſſe & they that are made holy, are all of one. For it is proued by the proceſſe of the text, that the ſame is referred to the fellowſhip of nature: becauſe he byandby addeth, Therfore he is not aſhamed to call them brethren. For if he had ſaid before, that the faithfull are of God in ſo great dignity, what cauſe ſhould there be to be aſhamed? But becauſe Chriſt of his infinite grace doth ioyne himſelfe to the baſe & vnnoble therefore it is ſayd, that he is not aſhamed. But in vaine they obiect, that by this meane the wicked ſhall become the brethren of Chriſt: becauſe we know that the children of God are not borne of fleſh and blood, but of the holy Ghoſt by faith. Therefore onely fleſh maketh not a brotherly ioyninge. But although the Apoſtle giue this honor to ỹ faithfull only, to be of one with Chriſt, yet it followeth not, but that the wicked may be borne of the ſame originall. As when we ſay that Chriſt was made man, to make vs the ſonnes of God: this ſaying extendeth not to all men, becauſe faith is the meane which ſpiritually graffeth vs into the body of Chriſt. Alſo they fooliſhly moue a brawle about the name of Firſt begottē. They ſay that Chriſt ſhould haue bin borne of Adam ſtreight at the beginning, that he might be the firſt begotten amonge brethren. For the title of Firſt begotten, is not referred to age, but to the degree of honor, and excellence of power. And more colour hath that which they bable, that Chriſt tooke to him man and not Angels, becauſe he receiued mankinde into fauour. For, to ſet out more largely the honor which God vouchſaued to giue vs, he cōpared the Angels with vs, which were in this behalfe ſet behinde vs. And if ỹ teſtimony of Moſes be well weyed, where he ſayth that the ſeede of the woman ſhall breake the ſerpentes heade, it ſhall vtterly ende the controuerſie. For only Chriſt is not there ſpoken of, but all mankinde. Becauſe the victory was to be gotten by Chriſt for vs, he generally pronounceth that the poſterity of the woman ſhould get the vpper hand of ỹ Deuil. Wherupon followeth, that Chriſt iſſued of mankinde, becauſe it was Gods purpoſe there to raiſe

Heb. 2. 14.

Rom. 8. 29.

He. 2. 16

Ge. 3. 15

vp Eue, whom he ſpake vnto with good hope, that ſhe ſhoulde not faint with ſorow.

3 They do no leſſe wickedly than fooliſhly entangle with allegories theſe teſtimonies where Chriſt is called the ſeede of Abraham, and the frute of the wombe of Dauid. For if the name of Seede had bin ſpoken in an allegory, truely Paul would not haue left it vntolde, where he plainly & without figure affirmeth, that there are not many ſonnes of Abraham redemers, but one Chriſt. Of like ſorte is it that they alleage: that he is no otherwiſe called the ſonne of Dauid, but becauſe he was promiſed and at length in his due time deliuered. For after that Paule had once named him the ſonne of God: in that he byandby addeth, According to the fleſh, he truely meaneth of nature. And ſo in the 9 chapter callinge him the bleſſed God, he ſayth ſeuerally beſide, that accordinge to the fleſh he deſcended of the Iewes. Nowe if he were not truely begotten of the ſeede of Dauid, to what purpoſe ſhalbe this ſayinge, that he is the frute of his wombe? What meaneth this promiſe? Out of thy loynes ſhal he deſcende, that ſhall abide in thy ſeate. Now in the Genealogie of Chriſt, as it is rehearſed of Matthew, they do Sophiſtically mocke. For though he do not rehearſe the parētes of Marie but of Ioſeph, yet becauſe he ſpeaketh of a thing ſufficiently knowē abrode among the people, he reckneth it enough to ſhew that Ioſeph came of the ſeede of Dauid, when it was well knowen that Mary was of the ſame ſtocke. But Luke more preſſeth them in teaching that ſaluation brought by Chriſt, is cōmon to all mankinde: becauſe Chriſt the author of ſaluation proceeded frō Adam the common parent of all. I graunt in dede, that by the Genealogie it can none otherwiſe be gathered that Chriſt was the ſonne of Dauid, but in ſo much as he was begotten of the Virgine. But the newe Marcionites to colour their errour do to proudly, in this that to proue that Chriſt tooke his body of nothing, they affirme that women are ſeedeles, and ſo they ouerthrow the principles of nature. But becauſe that is no queſtion of diuinity, & the reaſons that they bringe are ſo fickle, that they may very eaſily be confuted: therefore I will not toutch thoſe thinges that belong to Philoſophie and Phiſike, and will hold me contented to wipe away thoſe thinges that they alleage out of Scripture: that is, that Aaron and Ioiadah tooke wiues of the tribe of Iehudah, & ſo the difference of tribes had then bin confounded, if woman hadde engendringe ſeede in her. But it is well enough knowen ỹ as touching ciuile order, the kindreds are reckened by the ſede of the man, & yet the excellency of the kinde of man aboue woman proueth not the contrary, but that in generatiō the ſeede of woman

Ga.3.18

Ro.1.3.

Pſa.132 11.

man muſt meete. And this ſolution extendeth to all the Genealogies. Oftentimes when the Scripture reckeneth vp a Genealogie, it nameth the mẽ only: ſhal we therfore ſay, that the women are nothing? But very children do know, that women are comprehended vnder the name of men. And after this ſorte it is ſaid, that women bring forth to their husbandes, becauſe the name of the houſehold alway remaineth with the males. Now as this is graunted to the excellency of the male kinde, that the children are compted noble or vnnoble, according to the eſtate of their fathers: ſo alſo in the ſtate of bondage the iſſue followeth the wombe, according to the iudgement of the Ciuile lawyers. Whereby we may gather, that the iſſue is engendred of the ſeede of the woman. And it hath of long time bin receiued in common vſe of al nations, that the mothers are called Genetrices, that is engẽdrers. Wherwith Gods law alſoagreeth, which elſe ſhould wrõgfully forbid ỹ mariage of the vncle with his ſiſters daughter, becauſe there were no conſanguinity betwene them: and alſo it were lawfull for a man to marry his ſiſter by the mothers ſide, ſo that ſhe were begotten of an other father. But as I graunt that there is a paſſiue power aſcribed to women, ſo do I anſwere that the ſame thing is indifferently ſpoken of them that is of men. And Chriſt himſelfe is not ſayd to be made by the woman, but of the woman. Gal. 4. 4. But ſome of their compañy ſhaking of all ſhame do too leudly aske, whether we wil ſay that Chriſt was engendred of the menſtruall ſeede of the Virgine, for I will likewiſe aske of them, whether he did not congele in the bloud of his mother, which they ſhalbe conſtrained to confeſſe. Therfore it is fitly gathered of Matthewes words, that becauſe Chriſt was begotten of Marie, he was engendred of her ſeede: as a like engendringe is meant when it is ſayd, ỹ Booz was begotten of Rahab. Mat. 1. 5. Neither doth Matthew here deſcribe the Virgine as a conduit pipe through which Chriſt paſſed: but he ſeuereth this maruellous maner of generation from the common maner, for that by her Chriſt was begotten of the ſeede of Dauid. For euen in the ſame ſorte, that Iſaac was begotten of Abraham, Salomon of Dauid, and Ioſeph of Iacob, likewiſe it is ſayd that Chriſt was begotten of his mother. For the Euangeliſt ſo frameth the order of his ſpeach, and willinge to proue that Chriſt came of Dauid, is contented with this one reaſon, that he was begotten of Marie. Wherby it followeth, that he tooke it for a matter cõfeſſed, that Marie was of kinne to Ioſeph.

4 The abſurdities wherewith they woulde charge vs, are ſtuffed full of childiſh cauillations. They thinke it a ſhame and diſhonor to Chriſt, if he ſhould haue takẽ his original of men: becauſe ſo he could

not be exempt from the vniuerſall law that encloſeth all the offſpring of Adam without exception, vnder ſinne. But the compariſon that we read in Paule doth eaſily aſſoyle this dout: that as by one man came ſinne, and by ſinne death, ſo by the righteouſneſſe of one man grace hath abounded. Wherewith alſo agreeth an other compariſon of his: the firſt Adam of earth, earthly and naturall, the ſeconde of heauen, heauenly. Therfore in an other place, the ſame Apoſtle, where he teacheth that Chriſt was ſent in the likenes of ſinfull fleſh to ſatisfie the law, doth ſo expreſſely ſeuere him from the common eſtate of men, that he be very man without fault and corruption. But very childiſhly they trifle in reaſoning thus: If Chriſt be free from all ſpot, and was by the ſecrete workinge of the holy Ghoſt begotten of the ſeede of Marie, then is not the womans ſeede, but onely the mans ſeede vncleane. For we do not make Chriſt free frō all ſpot, for this cauſe ẏ he is only engendred of his mother without copulation of man, but becauſe he is ſanctified by the holy Ghoſt, that the generation might be pure and vncorrupted, ſuch as ſhould haue bin before the fal of Adam. And this alway remained ſtedfaſtly determined with vs, that ſo oft as the ſcripture putteth vs in minde of the cleanneſſe of Chriſt, it is meant of his true nature of manhoode: becauſe it were ſuperfluous to ſay that God is cleane. Alſo the ſanctification that he ſpeaketh of in the ſeuenteene of Iohn, could haue no place in the nature of God. Neither are there fained two ſeedes of Adam, although there came no infection to Chriſt: becauſe the generation of mā is not vncleane or vicious of it ſelfe, but accidentall by his falling. Therfore it is no maruell, if Chriſt, by whom the eſtate of innocency was to be reſtored, were exempt from common corruption. And wheras alſo they thruſt this vpon vs for an abſurdity, ẏ if the Word of God did put on fleſh, then was it encloſed in a narrow priſon of an earthly body: this is but mere waywardnes: becauſe although the infinite eſſēce of the Word did growe together into one perſon with the nature of man: yet do we faine no encloſinge of it. For the Sonne of God deſcended maruelouſly from heauen, ſo as yet he left not heauen, it was his will to be maruelouſly borne in the Virgins wombe, to be conuerſant in earth, & hang vpon the croſſe, yet that he alway filled the world euen as at the beginning.

Ro.5.12
1.Cor. 15.47.
Ro.8.3.

The xiiii. Chapter.

Howw the twoo natures of the Mediatour do make one perſon.

Now

NOw where it is sayd, that the Word was made flesh: that is not so to be vnderstanded, as though it were either turned into flesh, or confusely mingeled with flesh, but because he chose him a temple of the Virgins wombe to dwell in: he that was the Sonne of God, became also the sonne of man, not by confusion of substance, but by vnity of person. For we so affirme the godheade ioyned and vnited to the manhoode, that either of them haue their whole property remaining, and yet of them both is made one Christ. If any thing in all worldly thinges may be founde like to so great a mysterie, the similitude of man is most fitte, whom we see to consist of two substances, whereof yet neither is so mingeled with other, but that either keepeth the property of his owne nature. For neither is the soule the body, nor the body the soule. Wherfore both that thing may be seuerally spoken of the soule, which can no way agree with the body: and likewise of the body that thing may be sayd, which can by no meane agree with the soule: and that may be said of the whole man, which can be but vnfitly taken neither of the soule nor of the body seuerally. Finally, the properties of the soule are somtime attributed to the body, and the properties of the body somtime to the soule: and yet he that consisteth of them is but one man and not many. But such formes of speach do signifie both that there is one person in man compounded of two natures knit together, and that there are two diuerse natures which do make the same person. And so do the Scriptures speake of Christ: Sometime they giue vnto him those thinges that ought singularly to be referred to his manhoode, & somtime those things that do peculiarly belong to his godhead, & somtime those things that do comprehend both natures, & do agree with neither of them seuerally. And this conioyning of the two natures ỹ are in Christ, they do with such religiousnes expresse, that sometime they do put them in common together: which figure is among the old authors called, Communicating of properties. Ioh.1. 14.

2 These things were but weake, vnles many phrases of Scripture, and such as be echwhere ready to finde, did proue that nothing hereof hath bin deuised by man. That same thinge which Christ spake of himselfe, saying: Before that Abraham was, I am: was farre disagreeing from his manhoode. Neither am I ignorant with what cauillation the erroneous spirites do depraue this place: for they say that he was before all ages, because he was already foreknowen the Redemer, as well in the counsell of the father, as in the mindes of the godly. But where as he openly distinguisheth the day of his manifestation from his eternall essence, & of purpose pronounceth vnto himselfe an au- Ioh.8. 58.

thority by antiquity wherein he excelleth aboue Abraham, he doth vndoutedly chalenge to himſelfe that which is proper to the God-
Colo. 1. 15. head. Whereas Paul affirmeth that he is the firſt begotten of all crea-
Ioh. 17. 5 tures, which was before all things, & by whom all things keepe their
Ioh. 5. 17. being: & wheras he himſelfe reporteth that he was in glory with the father before the creatiõ of the world, & ẏ he worketh together with the father: theſe things do nothing more agree with ẏ nature of men. It is therfore certaine, that theſe and ſuch like are peculiarly aſcribed
Eſa. 42. 1 to the godhead. But whereas he is called the ſeruant of the father: and
Lu. 1. 52 wheras it is ſaid, that he grew in age, wiſdom & fauour with God and
Ioh. 8. 50. men: that he ſeketh not his owne glory: that he knoweth not the laſt
Matt. 13 day: that he ſpeaketh not of himſelfe: that he doth not his owne will:
Ioh. 14. 10. & 6. where it is ſayd, that he was ſeene and felt: this wholly belongeth to his only manhode. For in the reſpect that he is God, neither can he
36. encreaſe in any thinge, and he worketh all thinges for his owne ſake,
Luc. 24. 39. neither is any thing hidden from him, he doth all things according to the free choiſe of his owne will, and can neither be ſeene nor felt. And yet he doth not ſeuerally aſcribe theſe things to his nature of mã only, but taketh thẽ vpon himſelfe, as if they did agree with the perſon of the mediatour. But the communicatinge of properties is in this
Act. 20. 28. that Paul ſaith, that God did by his owne bloud purchaſe vnto him a
1. Cor. 2 6. Church: and the Lord of glory crucified. Againe, where Iohn ſayth,
1. Ioh. 1. 1. that the Word of life was felt. Truely God neither hath bloud, nor ſuffereth, nor can be touched with handes. But becauſe he which was both very God & man, Chriſt being crucified, did ſhed his bloud for vs: thoſe thinges that were done in his nature of man, are vnproperly, and yet not without reaſon giuen to his godhead. A like example is,
1. Ioh. 3. 16. where Iohn teacheth that God gaue his ſoule for vs: therefore there
Ioh. 3. 13. alſo the property of the manhode is cõmunicate with the other nature. Againe, when Chriſt ſayd being yet conuerſant in earth, that no man hath aſcended into heauẽ, but the ſonne of man that was in heauen: truely according to his manhoode, and in the fleſh that he had put on, he was not thẽ in heauen: but becauſe himſelfe was both God and man, by reaſon of the vnity of both natures, he gaue to the one that, which belonged to the other.

3 But moſt plainly of all do theſe places ſet forth the true ſubſtãce of Chriſt, which do comprehend both natures together: of which ſort there are very many in the goſpell of him. For that which is there red is ſingularly belonging neither to his godhead nor to his manhoode, but both together: ẏ he hath receiued of his father power to forgiue
Ioh. 1. 29. & 5. 21. ſinnes, to raiſe vp whom he will, to giue righteouſneſſe, holineſſe and

ſaluation

ſaluation, to be made iudge ouer the quicke & the dead, to be honored euen as the father is: Finally, that he is called the light of the world, the good ſhepherd, the only dore, the true Vine. For ſuch prerogatiues had ỹ ſonne of God, whē he was ſhewed in the fleſh: which although he enioyed with his father before the worlde was made, yet he had thē not in the ſame maner or the ſame reſpect, & which could not be giuē to ſuch a man as was nothing but man. In the ſame meaninge ought we to take that which is in Paule: that Chriſt after the iudgement ended, ſhall yeelde vp the kingdom to God & the father: Euen the kingdom of the ſonne of God, which had no begining, nor ſhall haue any endinge: but euen as he lay hid vnder the baſeneſſe of the fleſh, and abaced himſelfe, takinge vpon him the forme of a ſeruaunt, and layinge aſide the porte of maieſty, he ſhewed himſelfe obediēt to his father: & hauing performed all ſuch ſubiection, at lēgth is crowned with honor & glory, & auaunced to the higheſt dominion, that all knees ſhall bow before him: ſo ſhall he then yeelde vp to his father both that name & crowne of glory, & whatſoeuer he hath receiued of his father, that God may be all in all. For to what purpoſe is power & dominion giuen him, but that the father ſhould gouerne vs by his hande? In which ſenſe it is alſo ſayd, that he ſitteth at ỹ right hand of the father. But this is but for a time, til we may enioy the preſent beholding of the godhead. And here the errour of ỹ old fathers can not be excuſed, which while they tooke no heede to the perſon of the Mediatour, haue obſcured ỹ natural meaning of almoſt all the doctrine that is read in the goſpell of Iohn, & haue entangled themſelues iin many ſnares. Let this therefore be vnto vs the key of right vnderſtanding, that ſuch things as belong to the office of the Mediatour, are not ſpokē ſimply of the nature of God, nor of the nature of man. Therfore, Chriſt ſhal reigne til he come forth to iudge ỹ world, inſomuch as he ioyneth vs to his father, according to the ſmale meaſure of our weakeneſſe. But when we beinge made partakers of the heauenly glory, ſhall ſee God ſuch as he is, thē he hauing performed the office of Mediatour, ſhall ceaſſe to be the embaſſadour of his father, & ſhalbe cōtented with that glory which he enioyed before the makinge of the worlde. And the name of Lord doth in no other reſpect peculiarly agree with the perſon of Chriſt, but in this, that it ſignifieth ỹ meane degree betwene God & vs. For which purpoſe maketh ỹ ſaying of Paul: One God, of whom are all things, & one Lord, by whom are all things, euen he to whom the dominiō for a time is cōmitted by the father, vntil his diuine maieſty be to be ſeene face to face. Frō whom ſo far is it of that any thing ſhall decay, by yelding vp

Ioh. 9. 5
Ioh. 28. 1.
1. Cor. 24.
Phil. 2. 8
He. 2. 6.
Phil. 2. 10.
1. Cor. 15. 28.
1. Cor 8 6.

the dominion to his father, that he ſhall become ſo much the more glorious. For then ſhall God alſo ceſſe to be ỹ head of Chriſt becauſe Chriſtes godheade ſhall then ſhine of it ſelfe, whereas yet it is couered with a certaine veile.

4 And this obſeruation ſhall do no ſmall ſeruice to aſſoile many doutes, if the readers do fitly apply it. For it is maruelous how much the vnskilfull, yea ſome not vtterly vnlearned, are combred with ſuch formes of ſpeach, which they ſee ſpoken by Chriſt, which do well agree neither with his godheade nor with his manhoode: becauſe they conſider not that they do agree with his perſon wherin he is ſhewed both God and man, and with the office of Mediatour. And it is alway eaſie to ſee, how well all things hang together, if they haue a ſober expoſitour, to examine ſo great miſteries with ſuch deuout reuerence as they ought to be. But there is nothing that theſe furious and phrentike ſpirites trouble not. They catch hold of thoſe things that are ſpoken of his manhoode, to take away his Godhead: and likewiſe of thoſe things that are ſpoken of his godhead to take away his manhoode: and of thoſe thinges that are ſo ioyntly ſpoken of both natures, that they ſeuerally agree with neither, to take away both. But what is that elſe but to ſay, that Chriſt is not man, becauſe he is God: and that he is not God, becauſe he is man: and that he is neither man nor God, becauſe he is both man and God? We therefore do determine that Chriſt, as he is both God and man, conſiſting of both natures, vnited, though not confounded, is our Lord and the true ſonne of God, euen according to this manhoode, though not by reaſon of his manhoode. For the errour of Neſtorius is to be driuen far away from vs, which when he went about rather to draw in ſunder, than to diſtinguiſh the nature, did by ỹ meane imagine a double Chriſt. Whereas we ſee that the Scripture crieth out with loude voice againſt it, where both the name of the ſonne of God is giuen to him that was borne of the Virgine, & the Virgine her ſelfe is called the mother of our Lorde. We muſt alſo beware of the madneſſe of Eutiches, leaſt while we go about to ſhew the vnity of the perſon, we deſtroy either nature. For we haue already alleaged ſo many teſtimonies, & there are euery where ſo many other to be alleaged, where his Godhead is diſtinguiſhed from his manhoode, as may ſtop the mouthes euen of the moſt contentious, And a litle hereafter I will adioine ſome teſtimonies, to confute better that fained deuiſe, but at this preſent, one place ſhal cõtent vs. Chriſt would not haue called his body a Temple, vnleſſe the Godhead did diſtinctly dwel therin. Wherfore as Neſtorius was worthily condemned in the ſynode at Epheſus, ſo alſo was Eutiches afterward

Aug. in enchir. ad Laurent. ca. 36.

Lu. 1. 33 & 44.

Ioh. 2. 19.

ward condemned in the ſynodes of Conſtantinople and Chalcedon: foraſmuch as it is no more lawfull to confounde the two natures in Chriſt, than it is to draw them in ſunder.

5 But in our age alſo there hath riſen vp no les peſtilent a mõſter, Machaell Seruettus which did thruſt in place of the ſonne of God, a fained thing made of the eſſence of God, of ſpirit, fleſh & three elementes vncreate. And firſt he denieth that Chriſt is by any other way the ſonne of God, but in this that he was begotten of ỹ holy ghoſt in the wombe of the Virgine. But to this ende tendeth his ſuttlety, that the diſtinctiõ of ỹ two natures being once ouerthrowẽ, Chriſt might be thought to be a certaine thing mingled of God & man, & yet neither God nor man. For in his whole proceſſe he trauaileth toward this point, that before Chriſt was opẽly ſhewed in the fleſh, there were only certaine ſhadowiſh figures in God, wherof the trueth or effect then at length was in beinge, when that word which was ordained to that honor, began truely to be the ſonne of God. And we in dede do confeſſe that the Mediatour which is borne of the Virgin, is properly the ſonne of God. For Chriſt in that he is man, could not be the miror of the ineſtimable fauour of God, vnleſſe this dignity were giuen him to be, and be called the onely begotten ſonne of God. But in the meane ſeaſon the definitiõ of the Church ſtandeth ſtedfaſtly grounded, that he is compted the ſonne of God, becauſe he being the Word begotten of the father before all worlds, did by hypoſtatical vnion take vpõ him the nature of man. Now the hypoſtaticall vniõ is called with the olde fathers, that which maketh one perſon of two natures, which phraſe of ſpeach was deuiſed to ouerthrow the doting errour of Neſtorius, becauſe he fained that the ſonne of God did ſo dwell in fleſh, that yet he the ſame was not man. Seruettus ſclaundereth vs, that we make two ſonnes of God when we ſay that the eternall Word was already the ſonne of God before that it was clothed with fleſh, as if we did ſay any thing elſe but that he was manifeſted in the fleſh. Neither doth it follow, that if hé were God before that he was man, he began to be a new God. And no more abſurdity it is to ſay, that the ſonne of God appeared in the fleſh, which yet had this alway from eternall begetting to be the Sonne, which the Angels words to Mary do ſecretly ſhew, That holy thing ỹ ſhall be borne of thee, ſhall be called ỹ ſonne of God: as if he ſhould haue ſayd, that the name of the Sonne which was obſcure in time of the law, ſhould now become famous and euery where knowen abroade. Wherewith agreeth that ſaying of Paul, Ro. 8.15
that now by Chriſt we are the children of God, freely & with boldneſſe to crie Abba, Father. But were not the holy fathers in the olde

time alſo accompted amonge the children of God? Yea: and bearing them bold vpon that intereſt, they called vpon God by name of their Father. But becauſe ſince ỹ only begotten ſonne of God was brought forth into the world, the heauenly fatherhode is become more plainly knowen: therefore Paul aſſigneth this, as it were, a priuilege to the kingdom of Chriſt. But yet this is ſtadfaſtly to be holdē, that God neuer was father either to Angels or men, but in reſpect of the only begotten ſonne: and that men ſpecially, whom their owne wickedneſſe maketh hateful to God, are his children by free adoption becauſe he is the ſonne of God by nature. And there is no cauſe why Seruettus ſhould cauill, that this hangeth vpon filiatiō or becomming a ſonne, which God had determined with himſelf: becauſe our purpoſe is not heare to ſpeake of the figures howe the expiation was ſhewed in the bloud of beaſtes: but becauſe they could not in dede be the childrē of God, vnleſſe their adoption were grounded vpon ỹ head, it is without reaſon to take that from the head which is common to all the members. I go yet further: Whereas the Scripture calleth the Angels the ſonnes of God, whoſe ſo great dignity did not hang vpon the redēption to come: yet muſt it needes be, that the ſonne is in order before them, which maketh the father to be their father. I will repeate it againe ſhortly, & adde the ſame of mankinde. Sith from at their firſt beginning both Angels and men were created, with this condition, that God ſhould be common father to them both, if that ſaying of Paule be true, that Chriſt was alway the head & the firſt begottē of all creatures, to haue the firſt degree in all: I thinke I do rightly gather that he was alſo the ſonne of God before the creation of the world.

Pſa. 82. 7.

Colo. 1. 15.

6 But if his Filiation (if I may ſo terme it) began ſince he was manifeſted in the fleſh, it ſhall follow, that he was alſo ſonne in reſpect of his nature of man. Seruettus and other ſuch frentike men would haue it, that Chriſt which appeared in ỹ fleſh, is the ſonne of God, becauſe out of the fleſh he coulde not be called by that name. Now let them anſwere me whether he be the ſonne according to both natures, and in reſpect of both. So in deede they prate, but Paule teacheth farre otherwiſe. We graunt in deede, that Chriſt is in the fleſh of man called the Sonne, but not as the faithfull are, that is by adoption only and grace, but the true and naturall, and therefore only ſonne, that by this marke he may be diſcerned from all other. For God voutſaueth to giue the name of his ſonnes to vs, that are regenerate into a new life: but the name of the true and only begotten ſonne, he giueth to Chriſt only. How can he be the only ſonne in ſo great a number of brethrē, but becauſe he poſſeſſeth that by nature, which we haue receiued by

gift?

gift? And ỹ honor we extende to the whole person of the Mediatour, that he be truely & properly the Sonne of God, which was also borne of the Virgine, & offered himselfe for sacrifice to his father vpon the crosse: but yet in respect of his Godheade, as Paule teacheth, when he sayth, he was seuered out to preach the Gospell of God, which he had before promised of his sonne, which was begotten of the seede of Dauid according to his flesh, and declared the sonne of God in power. But why, whē he nameth him distinctly the sonne of Dauid according to the flesh, should he seuerally say, that he was declared the Sonne of God, vnlesse he meant to shew that this did hang vpō some other thinge, than vpon the very flesh? For in the same sense in an other place he sayth, that he suffered by the weakenesse of the flesh, and rose againe by the power of the spirite, euen so in this place he maketh a difference of both natures. Truly they must needes graunt, that as he hath that of his mother for which he is called the Sonne of Dauid, so he hath that of his Father for which he is called the Sonne of God: and the same is an other thing and seuerall from the nature of man. The Scripture giueth him two names, callinge him here & there sometimes the Sonne of God, and somtimes the Sonne of Man. Of the second there can be no cōtention moued: but according to the common vse of the Hebrue tongue he is called the Sonne of mā, because he is of the offspring of Adā. By the contraty I affirme, that he is called the Sonne of God in respect of the Godhead & eternall essence: because it is no lesse meete that it be referred to the nature of God, that he is called the Sonne of God, than to the nature of man, that he is called the Sonne of Man. Againe, in ỹ same place that I alleaged, Paul doth meane that he which was according to the flesh begotten of the seede of Dauid, was no otherwise declared the Sonne of God in power, thā he teacheth in an other place, that Christ which accordinge to the flesh descended of the Iewes, is God blessed for euer. Now if in both places the distinctiō of the double nature be touched, by what right wil they say, that he which according to ỹ flesh is the Sonne of Man, is not also the Sonne of God, in respect of the nature of God.

Rom. 1.2. 2. Cor. 13.4. Ro. 9.5.

7 They do in dede disorderly enforce for the maintenāce of their errour, the place where it is sayd, ỹ God spared not his owne Sonne: & where the Angell commaunded, that the very same he that should be borne of ỹ Virgine, should be called the Sonne of the highest. But, least they should glory in so fickle an obiection, let them wey with vs a litle, how strongly they reason. For if it be rightly concluded, that from his conception he beganne to be the Sonne of God, because he

Rom. 8. 32. Lu. 1. 32

that is conceiued is called the Sonne of God, then shall it follow, that
1. Ioh. 1. 1. he began to be the word at his manifesting in the flesh, because Iohn sayth, that he bringeth them tidinges of the Word of life, which his handes haue handeled. Likewise that, which is reade in the Prophet:
Mic. 5. 2 Thou Bethleem in the lande of Iuda, art a litle one in thousandes of Iuda: Out of thee shall be borne to me a guide to rule my people Israel, and his comming forth from the beginning, from the daies of eternity. How will they be compelled to expounde this, if they will be content to follow such manner of reasoning? For I haue protested, that we do not agre with Nestorius, which imagined a double Christ: whereas by our doctrine, Christ hath made vs the sonnes of God with him, by right of brotherly conioyninge, because he is the only begotten sonne of God in the flesh which he tooke of vs. And Augustine doth wisely admonish vs, that this is a bright glasse, wherein to behold the marueilous and singular fauour of God, that he attained honor in respect that he is man which he coulde not deserue. Therfore Christ was adorned with this excellency euen according to the flesh frō the wombe of his mother, to be the Sonne of God. Yet is there not in the vnity of person to be fained such a mixture, as may take away that which is proper to the Godheade. For it is no more absurdity, that the eternall word of God and Christ, by reason of the two natures vnited into one person, be diuerse wayes called the Sonne of God, than that he be accordinge to diuerse respectes, called sometime the Sonne of God, and sometime the sonne of Man. And no more doth that other cauillation of Seruettus accomber vs: that before that Christ appeared in the flesh, he is no where called the Sonne of God, but vnder a figure, because although the describing of him, thē was somewhat darke: yet where as it is already clerely proued that he was no otherwise eternall God, but because he was the word begotten of the eternall father, and that this name doth no otherwise belonge to the person of the Mediatour which he hath taken vpon him, but because he is God openly shewed in the flesh: and that God the Father hath not bin called Father from the beginning,
Ep. 3. 15 if there had not then bin a mutuall relation to the Sonne, by whome all kinred or fatherhood is reckened in heauen and in earth: hereby it is easie to gather, that euen in the time of the law and the Prophets, he was the Sonne of God, before that this name was commōly knowen in the Church. But if they striue onely about the onely word, Salomon discoursing of the infinite highnesse of God, affirmeth as well his Sonne as himselfe to be incomprehensible. Tell his name if
Pro. 30. 4. thou canst (sayth he) or the name of his sonne. Yet I am not ignorant

rant, that with the contentious this testimony will not be of sufficient force: neither do I much grounde vpon it, sauing that it sheweth that they do maliciously cauill, that deny Christ to be the Sonne of God, but in this respect that he was made man. Beside that, all the oldest wryters with one mouth and consent haue openly testified the same: so that their shamelesnesse is no lesse worthy to be scorned than to be abhorred, which dare obiect Ireneus & Tertulliá against vs, both which do confesse that the Sonne of God was inuisible, which afterward appeared visible.

8 But although Seruettus hath heaped vp horrible monstruous deuises, which paraduenture the other woulde not allow: yet if ye presse them hard, ye shall perceiue that all they that do not acknowledge Christ to be the sonne of God but in the flesh, do graunt it only in this respect, that he was conceiued in the wombe of the Virgin by the holy Ghost, like as the Maniches in olde time did foolishly affirme, that man hath his soule (as it were) by deriuation from God, because they reade that God breathed into Adam the breath of life. For they take so fast hold of ỹ name of Sonne, that they leaue no difference betwene the natures, but babble disorderly, that Christ being man, is the Sonne of God, because according to his nature of man, he is begotten of God. So the eternall begetting of Wisdom, that Salomon speaketh of, is destroied, and there is no accompt made of the Godheade in the Mediatour, or a fantasied Ghost is thrust in place of the Manhoode. It were in deede profitable to confute the grosser deceites of Seruettus, wherewith he hath bewitched himselfe and some other, to the ende that the Godly readers admonished by this example, may hold themselues within the compasse of sobernes and modesty: sauing that I thinke it should be superfluous, because I haue already done it in a booke by it selfe. The summe of them commeth to this effect, that the Sonne of God, was a forme in minde from the beginning, and euen then he was before appointed to be man that should be the essentiall image of God. And he doth acknowledge no other Word of God, but in outward shew. This he expoundeth to be the begetting of him, that there was begotten in God from the beginning a will to begette a Sonne, which also in act extended to the nature it selfe. In the meane time he confoundeth the Spirite with the Word, for that God distributed the inuisible Word and the Spirite into flesh and soule. Finally the figuration of Christ, hath with them the place of begetting, but he saith, that he which then was but a shadowish sonne in forme, was at length begotten by the word, to which he assigneth the office of seede. Whereby it shall follow that Ecc. 24. 14.

hoges and dogs are as well the children of God, becauſe they were create of the originall ſeede of the word of God. For although he compound Chriſt of three vncreate elements to make him begotten of the eſſence of God, yet he faineth that he is ſo the firſt begotten among creatures, that the ſame eſſentiall godheade is in ſtones, according to their degree. And leaſt he ſhould ſeeme to ſtrippe Chriſt out of his godhead, he affirmeth that his fleſh is conſubſtantial with God, and that the Word was made man by turninge the fleſh into God. So while he can not conceiue Chriſt to be the Sonne of God, vnleſſe his fleſh came from the eſſence of God, and were turned into godhead, he bringeth the eternall perſon of the Word to nothinge, and taketh from vs the ſonne of Dauid, that was promiſed to be the Redeemer. He oft repeateth this, that the Sonne was begotten of God by knowledge and predeſtination, and that at length he was made man of that matter which at the beginning ſhined with God in the three elementes, which afterward appeared in the firſt light of the worlde, in the cloude and in the piller of fire. Now how ſhamefully he ſometime diſagreeth with himſelfe, it were too tedious to rehearſe. By this ſhorte recitall the readers that haue their ſounde witte may gather, that with the circumſtances of this vncleane dogge the hope of ſaluation is vtterly extinguiſhed. For if the fleſh were the godheade it ſelfe, it ſhoulde ceaſſe to be the temple thereof. And none can be our redemer, but he that begotten of the ſeede of Abraham and Dauid, is accordinge to the fleſh, truely made man. And he wrongefully ſtandeth vpon the wordes of Iohn, that the Word was made fleſh. for as they reſiſt the errour of Neſtorius, ſo they nothing further this wicked inuention, whereof Eutiches was author, foraſmuch as the only purpoſe of the Euangeliſt was to defend the vnity of perſons in the two natures.

The. xv. Chapter.

That we may know, to what end Chriſt was ſent of his Father, and what he brought vs: three things are principally to be conſidered in him, his Prophetical office, his Kingdom, and his Prieſthoode.

Enchir. ad Laurent. ca. 5.

AVguſtine ſaith rightly, that although the Heretikes do bragge of the name of Chriſt, yet they haue not all one foundation with the godly, but that it remaineth onely proper to the Church. For if theſe thinges be diligently conſidered, that belong to Chriſt. Chriſt ſhall be founde among them onely in name, and not in very deede. So at this day the Papiſtes, although the name of the Sonne of God redemer of the worlde, ſounde in their mouth:

mouth: yet becauſe being contented with vaine pretenſe of the name, they ſpoile him of his power and dignity: this ſayinge of Paule may be well ſpoken of them, that they haue not the head. Therefore, that faith may finde ſounde matter of ſaluation in Chriſt, and ſo reſt in him, this principle is to be ſtabliſhed, that the office which is committed to him by his Father, conſiſteth of three partes. For he is giuen both a Prophet, a King, and a Prieſt. Albeit, it were but ſmall profite to know thoſe names, without knowledge of the ende and vſe of them. For they are alſo named amonge the Papiſtes, but coldly and to no great profite, where it is not knowen what eche of theſe titles cõtaineth in it. We haue ſaid before, how, though God ſending Prophets by continual courſe one after an other did neuer leaue his people deſtitute of profitable doctrine, and ſuch as was ſufficient to ſaluation: that yet the mindes of the godly hadde alway this perſuaſion, that full light of vnderſtandinge was to be hoped for onely at the comminge of Meſſias: yea and the opinion thereof was come, euen to the Samaritans, who yet neuer knew the true religion, as appeareth by the ſayinge of the woman: When Meſſias commeth, he ſhall teach vs all thinges. And the Iewes had not raſhly gathered this vpon preſumptions in their mindes: But as they were taught by aſſured oracles, ſo they beleued. Notable amonge the other is that ſaying of Eſay: Behold, I haue made him a witneſſe to peoples, I haue giuen him to be a guide and Schoolemaiſter to peoples: euen as in an other place he had called him ỹ Angell or interpreter of the great counſel. After this maner the Apoſtle commending the perfection of the doctrine of the goſpell, after that he had ſayd, that God in the old time ſpake to the Fathers by the Prophetes diuerſly, and vnder manifolde figures, addeth that laſt of all he ſpake vnto vs by his beloued Sonne. But becauſe it was the common office of the Prophetes to keepe the Church in ſuſpenſe, and to vphold it vntill the comming of the Mediatour, therfore we reade that in their ſcattering abroade, the faithfull cõplained that they were depriued of that ordinary benefite, ſaying: We ſee not our tokens: there is not a Prophet amonge vs: there is no more any that hath knowledge. But when Chriſt was now not farre of, there was a time appoynted to Daniell to ſeale vp the viſion and the Prophet, not onely that the Prophecie, which is there ſpoken of, ſhoulde be ſtabliſhed in aſſured credit, but alſo that the faithfull ſhoulde learne with contented minde to want the Prophetes for a time, becauſe the fulneſſe and cloſing vp of all reuelations was at hand.

Colo. 2. 19.

Io. 4. 25

Eſa. 55. 4.

Heb. 1. 1

Pſ. 74. 9

Dani. 9. 24.

2 Now it is to be noted, that the title of commendation of Chriſt

belongeth to these three offices. For we know that in the time of the law, as well the Prophetes as Priestes and Kings were anointed with holy oyle. For which cause the renoumed name of Messias was geuen to the promised Mediatour. But though in deede I confesse (as I haue also declared in an other place,) that he was called Messias by peculiar consideration and respect of his kingdome: yet the annoyntinges in respect of the office of Prophet & of priest, haue their place, and are not to be neglected of vs. Of the first of these two is expresse
Esa. 5. 1 mention made in Esay, in these words: The spirit of the Lord Iehoua vpon me. Therfore the Lord hath anointed me, that I should preach to the meeke, should bring health to the contrite in heart, should declare deliuerance to captiues, shoulde publish the yeare of good will. &c. We see that he was anoynted with the Spirit, to be the publisher and witnesse of the grace of the Father. And that not after the common manner: for he is seuered from other teachers, that had the like office. And here againe is to be noted, that he tooke not the anointing for himselfe alone, that he might execute the office of teaching, but for his whole body, that in his continuall preachinge of the Gospell, the vertue of the Spirite shoulde ioine withall. But in the meane time this remaineth certaine, that by this perfectiō of doctrine which he hath brought, an ende is made of all prophecies: so that they do diminish his authority, that beinge not content with the Gospell, do patch any foraine thinge vnto it. For that voice which thundered
Mat. 3. 17. from heauen, saying: This is my beloued Sonne, heare him: hath auaunced him by singular priuilege aboue the degrees of all other. Then, this oyntment is poured abroade from the head vnto all the
Ioel. 2. 28. members: as it was forespoken by Ioel: Your children shall prophecie, and your daughters shall see visions. &c. But where Paule sayth, that
1. Cor 1 30. he was giuen vs vnto wisdom: and in an other place, that in him are
Col. 2. 3 hidden all the treasures of knowledge and vnderstandinge: this hath somewhat an other meaninge: that is, that out of him there is nothinge profitable to knowe, and that they which by faith perceaue what he is, haue comprehended the whole infiniteneſſe of heauenly good thinges. For which cause he wryteth in an other place: I haue
1. Cor 2 2. compted it precious to know nothing, but Iesus Christ, and him crucified: which is most true, becaufe it is not lawfull to passe beyonde the simplicity of the Gospell. And hereunto tendeth the dignity of a Prophetes office in Christ, that we might know that in the summe of the doctrine, which he hath taught, are contained all pointes of perfect wisdom.

3 Now come I to his kingdome, of which were vayne to speake,

if

if the readers were not first warned, that the nature thereof is spirituall. For thereby is gathered, both to what purpose it serueth, and what it auaileth vs, and the whole force and eternitie therof, and also the eternitie which in Daniel the Angell doth attribute to the person of Christ: and againe the Angell in Luke doth worthily applie to the saluation of the people. But that is also double or of two sortes, for the one belongeth to the whole bodie of the Church, the other is propre to euery membre. To the first is to be referred that which is said in the Psalme: I haue ones sworne by my holinesse to Dauid, I will not lie, his seede shall abide for euer, his seate shall be as the Sunne in my sight, it shall be stablished as the Moone for euer, and a faithfull witnesse in heauen. Neither is it doubtfull, but that God doth there promise, that he wil be by the hande of his sonne an eternall gouerner and defender of his Church. For the true performance of this prophecie can be founde no where els but in Christ: for asmuch as immediatly after the death of Salomon, the greater parte of the dignitie of the kingdome fell away, and was to the dishonour of the house of Dauid conueyed ouer to a priuate man, and afterwarde by litle and litle was diminished, till at length it came to vtter decaie with heauy and shamefull destruction. And the same meaning hath that exclamation of Esaie: Who shall shewe forth his generation? For he so pronounceth that Christ shall remaine aliue after death, that he ioyneth him with his membres. Therefore, so oft as we heare that Christ is armed with eternall power, let vs remembre that the euerlasting continuance of the Church is vpholden by this support, to remaine still safe amõg the troublesome tossinges, wherewith it is continually vexed, and among the greuous and terrible motions that threaten innumerable destructions. So when Dauid scorneth the boldnesse of his enemies, that go about to breake the yoke of God and of Christ, and saith, that the kinges and peoples raged in vaine, bycause he that dwelleth in heauen is strong enough to breake their violent assaultes: he assureth the Godly of the continuall preseruatiõ of the Church, and encourageth them to hope well so oft as it happeneth to be oppressed. So in an other place, when he saith in the person of God: sit on my right hande, till I make thine enemies thy foote stoole: he warneth vs, that how many and strong enemies so euer do conspire to besiege the Church, yet they haue not strẽgth enough to preuaile against that vnchangeable decree of God, whereby he hath apointed his sonne an eternall kinge: wherevpon it followeth, that it is impossible that the Deuell with all the preparation of the worlde, may be able at any time to destroy the Church,

Psa. 89. 36.

Esa. 53. 8.

Psal. 2. 3. 4.

Psal. 110

which is grouded vpon the eternall seate of Christ. Now for so much as concerneth the speciall vse of euery one, the very same eternal cõtinuance ought to raise vs vp to hope of immortality. For we see, that whatsoeuer is earthly and of the worlde, endureth but for a time, yea and is very fraile. Therefore Christ, to lift vp our hope vnto heauen, pronounceth that his kingdome is not of this worlde. Finally, when any of vs heareth, that the kingdome of Christ is spirituall, let him be raised vp with this saying, and let him pearce to the hope of a better life: and whereas he is nowe defended by the hande of Christ, let him looke for the full frute of this grace in the worlde to come.

Ioh. 18. 36.

4 That, as we haue saide, the force and profite of the kingedome of Christ can not otherwise be perceiued by vs, but when we knowe it to be spirituall, appeareth sufficiently though it were but by this, that while we must liue in warfare vnder the crosse, during the whole course of our life, our estate is harde and miserable: what then should it profit vs to be gathered together vnder the dominion of a heauenly king, vnlesse we were certaine to enioy the frute thereof out of the state of this earthly life? And therefore it is to be knowen, that whatsoeuer felicitie is promised vs in Christ, it consisteth not in outwarde commodities, that we shoulde leade a merry and quiet life, florish in wealth, be assured from all harmes, and flowe full of those delitefull thinges that the flesh is wont to desire, but that it wholy belongeth to the heauenly life. But as in the worlde the prosperous and desired state of the people is partely mainteined by plentie of good thinges and peace at home, and partly by strong forceable defenses, whereby it may be safe against outwarde violence: so Christ also doth enriche his with all thinges necessarie to eternall saluation of soules, and fortifieth them with strength, by which they may stande inuincible against all assaultes of spirituall enemies. Whereby we gather, that he reigneth more for vs than for himselfe, and that both within & without: that being furnished, so farre as God knoweth to be expediẽt for vs, with the giftes of the spirite, whereof we are naturally empty, we may by these first frutes perceiue that we are truely ioyned to God vnto perfect blessednesse. And then, that bearing vs bolde vpon the power of the same spirit, we may not doubt that we shall alway haue the victorie against the Deuill, the worlde, and euery kinde of hurtefull thing. To this purpose tẽdeth the aunswere of Christ to the Pharises, that because the kingdome of God is within vs, it shal not come with obseruation. For it is likely that because he professed that he was the same king, vnder whome the soueraigne blessing of God was to be hoped for, they in scorne required him to shew forth his signes.

Luc. 17. 20.

But

But he, bycause they (who otherwise are to much bent to the earth) should not foolishly rest vpon worldly pompes, biddeth thē to enter into their owne consciēces, bycause the kingdome of God is righteousnesse, peace and ioy in the holy Ghost. Hereby we are briefely taught, what the kingdome of Christ auaileth vs. For, bycause it is not earthly or fleshly, subiect to corruption, but spirituall: he lifteth vs vp euen to eternall life, that we may patiently passe ouer this life in miseries, hunger, colde, contempt, reproches, and other greues, contented with this one thing, that our king will neuer leaue vs destitute, but succour vs in our necessities, till hauing ended our warre, we be called to triumph. For such is his maner of reigning, to communicate with vs all that he hath receiued of his father. Nowe whereas he armeth and furnisheth vs with power, and garnisheth vs with beautie and magnificence, enricheth vs with wealth: hereby is ministred vnto vs most plentifull matter to glorie vpon, and also bolde courage to fight without feare against the Deuill, sinne and death. Finally, that clothed with his righteousnesse, we may valiantly ouercome all the reproches of the worlde, and as he liberally filleth vs with his giftes, so we againe for our parte, may bring forth frute to his glorie. Ro. 14. 17.

5 Therefore his kingly anointing is set forth vnto vs, not done with oyle or ointmētes made with spices, but he is called the anointed of God, because vpon him hath rested the spirit of wisdome, vnderstanding, counsell, strength and feare of God. This is the oyle of gladnesse, wherewith the Psalme reporteth that he was annointed aboue his fellowes, because if there were not such excellencie in him, we should be all needy and hungry. For, as it is already said, he is not priuatly enriched for him selfe, but to poure his plenty vpō vs being hungry and drie. For as it is said, that the father gaue the spirite to his sonne, not by measure, so there is expressed a reason why, that all we should receiue of his fulnesse, and grace for grace. Out of which fountaine floweth that liberall geuing, whereof Paule maketh mention, whereby grace is diuersly distributed to the faithfull, according to the measure of the gift of Christ. Hereby is that which I said, sufficiently confirmed, that the kingdome of Christ consisteth in the spirit, not in earthly delites or pompes, and therefore we must forsake the worlde that we may be partakers of it. A visible signe of this holy anointing was shewed in the baptisme of Christ, when the holy Ghost rested vpon him in the likenesse of a doue. That the holy Ghost and his gifts are meante by the worde Anointing, ought to seeme neither nouelties nor absurditie. For we are none other way quickened, specially for so much as concerneth the heauenly life: there is no droppe of liuely Ioh. 3. 34. Ioh. 1. 16. Eph. 4. 7 Iohn. 1. 32. Luc. 3. 22.

force in vs, but that which the holy Ghoſt poureth into vs, which hath choſen his ſeate in Chriſt, that from thenſe the heauenly richeſſe might largely flowe out vnto vs, whereof we are ſo needy. And whereas both the faithfull ſtande inuincible by the ſtrength of their king, and alſo his ſpirituall richeſſe plenteouſly flowe out vnto them, they are not vnworthily called Chriſtians. But this eternitie whereof we haue ſpoken, is nothing derogate by that ſaying of Paule: Then he ſhall yelde vp the kingdome to God and the Father. Againe: The ſonne him ſelfe ſhall be made ſubiecte, that God may be all in all thinges: for his meaning is nothing els, but that in that ſame perfect glorie, the adminiſtration of the kingedome ſhall not be ſuch as it is now. For the father hath geuen all power to the ſonne, that by the ſonnes hande he may gouerne, cheriſh and ſuſteine vs, defende vs vnder his ſauegarde, and helpe vs. So while for a litle time we are wauering abroad from God, Chriſt is the meane betweene God and vs, by litle and litle to bring vs to perfect comioyning with God. And truely, whereas he ſitteth on the right hande of the father, that is as much in effect, as if he were called the fathers deputee, vnder whome is the whole power of his dominion, bycauſe it is Gods will to rule and defende his Church by a meane (as I may ſo call it) in the perſon of his Sonne. As alſo Paule doth expounde it in the firſt chapiter to the Epheſians, that he was ſet at the right hande of the father, to be the heade of the Church, which is his body. And to no other meaning tendeth that which he teacheth in an other place, that there is geuen him a name aboue all names, that in the name of Ieſus all knees ſhould bow, and all tongues confeſſe that it is to the glorie of God the Father. For euen in the ſame wordes alſo he ſetteth out in the kingdome of Chriſt an ordre neceſſarie for our preſente weakeneſſe. So Paule gathereth rightly, that God ſhall then be by him ſelfe the onely head of the Church, bycauſe Chriſtes office in defending of the Church, ſhall be fulfilled. For the ſame reaſon the Scripture commonly calleth him Lorde, bycauſe his Father did ſet him ouer vs to this ende, to exerciſe his owne Lordely power by him. For though there be many lordeſhippes in the worlde, yet is there to vs but one God the father, of whome are all thinges and we in him, and one Lord Chriſt, by whome are all thinges and we by him, ſaith Paule. Wherevpon is rightly gathered that he is the ſelfe ſame God, which by the mouth of Eſaie affirmed him ſelfe to be the kinge and the lawemaker of the Church. For though he do euery where call all the power that he hath, the benefit and gifte of the Father, yet he meaneth nothing els, but that he reigneth by power of

1. Cor. 15. 24.
1. Cor. 15. 28.
Phi. 2. 9
Eſa. 33. 22.

God:

God: bycause he hath therfore put on ỹ personage of the Mediator, that descendinge from the bosome & incomprehensible glory of the father, he might approch nie vnto vs. And so much more rightfull it is, that we be with all consent prepared to obey, and that with great chereſulnesse we direct our obediences to his commaundement. For as he ioyneth the offices of king and pastor toward them that willingely yeelde themselues obedient: so on the other side we heare that he beareth an yron scepter, to breake and broose all the obstinate like potters vessels: we heare also that he shalbe the iudge of nations, to couer the earth with deade corpses, and to ouerthrowe the heigth that standeth against him. Of which thing there are some examples seene at this day: but the full proufe thereof shalbe at the last iudgement, which may also properly be accompted the last act of his kingdome. Psal. 2. 9. Psa. 110 6.

6 Concerning his Priesthood, thus it is briefly to be holden, that the ende and vse of it is, that he shoulde be a Mediator pure from all spotte, that shoulde by his holinesse reconcile vs to God. But bycause the iuste curse possesseth the entrie, and God according to his office of iudge is bente against ys, it is necessarie that some expiation be vsed, that he being a priest may procure fauour for vs, to appease the wrath of God. Wherefore, that Christ might fulfill this office, it behoued that he shoulde come forth with a sacrifice. For in the lawe it was not lawefull for the priest to entre into the sanctuarie without bloud, that the faithfull might know, that though there were a priest become meane for vs to make intercession, yet God coulde not be made fauourable to vs before that our sinnes were purged. Vpō which point the Apostle discourseth largely in the epistle to the Hebrues, from the seuenth chapiter almost to the ende of the tenth. But the summe of all commeth to this effect, that the honour of priesthoode can be applied to none but to Christ, which by the sacrifice of his death hath wiped away our giltinesse, & satisfied for our sinnes. But how weighty a matter it is, we are enfourmed by that solemne othe of God, which was spoken without repentance: Thou art a priest for euer, according to the ordre of Melchisedech. For without doubt his will was to establish that principall pointe, which he knewe to be the chiefe iointe wherevpon our saluation hanged. For, as it is said, there is no way open for vs or for our prayers to God, vnlesse our filthinesse being purged, the priestes do sanctifie vs and obteine grace for vs, from which the vncleanesse of our wicked doinges and sinnes doth debarre vs. So do we see, that we must beginne at the death of Christ, that the efficacie and profite of his Priesthoode may come vnto vs. Psa. 110 4.

Of this it followeth that he is an eternall intercessor, by whose mediation we obteine fauour, whervpon againe ariseth not only affiance to pray, but also quietnesse to godly consciences, while they safely leane vpon the fatherly tenderneſſe of God, and are certainly perswaded that it pleaseth him whatsoeuer is dedicated to him by the Mediator. But whereas in the time of the lawe, God commaunded sacrifices of beastes to be offered to him: there was an other and a new ordre in Christ, that one should be both the sacrificed host, & ỹ Priest: because there neither could be found any other meete satisfactiō for sinnes, nor any was worthy so great honour to offer vp to God his onely begotten sonne. Now Christ beareth the person of a priest, not onely by eternall meane of reconciliation to make the Father fauourable & mercifull vnto vs, but also to bring vs into the felowship of so great an honour. For we that are defiled in our selues, yet being made
Reue. 1. 6. Priestes in him do offer vp our selues, & all ours to God, & do freely enter into ỹ heauēly sanctuarie, that al the sacrifice of prayer & praise that come from vs, may be acceptable & sweete smelling in the sight of God. And thus farre doth that saying of Christ extende: For their
Ioh. 17. 15. sakes I sanctifie my selfe: because, hauing his holinesse poured vpon vs, in as much as he hath offered vs with himselfe to his father, we that otherwise do stinke before him, do please him as pure & cleane, yea and holy. Herevnto serueth the anointing of the sanctuarie,
Dani. 9. 24. whereof mention is made in Daniell. For the comparison of contrarietie is to be noted betweene this anointing, and that shadowish anointing that then was in vse: as if the Angell should haue said, that the shadowes being driuen away, there should be a cleere priesthod in the person of Christ. And so much more detestable is their inuention, which not contented with the sacrifice of Christ, haue presumed to thrust in them selues to kill him: which is daily enterprised among the Papistes, where the Masse is reckened a sacrificing of Christ.

The xvj. Chapter.

Howw Christ hath fulfilled the office of Redeemer, to purchace saluation for vs, VVherein is intreated of his Death, and Resurrection, and his Ascending into Heauen.

ALL that we haue hetherto saide of Christ, is to be directed to this marke, that being damned, dead, and lost in our selues, we may seeke for righteousnesse, deliuerance, life and saluation in him: as we be taught by that notable saying of Peter,
Act. 4. 12. that there is none other name vnder heauen geuen to men wherein they must be saued. Neither was the name of Iesus geuen him vn-

adui-

aduiſedly, or at chaúſable aduẽture, or by the will of men, but brought from heauen by the Angell the publiſher of Gods decree, and with a reaſon alſo aſſigned: becauſe he was ſent to ſaue the people from their ſinnes. In which wordes that is to be noted, which we haue touched in an other place, that the office of redeemer was appointed him, that he ſhoulde be our Sauiour: but in the meane time our redemption ſhould be but vnperfect, vnleſſe he ſhoulde by continuall procedinges conuey vs forwarde to the vttermoſt marke of ſaluation. Therefore, ſo ſone as we ſwarue neuer ſo litle from him, our ſaluation by litle and litle vaniſheth away, which wholy reſteth in him: ſo that all they wilfully ſpoile them ſelues of all grace, that reſte not in him. And that admonition of Bernarde is worthy to be rehearſed, that the name of Ieſus is not only light, but alſo meate, yea and oile alſo, without which all the meate of the ſoule is drie, and that it is alſo ſalte without the ſeaſonning whereof all that is ſet before vs is vnſauorie. Finally, that it is hony in the mouth, melodie in the eare, and ioyfulneſſe in the hearte, and alſo medicine, and that whatſoeuer is ſpoken in diſputation is vnſauory, but where this name ſoundeth. But here it behoueth to weye diligently, how ſaluation is purchaſed by him for vs: that we may not onely be perſwaded that he is the author of it, but alſo embracing ſuch things as are ſufficient to the ſtedfaſt vpholdinge of our faith, we may refuſe all ſuch thinges as might drawe vs away hether or thether. For ſith no man can deſcende into him ſelfe, and earneſtly conſider what he is, but feeling God angry and bent againſt him, he hath neede carefully to ſeeke a meane and way to appeaſe him, which demaundeth ſatisfaction: there is no common aſſuredneſſe required, becauſe the wrath and curſe of God lieth alwaie vpon ſinners, til they be looſe from their giltineſſe: who, as he is a righteous iudge. ſuffereth not his lawe to be broken without puniſhment, but is ready armed to reuenge it.

Matt. 1. 21. Luk. 1. 31.

Bern. in can. ſer mo. 15.

2 But before we goe any further, it is to be ſeene by the way, how it agreeth together, that God which preuented vs with his mercie, was our enemie vntil he was reconciled to vs by Chriſt. For how, could he haue geuen vs in his only begotten Sonne a ſingular pledge of his loue, vnleſſe he had already before that embraced vs with his free fauour? Bycauſe therefore here ariſeth ſome ſeeming of contrarietie, I will firſt vndo this knot. The holy Ghoſt commonly ſpeaketh after this maner in the Scriptures, that God was enemie to men, till they were reſtored into fauour by the death of Chriſt: that they were accurſed till their iniquitie was purged by his ſacrifice: that they were ſeuered from God, till they were receyued into a conioyning by

Rom. 5. 10. Gal. 3. 13. Col. 1. 21.

his body. Such maner of phraſes are applied to our capacitie, that we may the better vnderſtand how miſerable and wretched our eſtate is being out of Chriſt. For if it were not ſpoken in expreſſe wordes, that the wrath and vengeance of God, and euerlaſting death did reſt vpon vs, we woulde leſſe acknowledge how miſerable we ſhoulde be without Gods mercie, and woulde leſſe regarde the benefit of deliuerance. As for example. If a man heare this ſpoken to him: If God, at ſuch time as thou waſt yet a ſinner, had hated thee, and caſt thee away as thou hadſt deſerued, thou ſhouldeſt haue ſuffered horrible deſtruction: but becauſe he hath willingly and of his owne free kindeneſſe kept thee in fauour, & not ſuffred thee to be eſtrãged frõ him, he hath ſo deliuered thee from that perill: truely he will be moued with, and in ſome parte feele how much he oweth to the mercie of God. But if he heare on the other ſide that which the Scripture teacheth, that he was by ſinne eſtraunged from God, the heir of wrath, ſubiect to the curſe of eternall death, excluded from all hope of ſaluation, a ſtranger from all bleſſing of God, the bondeſlaue of Satan, captiue vnder the yoke of ſinne. Finally, ordeined vnto and already entangled with horrible deſtruction, that in this caſe Chriſt became an interceſſor to entreat for him, that Chriſt toke vpon him and ſuffered the puniſhment which by the iuſt iudgement of God did hang ouer all ſinners, that he hath purged with his bloude thoſe euils that made them hatefull to God, that by this expiation is ſufficient ſatisfaction and ſacrifice made to God the father: that by this interceſſor his wrath was appeaſed: that within this foundation reſteth the peace betwene God and men: that vpon this bonde is conteined his good will towarde them: ſhall not he be ſo much the more moued with theſe, as it is more liuely repreſented, out of how great miſerie he hath bene deliuered? In a ſumme: becauſe our minde can neither deſirouſly enough take holde of life in the mercy of God, nor receiue it with ſuch thãkefulneſſe as we ought, but when it is before ſtriken and throwne downe with the feare of the wrath of God and dreade of eternall death, we are ſo taught by holy Scripture, that without Chriſt we may ſee God in maner wrathfully bent againſt vs, and his hande armed to our deſtruction: and that we may embrace his goodwill and fatherly kindneſſe no otherwhere, but in Chriſt.

3 And although this be ſpoken according to the weakeneſſe of our capacitie, yet is it not falſely ſaide. For God which is the higheſt righteouſneſſe, can not loue wickedneſſe which he ſeeth in vs all. Therefore we all haue in vs that, which is worthy of the hatred of God. Therefore in reſpect of our corrupted nature, and then of euill

life

life added vnto it, truely we are all in displeasure of God, gilty in his sight, and borne to damnation of hell. But because the Lord will not lose that which is his in vs, he findeth yet somewhat that he of his goodnesse may loue. For howsoeuer we be sinners by our owne fault, yet we remaine his creatures. Howesoeuer we haue purchaced death to our selues, yet he made vs vnto life. So is he moued by meere and free louing of vs, to receiue vs into fauour. But sith there is a perpetuall and vnappeasable disagreement betweene righteousnesse and iniquitie, so long as we remaine sinners, he can not receiue vs wholy. Therfore, that taking away all matter of disagreement, he might wholy reconcile vs vnto him, he doth by expiation set forth in the death of Christ, take away whatsoeuer euill is in vs, that we, which before weare vncleane and vnpure, may now appeare rightuous and holy in his sight. Therefore God the Father doth with his loue preuent and go before our reconciliation in Christ: yea, bycause he first loued vs, therefore he afterwarde doth reconcile vs vnto himselfe. But bycause, vntill Christ with his death come to succour vs, there remaineth wickednesse in vs, which deserueth Gods indignation, and is accursed and damned in his sight, therefore we are not fully and firmely ioyned to God, vntill Christ do ioyne vs. Therefore if we will assure our selues to haue God made well pleased and fauourable vnto vs, we must fasten our eyes and mindes vpon Christ onely: as in deede we obteine by him onely, that our sinnes be not imputed to vs, the imputing whereof, draweth with it the wrath of God. 1. Iohn. 4. 19.

4 And for this reason Paule saith, that the same loue, wherewith God embraced vs before the creation of the worlde, was stayed and grounded vpon Christ. These thinges are plaine and agreable with the Scripture, and do make those places of Scripture to accorde very well together, where it is saide: that God declared his loue towarde vs in this, that he gaue his onely begotten sonne to death: and yet that he was our enemie till he was made fauourable againe to vs by the death of Christ. But that they may be more strongly proued to them that require the testament of the olde Church, I will allege one place of Augustine, where he teacheth the very same that we do. The loue of God (saith he) is incomprehensible and vnchangeable. For he beganne not to loue vs, since the time that we weare reconciled to him by the bloude of his sonne. But before the making of the worlde he loued vs, euen before that we weare any thing at all, that we might also be his children with his only begotten Sonne. Therefore wheras we are reconciled by the death of Christ, it is not so to be taken as though the Sonne did therefore reconcile vs vnto him, that he might Iohn. 3. 16. Rom. 5. 10. Tract. in Euag. Iohn. 2. 10.

nowe beginne to loue vs whome he hated before: but we are reconciled to him that already loued vs, to whome we were enemies by reason of sinne. And whether this be true or no that I say, let the Apostle beare witnesse. He doth commende (saith he) his loue towarde vs, because when we were yet sinners, Christ died for vs. He therefore had a loue to vs, euen thē when we were enemies to him & wrought wickednesse. Therfore after a maruellous and diuine maner he loued vs, euen then when he hated vs. For he hated vs in that we were such as he had not made vs, and because our wickednesse had on euery side wasted away his worke, he knew how in euery one of vs, both to hate that which we our selues had made, and to loue that which he had made. These be the wordes of Augustine.

Rom. 5. 8.

5 Nowe where it is demaunded, howe Christ hath done away our sinnes, and taken away the strife betwene vs and God, and purchased such righteousnes as might make him fauourable and wel willing towarde vs: it may be generally answered, that he hath brought it to passe by the whole course of his obedience. Which is proued by ỹ testimony of Paul. As by one mans offense many were made sinners, so by one mās obediēce we are made righteous. And in an other place he extendeth the cause of the pardō that deliuereth vs from the curse of the lawe, to the whole life of Christ, saying: When the fulnesse of time was come, God sente his sonne made of a woman, subiect to the lawe, to redeeme them that were vnder the lawe: And so affirmed that in his very baptisme was fulfilled one parte of righteousnes, that he obediently did the commaundement of his father. Finally, from the time that he toke vpon him the person of a seruaunt, he beganne to paye the raunsome to redeeme vs. But the Scripture to set out the maner of our saluation more certainely, doth ascribe this as peculiar and proprely belonging to the death of Christ. He him selfe pronounced that he gaue his life to be a redemption for many. Paule teacheth that he died for our sinnes. Iohn the Baptist cried out that Christ came to take away the sinnes of the worlde, bycause he was the Lambe of God. In an other place Paule saith, that we are iustified freely by the redemption that is in Christ, bycause he is set forth the reconciler in his owne bloude. Againe, that we are iustified in his bloude, and reconciled by his death. Againe. He that knewe not sinne, was made sinne for vs, that we might be the righteousnesse of God in him. I will not recite all the testimonies, because the numbre woulde be infinite, and many of them must be hereafter alleged in their order. Therefore in the summe of beleefe, which they call the Apostles creede, it is very ordrely passed immediatly from the birth

Rom. 5. 19.

Gal. 4. 4.

Matt. 3. 25.

Mat 10 18.

Rom. 4. 25.

Iohn. 1. 29.

Rom. 3.

Rom. 5.

1. Cor. 5. 21.

of

of Christ to his death and resurrection, wherein consisteth the summe of perfect saluation. And yet is not the reste of his obedience excluded, which he perfourmed in his life: as Paule comprehendeth it wholy from the beginning to the ende in saying, that he abaced him selfe, taking vpon him the forme of a seruant, and was obedient to his father to death, euen the death of the crosse. Phil.2.7 And truely euen in the same death his willing submissiō hath the first degree, because the sacrifice, vnlesse it had bene willingly offred, had nothing profited towarde righteousnesse. Therefore, where the Lorde testified, that he gaue his soule for his sheepe, he expressly addeth this, no man taketh it away from my selfe. Ioh.10. 15. According to the which meaning, Esaie saith, that he helde his peace like a lambe before the sherer. Esa. 53. 7. And the historie of the Gospell rehearseth, that he went forth and met the souldiers, and before Pilate he left defending of him selfe, and stode still to yelde him selfe to iudgement to be pronounced vpon him. Iohn 18 4. Mat. 27 2. But that not without some strife: for both he had taken our infirmities vpon him, and it behoued that his obedience to his father, shoulde be this way tried. And this was no sclender shew of his incomparable loue towarde vs, to wrastle with horrible feare, and in the middest of these cruell tormentes, to cast away all care of himselfe, that he might prouide for vs. And this is to be beleued, that there could no sacrifice be wel offered to God any otherwise, but by this that Christ forsaking all his owne affection, did submitte and wholy yelde him selfe to his fathers will. For proofe whereof, the Apostle doth fitly allege that testimonie of the Psalme: In the booke of the lawe it is written of me, that I may do thy will, O God. I will, and thy lawe is in the middest of my heart. Then I saide: Loe, I come. Heb.10 5. Psal.40. 9. But becausse trembling consciences finde no reste but in sacrifice and washing whereby sinnes are cleansed: therefore for good cause we are directed thither, and in the death of Christ is appointed for vs the matter of life. Nowe forasmuch as by our owne giltinesse, curse was due vnto vs, before the heauenly iudgement seate of God, therefore first of all is recited how he was condemned before Ponce Pilate president of Iurie: that we shoulde know that the punishment whereunto we were subiect, was iustely laide vpon vs. We coulde not escape the dreadfull iudgement of God: Christ, to deliuer vs from it, suffred himselfe to be condemned before a mortall man, yea a wicked & heathen man. For the name of the president is expressed not onely to procure credit to the historie, but that we shoulde learne that which Esaie teacheth, that that chastisement of our peace was vpon him, and that by his stripes we were healed. Esa. 53. 9. For to take away our damnation, euery kinde of death

ſufficed not for him to ſuffer, but to ſatisfie our redemption, one ſpeciall kinde of death was to be choſen, wherein both drawing away our damnation to him ſelfe, and taking our giltineſſe vpon himſelfe, he might deliuer vs from them both. If he had bene murthered by theues, or had bene ragingly ſlaine in a commotion of the common people: in ſuch a death there ſhoulde haue bene no apparance of ſatisfaction. But when he was brought to be arrained before the iudgement ſeate, when he was accuſed and preſſed with witneſſes againſt him, and was by the mouth of the iudge condemned to die: by theſe tokens we vnderſtand, that he did beare the perſon of a gilty man and of an euill doer. And here are two thinges to be noted, which both were afore ſpoken by the prophecies of the Prophetes, and do bring a ſingular comfort and confirmation of faith. For when we heare that Chriſt was ſent from the iudges ſeate to death, and was hanged among theues, we haue the fulfilling of that prophecie which is alledged by the Euangeliſt. He was accompted among the wicked.

Eſa. 53. 12. Mar. 15. 28. And why ſo? euen to take vpon him the ſtede of a ſinner, not of a man righteous or innocent, bycauſe he ſuffred death not for cauſe of innocencie, but for ſinne. On the other ſide when we heare that he was acquited by the ſame mouth whereby he was condemned, for Pilate was compelled openly more than ones to beare vitneſſe of his innocencie: let that come in our minde which is in the other Prophet: that he repayed that which he had not taken away. And ſo we ſhall beholde the perſon of a ſinner and euill doer repreſented in Chriſt: and by the open apparance of his innocencie it ſhall become plaine to ſee, that he was charged rather with others offence than his owne. He ſuffred therefore vnder Ponce Pilate, and ſo by the ſolemne ſentence of the Preſident, was reckened in the number of wicked doers: but yet not ſo, but that he was by the ſame iudge at the ſame time pronounced righteous, when he affirmed that he founde no cauſe of condemnation in him. This is our acquital, that the giltineſſe which made vs ſubiect to puniſhment, is remoued vpon the head of the ſonne of God. For this ſetting of the one againſt the other, we ought principally to holde faſt, leaſt we tremble and be careſull all our life long, as though the iuſte vengeance of God did hang ouer vs, which the ſonne of God hath taken vpon himſelfe.

Pſa. 99. 5. Ioh. 18. 38.

6 Byſide that, the very maner of his death is not without a ſingular myſterie. The Croſſe was accurſed, not onely by opinion of men, but alſo by decree of the lawe of God. Therefore when Chriſt was lifted vp to the Croſſe, he made himſelfe ſubiect to the curſe. And ſo it behoued to be done, that when the curſe was remoued from vs

to

to him, we might be deliuered from all curſe that for our ſinnes was prepared for vs, or rather did already reſt vpon vs. Which thing was alſo by ſhadowe expreſſed in the lawe. For the ſacrifices and ſatisfactorie oblations that were offred for ſinnes, were called Aſhemoth: Which worde proprely ſignifieth ſinne it ſelfe. By which figuratine chaunge of name, the holy Ghoſt ment to ſhewe, that they were like vnto cleanſing playſters to drawe out to them ſelues, and beare the curſe due to ſinnes. But that ſame which was figuratiuely repreſented in the ſacrifices of Moſes, is in deede deliuered in Chriſt the originall paterne of all the figures. Wherefore he, to performe a perfect expiation, gaue his owne ſoule to be an aſham, that is a ſatisfactorie oblation as the Prophet calleth it, vpon the which our filth and puniſhment might be caſt, and ſo ceſſe to be imputed to vs. Eſa. 53. 5. and 21.

The Apoſtle teſtifieth the ſame thing more plainly where he teacheth, that he which knewe no ſinne, was by his father made ſinne for vs, that we might be made the righteouſneſſe of God in him. 2. Cor. 5. 21.

For the ſonne of God being moſt cleane from all fault, did yet put vpon him the reproch and ſhame of our iniquities, and on the other ſide couered vs with his cleanneſſe. It ſeemeth that he meante the ſame, when he ſpeaketh of ſinne, that ſinne was condemned in his fleſh. Rom. 8. 3.

For the father deſtroyed the force of ſinne, when the curſe thereof was remoued and layed vpon the fleſh of Chriſt. It is therefore declared by this ſaying, that Chriſt was in his death offred vp to his father for a ſatisfactorie ſacrifice, that the whole ſatisfaction for ſinne being ended by his ſacrifice, we might ceſſe to dread the wrath of God. Nowe is it plaine, what that ſaying of the Prophet meaneth, that the iniquities of vs all were layed vpon him, that is, that he entending to wipe away the fulthineſſe of our iniquities, was himſelfe as it were by way of enterchanged imputation, couered with them. Eſa. 53. 6.

Of this, the croſſe whereunto he was faſtened was a token, as the Apoſtle teſtifieth. Chriſt (ſaith he) redeemed vs from the curſe of the lawe, when he was made a curſe for vs. For it is written: Accurſed is euery one that hangeth on the tree: that the bleſſing of Abraham might in Chriſt come to the Gentiles. Gala. 3. 13. Deu. 27 26.

And the ſame had Peter reſpect vnto, where he teacheth that Chriſt did beare our ſinnes vpon the tree. 1. Pet. 2. 24.

Bycauſe by the very token of the curſe we do more plainely learne that the burden wherewith we were oppreſſed was layed vpon him. And yet it is not ſo to be vnderſtanded, that he toke vpon him ſuch a curſe, wherewith himſelfe was ouerloden, but rather that in taking it vpon him, he did treade downe, breake and deſtroy the whole force of it. And ſo faith conceiueth acquitall in the

condemnation of Christ, and blessing in his being accursed. Wherefore Paule doth not without a cause honorably reporte the triumph that Christ obteined to him selfe on the crosse, as if the crosse which was full of shame, had bene turned into a Chariot of triumph. For
Col. 2. 19. he saith, that the hande writing which was against vs, was fastened to the crosse, and the Princely powers were spoyled and led openly. And no maruell: bycause (as the other Apostle testifieth) Christ
Heb. 9. 17. offred vp himselfe by the eternall spirite. And thereupon proceded that turning of the nature of thinges. But that these thinges may take steadfast roote, and be throughly settled in our hearres, lette vs alway thinke vpon his sacrifice and washing. For we coulde not certainely beleue that Christ was the raunsome, redemption, and satisfaction, vnlesse he had bene a sacrificed hoste. And therefore there is so often mention made of bloud, where the Scripture sheweth the maner of our redeming. Albeit the bloude of Christ that was shed, serued not onely for sacrifice, but also in steede of washing, to cleanse away our filthinesse.

7 It followeth in the Crede, that he was dead and buried. Where againe it is to be seene, howe he did euery where put him selfe in our stede, to paie the price of our redemption. Death held vs bounde vnder his yoke, Christ in our stede did yelde him selfe into the power
Heb. 2. 9. of death, to deliuer vs from it. This the Apostle meaneth where he writeth, that he tasted of death for all men. For he by dying brought to passe that we shoulde not die, or (which is all one) by his death he did redeme life for vs. But in this he differed from vs, that he gaue him selfe to death as it were to be deuoured, not that he shoulde be swallowed vp with the gulfes of it, but rather that he shoulde swallowe vp it, of which we shoulde haue bene presently swallowed: that he gaue himselfe to death to be subdued, not that he shoulde be oppressed with the power thereof, but rather that he shoulde ouerthrow death which approched nere vs, yea and had already beaten
Heb. 2. 14. vs downe and triumphed vpon vs. Finally, that by death he might destroy him that had the power of death, that is the Deuill: and might deliuer them that by feare of death were all their life long subiect to bondage. This is the first fruite that his death did bring vs. An other is, that by enterpartening of him selfe with vs, he mortifieth our earthly membres, that they shoulde no more hereafter vse their owne workes: and killeth our olde manne, that it shoulde no more liue and beare frute. And to the same purpose perteineth his buriall, that we being partakers thereof, shoulde also be
Gal. 2. buried to sinne. For when the Apostle teacheth that we are graffed

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into the likeneſſe of the death of Chriſt, and buried with him to the death of ſinne, that by his croſſe the worlde was crucified to vs, and we to the worlde, that we are dead together with him, he doth not onely exhorte vs to expreſſe the example of Chriſtes death, but he declareth that there is ſuch effectualneſſe in it, as ought to appere in all Chriſtians, vnleſſe they will make his death vnprofitable and fruteleſſe. Therefore in the death and buriall of Chriſt, there is offred vs a double benefit to be enioyed, that is deliuerance from death, wherevnto we were become bonde, and the mortifying of our fleſh. 19. and 9.14. Col.3.3

8 But it is not meete to ouerpaſſe his going downe to the helles, wherein is no ſmall importaunce to the effect of redemption. For although it appeareth by the writinges of the olde fathers, that that parte which is read in the Crede was not in olde time ſo much vſed in the Churches: yet in entreating of the ſumme of our doctrine, it is neceſſarie that it haue a place allowed it, as a thing that conteineth a very profitable and not to be deſpiſed myſtery of a right weighty matter. And there are alſo ſome of the olde writers that do not leaue it out. Whereby we may geſſe, that it was after a certaine time added, and did not preſently but by litle and litle growe in vſe in the Churches. But this certainely is out of queſtion, that it proceded of the common iudgement of all the godly: For as much as there is none of the Fathers that doth not in his writinges make mention of Chriſtes going downe to the helles, although after diuerſe maner of expoſition. But by whome, or at what time it was firſt added, maketh litle to the purpoſe. But rather in the Creede this is to be taken heede vnto, that we therein certainely haue a full and in all pointes perfect ſumme of our faith, whereinto nothing may be thruſt, but that which is taken out of the moſt pure worde of God. Nowe if any will not for preciſe curioſitie admit it into the Crede, yet ſhall it ſtreight way be made to appere plainely, that it is of ſo great importance to the ſumme of our redemption, that if it be lefte out, there is loſt a great parte of the frute of the death of Chriſt. There are againe ſome that thinke, that there is no newe thing ſpoken in this article, but that in other wordes the ſame thing is repeted which was ſpoken before of his buriall: for aſmuch as the worde *Inferum*, hell, is in the Scripture oftentimes vſed for the graue. I graunt that to be true which they allege of the ſignification of the worde, that Hell is oftentimes taken for the graue: but there are againſt their opinion two reaſons, by which I am eaſily perſuaded to diſſent from them. For what an idleneſſe were it, when

a thing not harde to vnderstand, hath ones bene set out in plaine and easy wordes, afterwarde with darker implication of wordes, rather to pointe towarde it than to declare it. For when two maners of speaking that expresse one thing be ioyned together, it behoueth that the later be an exposition of the former. But what an exposition were this, if a man shoulde say thus: Whereas it is saide that Christ was buried, thereby is meante that he went downe to hell? Againe, it is not likely that such a superfluous vaine repetition coulde haue crepte into this abridgement, wherein the chiefe pointes of our faith are summarily noted in as fewe wordes as was possible. And I doubte not that so many as shall haue somewhat diligently weyed the matter it selfe, will easily agree with me.

9 Some expounde it otherwise, and say, that Christ went downe to the soules of the fathers that died in the time of the law, to carry them tidinges, that the redemption was performed, and to deliuer them out of the prison wherein they were kept enclosed: and to the prose herof they do wrongfully draw testimonies out of the Psalme, that he brake the brasen gates and yron barres. Againe out of Zacharie, that he redemed them that were bounde, out of the pit wherin was no water. But whereas the Psalme speaketh of their deliueraces that in farre countries are caste captiue into bondes, and Zacharie compareth the Babylonicall ouerthrow, wherein the people was oppressed, to a drie pit or bottomlesse deapth, and therewithall teacheth that the saluation of the whole Church is as it were a comming out of the deepe helles. I wote not howe it is come to passe, that they which came after, thought that there was a certaine place vnder the earth whereunto they haue fained the name of *Limbus*. But this fable, although they were great authours, and at this day many do earnestly defende it for a truth: is yet nothing els but a fable. For, to enclose the soule of dead men as in a prison, is very childish. And what neede was it that Christes soule shoulde go downe thether to set them at liberte? I do in deede willingly confesse, that Christ shined to thē by the power of his spirit, that they might know that the grace which they had onely tasted of by hope, was then deliuered to the worlde. And to this purpose may the place of Peter be probably applied, where he sayeth; that Christ came and preached to the spirites that were in a dongeon or prison, as it is cōmonly translated. For the very processe of the text leadeth vs to this, that ỹ faithfull which were dead before that time, were partakers of ỹ same grace that we were: becausse he doth therby amplifie the force of Christs death, for that it pearced euen to the dead, when the godly soules enioyed

Psa. 10. 16.
Zach. 9. 11.
1. Pet 3. 19.

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the preſent ſight of that viſitation which they had carefully looked for: on the other ſide it did more plainly appere to the reprobate that they were excluded from all ſaluation. But wheras Peter in his ſaying maketh no diſtinction betwene them, that is not ſo to be taken, as though he mingeled together the godly and vngodly without difference: but only he meant to teach that generally they both had one common feling of the death of Chriſt.

10 But concerning Chriſts goinge downe to the hels, beſide the conſideration of the Crede, we muſt ſeeke for a more certaine expoſition, and we aſſuredly haue ſuch a one out of the word of God, as is not only holy & godly, but alſo full of ſingular comfort. Chriſts death had bin to no effect, if he had ſuffered onely a corporall death: but it behoued alſo that he ſhould feele the rigour of Gods vengeãce: that he might both appeaſe his wrath and ſatiſfie his iuſt iudgement. For which cauſe alſo it behoued that he ſhoulde as it were hand to hand wraſtle with the armies of the hels & the horrour of eternall death. We haue euen now alleaged out of ỹ Prophet, that the chaſtiſement of our peace was layd vpon him: that he was ſtriken of his father for our ſinnes, and brouſed for our infirmities. Whereby is meant, that he was put in the ſteede of wicked doers, as ſurety & pledge, yea and as the very gilty perſon himſelfe, to abide & ſuffer all the puniſhments that ſhould haue bin layd vpon them: this one thing excepted, that he could not be holden ſtill of the ſorrowes of death. Therefore it is no maruell if it be ſaid that he went downe to the hels, ſith he ſuffered that death wherewith God in his wrath ſtriketh wicked doers. And their exception is very fond, yea and to be ſcorned, which ſay, that by this expoſition the order is peruerted, becauſe it were an abſurdity to ſet that after his buriall which went before it. For after the ſetting forth of thoſe thinges that Chriſt ſuffered in the ſight of men, in very good order followeth that inuiſible and incomprehenſible iudgement which he ſuffered in the ſight of God: that we ſhoulde know that not only the body of Chriſt was giuen to be the price of our redemption, but that there was an other greater and more excellent price payed in this, that in his ſoule he ſuffred the terrible tormentes of a damned and forſaken man.

Eſa. 53. 5.

Act. 2. 24.

11 Accordinge to this meaninge doth Peter ſay, that Chriſt roſe againe hauing looſed ỹ ſorrowes of death, of which it was impoſſible that he ſhould be holden, or ouercome. He doth not name it ſimply death: but he expreſſeth that the ſonne of God was wrapped in the ſorrowes of death, which proceede from the curſe & wrath of God, which is the originall of death. For how ſmale a matter had it bin,

Act. 2. 24.

careleſſely and as it were, in ſporte to come foorth to ſuffer death? But this was a true proufe of his infinite mercy, not to ſhun ẏ death which he ſo ſore trembled at. And it is no dout that the ſame is the Apoſtles meaning to teach, in the Epiſtle to the Hebrues, where he wryteth: that Chriſt was heard of his owne Feare: ſome tranſlate it Reuerence or piety, but how vnfitly, both the matter it ſelfe, and the very manner of ſpeakinge proueth. Chriſt therefore prayinge with teares and mighty crie, is hearde of his owne feare: not to be free from death, but not to be ſwallowed vp of death as a ſinner: becauſe in that place he had but our perſon vpon him. And truely there can be imagined no more dreadfull bottomleſſe depth, than for a man to fele himſelfe forſaken and eſtraunged from God, and not to be heard when he calleth vpon him, euen as if God himſelfe had conſpired to his deſtruction. Euen thither we ſee that Chriſt was throwen downe, ſo farre that by enforcemẽt of diſtreſſe he was compelled to crie out: My God, My God, why haſt thou forſaken me? For whereas ſome would haue it taken, that he ſo ſpake rather according to the opiniõ of other, thã as he felt in himſelfe: ẏ is in no caſe probable, foraſmuch as it is euident, that this ſaying proceeded out of the very anguiſh of the bottome of his heart. Yet do we not meane thereby, that God was at any time his enemy or angry with him. For how could he be angry with his beloued ſonne, vpon whom his minde reſted? Or how could Chriſt by his interceſſiõ appeaſe his fathers wrath toward other, hauinge him hatefully bent agaynſt himſelfe? But this is our meaning: that he ſuffered the greeuouſneſſe of Gods rigour, for that he being ſtriken and tormented with the hande of God, did fele all the tokens of God when he is angry and puniſheth. Wherupon Hylary argueth thus, that by this goinge downe we haue obtained this, that death is ſlayne. And in other places he agreeth with our iudgement, as where he ſayth. The croſſe, death, and hels are our life. Againe in an other place. The ſonne of God is in the hels, but man is caried vp to heauen. But why do I alleage the teſtimony of a priuate man, when the Apoſtle affirmeth the ſame, rehearſing this for a frute of his victory, that they were deliuered which were by feare of death all their life long ſubiect to bondage? It behoued therfore, that he ſhall ouercome that feare, that naturally doth continually torment and oppreſſe all mortall men: which coulde not be done but by fightinge with it. Moreouer, that his feare was no common feare or conceiued vpon a ſclender cauſe, ſhall byandby more plainely appeare. So by fighting hande to hande with the power of the Deuill, with the horrour of death, with the paynes of the hels it came to paſſe, that he both had the

He. 5. 7.

Pſal. 22. 2. Mat. 27 46.

Vide Cyrill. lib. 2. de rect. fide ad Regin. Li. 4. de Trin. Li. 2. & Lib. 3.

the victory of them, and triumphed ouer them, that we now in death shoulde no more feare those thinges, which our Prince hath swallowed vp.

12 Here some leud men, although vnlearned, yet rather moued by malice than by ignoraunce, crie out that I do a hainous wronge to Christ, because it was against conueniency of reason, that he shoulde be fearefull for the saluation of his soule. And then they more hardly enforce this cauillation with sayinge, that I ascribe to the sonne of God desperation, which is cõtrary to faith. First they do but maliciously moue controuersie of Christs feare and tremblinge, which the Euangelistes do so plainely reporte. For a litle before that the time of his death approched, he was troubled in spirite and passioneth with heauinesse, and at his very meeting with it, he began more vehemẽtly to tremble for feare. If they say that he did but counterfait, that is too foule a shift. We must therfore as Ambrose truly teacheth, boldly confesse the sorowfulnesse of Christ, vnlesse we be ashamed of his crosse. And truely if his soule had not bin partaker of payne, he had bin only a redeemer for bodies. But it behoued that he should wrastle, to raise vp them that lay throwen downe. And his heauenly glory is so nothinge appaired thereby, that euen herein gloriously shineth his goodnesse which is neuer sufficiently praysed, that he refused not to take our weakenesses vpon him. From whense is also that comforte of our anguishes and sorrowes, which the Apostle setteth before vs: that this Mediatour did feele our infirmities, that he might be the more earnestly bent to succour vs in misery. They say: He.4.15
that that thinge which is euill of it selfe, is vnworthily ascribed to Christ. As though they were wiser than the spirite of God, which ioyneth these two thinges together, that Christ was in all thinges tempted as we are, and yet that he was without sinne. Therefore there is no cause that the weakenes of Christ should make vs afrayd, whereunto he was not by violence or necessitye compelled, but by meere loue of vs and by mercy was led to submit himselfe. And what soeuer he of his owne will suffered for vs, diminisheth nothinge of his power. But in this one poynte are these backebiters deceiued, that they do not perceiue in Christ an infirmity cleane and free from all fault and spot, because he kept himselfe within the boundes of obedience. For wheras there can be found no moderation in our corrupt nature, where all our affectiõs do with troublesome violence excede all measure, they do wrong to measure ỹ forme of God by that standard. But when man was in his vncorrupted state, then there was a moderation hauinge force in all his affections, to restrayne excesse.

Whereby, it might well be that he was like vnto vs in ſorrow, dread, and fearefulnes, and yet that by this marke he differed from vs. Being ſo confuted, they leape to an other cauillation, that though Chriſt feared death, yet he feared not the curſe and wrath of God frō which he knew himſelfe to be ſafe. But let the godly readers weye how honorable this is for Chriſt, that he was more tender and more fearefull than the moſt part of the very raſcall ſort of men. Theues and other euill doers do obſtinatly haſt to death, many do with haute courage deſpiſe it: ſome other do mildly ſuffer it. But what conſtancy or ſtout courage were it, for the ſonne of God to be aſtoniſhed and in a maner ſtriken dead with feare of it? For euen that ẅ among the cōmon ſorte might be accompted miraculous, is reported of him, that for vehemency of griefe, very droppes of bloud did fall from his face. Neither did he this to make a ſhew to the eyes of other, but whē in a ſecret corner whither he was gone out of company, he groned vnto his father. And this putteth it out of all dout, that it was nedefull that he ſhould haue Angels to come downe from heauen to relieue him with an vnwonted maner of comforting. How ſhamefull a tendernes, as I ſayd, ſhould this haue bin, to be ſo farre tormented for feare of common death, as to melt in bloudy ſweate, and not to be able to be
Mat.26 comforted but by ſight of Angels? What? doth not that praier thriſe
39. repeated, (Father, if it be poſſible, let this cuppe depart from me) proceeding from an incredible bitterneſſe of heart, ſhew that Chriſt had a more cruell and harder battell than with common death? Whereby appeareth that thoſe triflers againſt whom I now diſpute, do boldly babble vpon things that they know not, becauſe they neuer earneſtly conſidered what it is, or of how great importance it is that we be redeemed from the iudgement of God. But this is our wiſdom, well to vnderſtande howe deere our ſaluation did coſt the ſonne of God. Now if a man ſhould aske me, if Chriſt went then downe to hel, whē he prayed to eſcape that death: I anſwere, that thē was the beginning of it: whereby may be gathered, how grieuous and terrible tormentes he ſuffered, when he knew himſelfe to ſtande to be arained for our cauſe before the iudgement ſeate of God. But although for a momēt of time, the diuine power of the ſpirite did hide it ſelfe, to giue place to the weakeneſſe of the fleſh: yet muſt we know, that the tentation by feeling of ſorrow and feare was ſuch as was not againſt faith. And
Act.2. ſo was that fulfilled which is in the Sermon of Peter, that he coulde
24. not be holden of the ſorrowes of death, becauſe whē he felt himſelfe as it were forſaken of God, yet he did nothing at all ſwarue from the truſt of his goodneſſe. Which is proued by that his notable callinge

vpon

vpon God, when for extremity of peine he cried out, My God, my God, why haſt thou forſaken me? For though he was aboue meaſure greued, yet he ceſſeth not to cal him his God, of whom he crieth out that he was forſaken. Moreouer hereby is confuted as well the errour of Apollinaris, as theirs that were called Monothelites. Apollinaris fained that Chriſt had an eternall ſpirite in ſteade of a ſoule, ſo that he was onely but halfe a man. As though he could cleanſe our ſinnes any other way, but by obeying his father. But where is the affection or will of obedience but in the ſoule? which ſoule of his we knowe was troubled for this purpoſe to driue away feare, and bringe peace and quietneſſe to our ſoule. Againe, for confuſion of the Monothelites, we ſee how now he willed not that thing according to his nature of manhoode, which he willed according to his nature of godhead. I omit to ſpeake how he did ſubdue the aforeſaid feare with a contrary affection. For herein is a plaine ſhew of contrariety. Father deliuer me from this hour. But euen herefore I came euen into this hour. Father glorifie thy name. In which perplexity yet was there no ſuch outrage in him as is ſeene in vs, euen then when we moſt of all endeuour to ſubdue our ſelues.

Mat. 27 47.

Ioh. 12. 27.

13 Now followeth his reſurrection from the dead, without which all that we haue hitherto, were but vnperfect. For ſith there appeareth in the croſſe, death, & buriall of Chriſt nothing but weakeneſſe: faith muſt paſſe beyond all thoſe things, that it may be furniſhed with full ſtrength. Therefore although we haue in his death a full accompliſhment of ſaluation, becauſe by it both we are reconciled to God, and his iuſt iudgement is ſatisfied, & the curſe taken away, and the penalty fully payed: yet we are ſayd to be regenerate into a liuinge hope, not by his death, but by his riſinge againe. For as he in riſinge againe roſe vp the vanquiſher of death, ſo the victory of our faith conſiſteth in the very reſurrection: but how this is, is better expreſſed in ỹ words of Paule. For he ſayth, that Chriſt died for our ſinnes, and was raiſed vp againe for our iuſtification: as if he ſhould haue ſayd: that by his death ſinne was taken away, and by his riſing againe righteouſnes was renewed and reſtored. For how coulde he by dyinge deliuer vs from death if he himſelfe hadde lyen ſtill ouercome by death? How coulde he haue gotten victory for vs, if himſelfe hadde bin vanquiſhed in fight? wherefore we do ſo parte the matter of our ſaluation betwene the death and reſurrection of Chriſt, that by his death we ſay ſinne was taken away and death deſtroied, and by his reſurrection righteouſneſſe was repaired, and life raiſed vp againe: but ſo that by meane of his reſurrection, his death doth ſhew foorth her force and effect

1 Pet. 3

Ro. 4. 25

vnto vs. Therefore Paule affirmeth, that in his very resurrection he was declared the sonne of God, because then at last he vttered his heauenly power, which is both a cleare glasse of his godheade, and a stedfast stay of our faith. As also in an other place he teacheth, that
2.Cor. 13.4. Christ suffered after the weakenesse of the flesh, & rose againe by the power of the spirit. And in ỹ same meaning in an other place, where
Phi. 3. 10. he entreateth of perfection, he sayth: that I may know him and the power of his resurrectiō. Yet byandby after he adioyneth the fellowship with death. Wherewith most aptly agreeth that saying of Pe-
1.Pet. 1. 21. ter: that God raised him vp from the deade and gaue him glory, that our faith and hope might be in God: not that our faith being vpholden by his death should wauer, but that the power of God which kepeth vs vnder faith, doth principally shew it selfe in the resurrection. Therfore let vs remember, that so oft as mention is made of his death onely, there is also comprehended that which properly belongeth to his resurrection: and like figure of comprehension is there in the word Resurrectiō, as oft as it is vsed seuerally without speaking of his death, so that it draweth with it that which peculiarly pertayneth to his death. But forasmuch as by rising againe he obtained the crowne of conquest, so that there should be both resurrection and life: there-
1.Cor. 15.17. fore Paule doth for good cause affirme that faith is destroyed, and the Gospell is become vaine & deceitful, if the resurrection of Christ be not fastened in our heartes. Therefore in an other place, after he had gloried in the death of Christ agaynst all the terrours of damna-
Rom. 8. 34. tion, to amplifie the same, he sayth further: Yea the same He which dyed, is risen vp againe and nowe standeth a Mediatour for vs in the presence of God. Furthermore as we haue before declared, that vpon the partakinge of his crosse hangeth the mortification of our flesh. so is it to be vnderstanded, that by his resurrection we obtaine an other commodity which aunswereth that mortification. For (sayth the A-
Ro. 6.4. postle) we are therefore grafted into the likenesse of his death, that being partakers of his resurrection, we may walke in newnesse of life.
Col. 3.5 Therefore in an other place: as he gathereth an argument of this that we are dead together with Christ, to proue that we ought to mortifie our members vpon earth: likewise also, because we are risen vp
Col. 3.1 with Christ, he gathereth therupon that we ought to seeke for those thinges that are aboue, and not those that are vpon the earth. By which wordes we are not onely exhorted to be raised vp after the example of Christ, to folow a newnesse of life. But we are taught that it is wrought by his power that we are regenerate into righteousnes. We obtaine also a third frute of his resurection, that we are, as by an

earnest

earneſt deliuered vs, aſſured of our owne reſurrection, of which we knowe that his reſurrection is a moſt certaine argument. Whereof he diſputeth more at large in the fifteene chapter of his firſt Epiſtle to the Corinthians. But by the way this is to be noted, that it is ſayd, that he roſe againe from the dead: in which ſayinge is expreſſed the trueth both of his death and of his reſurrection: as if it had bin ſayd, that he did both dye the ſame death that other menne naturally do die, and receiued immortality in the ſame fleſh which he had put on mortall.

14 To his reſurrection is not vnfitly adioyned his aſcending into heauen. For although Chriſt beganne more fully to ſet forth his glorie and power by riſinge againe, for that he had now layd away that baſe and vnnoble eſtate of mortal life, and the ſhame of the croſſe: yet by his aſcendinge vp into heauen onely, he truely beganne his kingdome. Which the Apoſtle ſheweth where he teacheth, that Chriſt aſcended to fulfill all thinges. Where in ſeeming of repugnãcy he ſheweth that there is a goodly agreement: becauſe he ſo departed frõ vs, that yet his preſence might be more profitable to vs, which had bin penned in a baſe lodginge of ỹ fleſh, while he was conuerſant in earth. And therfore Iohn, after that he had rehearſed that notable calling, If any thirſt, let him come to me, &c. Byandby ſayth, that the holy Ghoſt was not yet giuen to the faithfull, becauſe Ieſus was not yet glorified. Which the Lord himſelf alſo did teſtifie to the Diſciples, ſayinge: It is expedient for you that I go away. For if I do not go away, the holy Ghoſt ſhall not come. But he giueth them a comfort for his corporall abſence, that he will not leaue them as parentleſſe, but will come againe to them after a certaine manner, in deede inuiſible, but yet more to be deſired, becauſe they were thẽ taught by more aſſured experience, that the authoritie which he enioyeth, and the power which he vſeth, is ſufficient for the faithfull, not onely to make them liue bleſſedly, but alſo to die happily. And truely we ſee howe much greater abundance of his ſpirite he then poured out, how much more royally he then aduaunced his kingdome, howe much greater power he then ſhewed, both in helpinge his, and in ouerthrowinge his enemies. Being therfore taken vp into heauen, he toke away the preſence of his body out of our ſight: not to ceſſe to be preſent with the faithfull that yet wandred in the earth, but with more preſent power to gouerne both heauen and earth. But rather the ſame that he had promiſed, that he would be with vs to the end of the worlde, he performed by this his aſcendinge, by which as his bodie was lifted vppe aboue all heauens, ſo his power and effectuall workinge was poured and

Ephe. 4. 10.

Ioh. 7. 37.

Ioh. 16. 7.

ſpred abroade beyonde all the boundes of heauen and earth. But this I had rather to declare in Auguſtines wordes than mine owne. Chriſt (ſayth he) was to go by death to the right hande of the father, from whenſe he is to come to iudge the quicke & the dead: & that likewiſe in bodily preſence according to the ſounde doctrine and rule of faith. For in ſpirituall preſence with them, he was to come after his aſcenſion. And in an other place more largely and plainely: Accordinge to an vnſpeakeable & vnuiſible grace is that fulfilled which he had ſpoken: behold I am with you all the days, euen to the end of the world. But accordinge to the fleſh which the Word tooke vpon him, according to that that he was borne of the Virgin, according to that that he was taken of the Iewes, that he was faſtened on the tree, that he was taken downe from the croſſe, that he was wrapped in linen clothes, that he was layd in the graue, that he was openly ſhewed in his riſing againe: this was fulfilled, Ye ſhall not alway haue me with you. Why ſo? becauſe he was conuerſant according to the preſence of his body forty dayes with his diſciples, and they being in his company, ſeeing him, not followinge him, he aſcended into heauen and is not here, for he ſitteth there, at the right hande of his Father: and is here, for he is not gone away in preſence of maieſtie. Therefore according to the preſence of his maieſtie, we alway haue Chriſt: according to the preſence of his fleſh, it was truely ſaid to his Diſciples: but me ye ſhall not alway haue. For the Church had him a fewe dayes according to the preſence of his fleſh, but now ſhe holdeth him by faith, but ſeeth him not with eyes.

Tract. in Euã. Iohan. 109.

Mat. 28 20.

Act. 1. 3 & 9.

Mar. 16. Heb. 1. 3

15 Wherfore, it byandby followeth, that he is ſitten downe at the right hande of his father: which is ſpoken by way of ſimilitude, taken of princes that haue their ſitters by, to whom they commit their office to rule & gouerne in their ſtede. So it is ſaid, that Chriſt, in whom the father will be exalted and reigne by his hand: was receaued to ſit at his right hande: as if it had bene ſaid, that he was inueſted in the dominion of heauen and earth, ſolemnly entred vpon the poſſeſſion of the gouernment committed vnto him, and that he not onely entred vpon it, but alſo continueth in it till he come downe to iudgement. For ſo doth the Apoſtle expounde it, when he ſaith thus: The father hath ſet him at his right hand, aboue all principalitie & power, and ſtrength and dominion, and euery name that is named not onely in this worlde, but in the worlde to come. &c. He hath put all thinges vnder his feete, and hath geuen him to be head of the Church aboue all thinges. Nowe you ſee to what purpoſe belongeth that ſitting, that is, that all creatures both heauenly and earthly may with admiration looke

Ephe. 1. 10. Phi. 2. 9 1. Cor. 15. 27 Ephe. 4. 15. Act. 2. 30. & 3. 21.

looke vpon his maieſtie, be gouerned with his hande, beholde his countenance, and be ſubiect to his power. And the Apoſtles meane nothing els, when they ſo oft rehearſe it, but to teach, that all thinges are left to his will. Therefore they thinke not rightly, which thinke that bleſſednesse is onely meant by it. And it forceth not, that in the Actes, Stephen teſtifieth that he ſaw him ſtāding, becauſe we ſpeake not heare of the geſture of his body, but of the maieſty of his dominion: ſo that to Sit is nothing elſe, but to be chiefe iudge in the heauenly iudgement ſeat. Heb.1.7 Act.7. 56.

16 Hereupon doth fayth gather manifolde frute: For it learneth, that the Lord by his aſcending into heauen, hath opened the entrie of the heauenly kingdom, which before had bin ſtopped vp by Adā. For when he entred into it in our fleſh as in our name, therupon followeth that which the Apoſtle ſayth, that we do already in him after a certaine manner ſit in heauen. For that we do not with bare hope looke for heauen, but already in our heade we poſſeſſe it. Moreouer faith perceiueth that he ſitteth with his father to our great benefite. For he is entred into a ſanctuary not made with hands, and there appeareth before the face of the Father a continuall aduocate & interceſſor for vs: he ſo turneth the fathers eyes to his righteouſnes, that he turneth them away from our ſinnes: He ſo reconcileth his minde vnto vs, that by his interceſſion he prepareth vs a way and paſſage to his throne, filling it withgrace & mercifulnes, which otherwiſe would haue bin full of horrour to wretched ſinners. Thirdly, faith conceiueth his power, wherein conſiſteth our ſtrength, might, welth, & glorying againſt the hels. For aſcending into heauē he led captiuity captiue, & ſpoiling his enemies he enriched his people, and daily filleth them with heapes of ſpirituall richeſſe. He ſitteth therefore on hie, that from thenſe pouringe out his power vnto vs, he may quicken vs to a ſpirituall life, ſanctifie with his ſpirit, and garniſh his church with the diuerſe giftes of his grace, preſerue it ſafe againſt all hurtes by his protectiō, reſtraine with the ſtrength of his hand the raging enemies of his croſſe and of our ſaluation: finally, hold all power both in heauen and in earth, till he haue ouerthrowen all his enemies which are alſo our enemies, & made perfect the building vp of his Church. And this is the true ſtate of his kingdome: this is the power that his father hath giuen him, till he make an end of the laſt act, when he commeth to iudge the quicke and the dead. Heb.7. 25 & 9. 11. Rom. 8. 34. Ephe.4. 6. Pſ.110.1

17 Chriſt doth in dede here ſhew to thē that be his, plaine proues of his power preſent among them: but becauſe vnder the baſenes of fleſh his kingdom doth in a manner lie hidden in earth, therefore for

good cause is faith called to thinke vpon that visible presence, which
Act. 1. 11. he will openly shew at the last day. For he shall in visible forme come
downe from heauen, euen such as he was seene to go vp: and he shall
Mat. 24. 30. appeare to all men with vnspeakeable maiesty of his kingdome, with
bright glistering of immortality, with infinite power of godhead, with
a gard of Angels. From thense therefore we are bidden to looke for
him to come our redemer at that day, whē he shal seuere the Lambes
from the Goates, the chosen from the forsaken: & there shalbe none
of all either the quicke or the dead, that shall escape his iudgement.
For frō the furthest corners of the world shall be heard the sound of
Mat. 25 31. the trōpet, wherewith all shall be called to his iudgement seate, both
1. The. 4 16. they that shalbe founde aliue at that day, and they whom death hath
before takē out of the company of the quicke. Some there be that in
this place expound the wordes of the quicke and the dead otherwise:
and we see that some of the olde wryters did sticke in dout vpon the
construction of this article. But as the aforesayd meaning is plaine &
easie to perceiue: so doth it better agree with the Crede ẅ is euident
that it was wrytten according to the capacity of the common people.
Heb. 9. 17. And herewith nothing disagreeth that which the Apostle affirmeth,
that it is appointed to all men once to die. For although they which
shall remaine in mortall life at the last iudgement. shall not die after a
naturall manner and order: yet that change which they shal suffer, be-
cause it shalbe like a death, is not vnproperly called death. It is in
1. Cor. 15. 51. deede certaine, that not all shall slepe, but all shalbe chaunged. What
meaneth that? In one moment their mortall life shall perish and be
swallowed vp and be vtterly transformed into a newe nature. This
perishinge of the flesh no man can deny to be a death: and yet in the
meane time it remaineth true, that the quicke & the dead shalbe sum-
moned to the iudgement: becaus the dead that are in Christ shal first
1. The. 4 16. rise, and then they that shall remaine and be liuinge, shall with them
be sodenly taken vp into the ayre to meete the Lord. And truely it is
Act. 10. 42. likely that this article was taken out of the sermon of Peter, which
Luke reciteth, and out of the solemne protestation of Paule to Ti-
2. Tim. 4 1. mothe.

18 Hereupon ariseth a singular comfort, when we heare that he is
iudge, which hath alredy appointed vs parteners with him in iudging:
so far is it of, that he will go vp into the iudgement seate to condemne
vs. For how shoulde the most mercifull prince destroy his owne peo-
ple? how should the head scatter abroade his owne members? howe
Rom. 5. 33. shoulde the patrone condemne his owne clientes? For if the Apostle
dare crie out, that while Christ is intercessour for vs, there can none

come

come forth that can condemne vs: it is much more true, that Christ himselfe beinge our intercessour, will not condemne them whom he hath receiued into his charge and tuition. It is truely no small assurednes, that we shalbe brought before no other iudgement seate, but of our owne redeemer, from whom our saluation is to be looked for: moreouer that he which now by the Gospel promiseth eternall blessednesse, shall then by sittinge in iudgement performe his promise. Therefore to this end the father hath honored the sonne, in giuinge him all iudgement, that so he hath prouided for the consciences of them that be his, trembling for feare of the iudgemēt. Hitherto I haue followed the order of the Apostles Crede, because whereas it shortly in fewe wordes contayneth the chiefe articles of our redemption, it may serue vs for a table, wherein we do distinctly and seuerally see those thinges that are in Christ worthy to be taken heede vnto. I call it the Apostles Creede, not carefully regarding who were the author of it. It is truely by great consent of the olde wryters ascribed to the Apostles, either because they thought that it was by common trauaile wrytten and set out by the Apostles, or for that they iudged that this abridgement being faithfully gathered out of the doctrine, deliuered by the handes of the Apostles, was worthy to be confirmed with such a title. And I take it for no dout, that whense so euer it proceeded at the first, it hath euen from the first beginning of the church, and from the very time of the Apostles, be vsed as a publike confession, and receiued by consent of all men. And it is likely that it was not priuately wrytten by any one man, forasmuch as it is euident that euen from the farthest age it hath alway continued of sacred authority and credit amonge all the godly. But that thinge which is onely to be cared for, we haue wholly out of controuersie, that the whole History of our faith is shortly and wel in distinct order rehearsed in it, and that there is nothinge contayned in it that is not sealed with sounde testimonies of the Scripture. Which beinge vnderstanded, it is to no purpose either curiously to dout, or to striue with any manne, who were the autor of it: vnlesse perhappe it be not enough for some man to be assured of the trueth of the holy Ghost, but if he do also vnderstand either by whose mouth it was spoken, or by whose hand it was wrytten.

Ioh. 5. 22.

19 But forasmuch as we do see, that the whole summe of our saluation, and all the partes thereof, are comprehended in Christ, we must beware, that we do not draw away from him any parte thereof be it neuer so litle. If we seeke for saluation, we are taught by the very name of Iesus, that it is in him. If we seeke for any other giftes of

Act 4. 12.

1. Cor. 1 30.

the ſpirite, they are to be found in his anoyntinge. If we ſeeke for
Heb. 12. 17. ſtrength, it is in his dominion: if we ſeeke for cleannes, it is in his cõception. If we ſeeke for tender kindnes, it ſheweth it ſelfe in his birth, whereby he was made in all things like vnto vs, that he might learne
Ga. 5. 13 to ſorrow with vs: if we ſeeke for redemption, it is in his paſſion: if we ſeeke for abſolution, it is in his condemnation: if we ſeeke for releaſe of the curſe, it is in his croſſe: if we ſeeke for ſatisfaction, it is in his ſacrifice: if we ſeeke for cleanſing, it is in his bloude: if we ſeeke for reconciliation, it is in his going downe to the hels: if we ſeeke for mortification of the fleſh, it is in his buriall: if we ſeeke for newneſſe of life, it is in his reſurrection: if we ſeeke for immortality, it is in the ſame: if we ſeeke for the inheritance of the kingdom of heauen, it is in his entrance into heauen: if we ſeeke for defenſe, for aſſuredneſſe, for plenty and ſtore of all good thinges, it is in his kingdome: if we ſeeke for a dredleſſe looking for the iudgement, it is in the power giuen to him to iudge. Finally, ſith the treaſures of all ſortes of good things are in him, let vs draw thenſe and from no where elſe, euen till we be full withall. For they which, being not content with him alone, are caried hither and thither into diuerſe hopes, although they haue principall regard to him, yet eué in this they are out of the right way, that they turne any parte of their knowledge to any other where. Albeit ſuch diſtruſt can not creepe in, where the aboundance of his good giftes hath once bin well knowen.

The xvij. Chapter.

That it is truely and properly ſayd, that Chriſt hath deſerued Gods fauour and ſaluation for vs.

THis queſtion is alſo to be aſſoyled for an addition. For there are ſome ſuttle men after a wronge manner, which although they confeſſe that we obtaine ſaluation by Chriſt, yet can not abide to heare the name of deſeruing, by which they thinke the grace of God to be obſcured: and ſo they will haue Chriſt to be only the inſtrumẽt or miniſter, not the author, guide, or Prince of life,
Act. 3. 10. as Peter calleth him. In deede I confeſſe, that if a man will ſet Chriſt ſimply and by himſelfe againſt the iudgement of God, then there ſhalbe no roome for deſeruinge: becauſe there can not be founde in
Li. 1. de præd ſanctorum. man any worthines that may deſerue the fauour of God: But, as Auguſtine moſt truely wryteth, the moſt cleare light of predeſtination and grace is our Sauiour himſelfe, the man Chriſt Ieſus, which hath obtayned ſo to be, by the nature of man, which is in him, without any deſeruinges of workes or of fayth goinge before. I beſeeche yo

le

let me be answered, whereby that same Man deserued to be taken vp by the Word that is coeternall with the father into one person, and so to be the only begotten sonne of God. Let therfore appeare in our head the very fountaine of grace, from whom accordinge to the measure of euery one, it floweth abroade into all his mébers By that grace euery one from the beginning of his faith is made a Christian, by which that same man from his beginninge was made Christ. Againe in an other place: there is no plainer example of predestination than the Mediatour himselfe. For he that made of the seede of Dauid a man righteous that neuer shoulde be vnrighteous, without any deseruinge of his will goinge before, euen the same he doth of vnrighteous make them righteous that are the members of that heade: and so forth as there followeth. Therfore when we speake of Christs deseruinge, we do not say that in him is the beginning of deseruinge, but we climbe vp to the ordinance of God, which is the first cause thereof: because God of his owne meere good will appoynted him Mediatour, to purchase saluation for vs. And so is the deseruinge of Christ vnfitly set against the mercy of God. For it is a common rule, that things orderly one vnder an other do not disagree. And therfore it may well stand together, that mans iustification is free by the meere mercy of God, and that there also the deseruinge of Christ come betwene which is contained vnder the mercy of God. But against our workes are aptly set, as directly contrary, both the free fauour of God, & the obedience of Christ, either of them in their degree. For Christ could not deserue any thinge but by the good pleasure of God, and but because he was appointed to this purpose, with his sacrifice to appease the wrath of God, and with his obedience to put away our offences. Finally in a summe: because the deseruinge of Christ hangeth vpon the only grace of God, which apointed vs this meane of saluation, therefore as well the same deseruinge, as that grace, is fitly set against all the workes of men.

De bono perseuerãt. cap. vlt.

2 This distinction is gathered out of many places of the Scripture. God so loued the world, that he gaue his onely begotten sonne, that whosoeuer beleueth him, shall not perish. We se how the loue of God holdeth the first place, as the soueraigne cause or original, & the followeth faith in Christ, as the second or nerer cause. If any man take exception and say, that Christ is but the formall cause, he doth more diminish his power than the wordes may beare. For if we obtayne righteousnesse by fayth that resteth vpon him, then is the matter of our saluation to be sought in him, which is in many places plainely proued. Not that we first loued him, but he first loued vs, and sent his

Ioh. 3. 16.

Ioh. 4.

ſonne to be the appeaſing for our ſinnes. In theſe wordes is clerely ſhewed, that God to the ende that nothing ſhould withſtand his loue toward vs, appointed vs a meane to be reconciled in Chriſt. And this word Appeaſinge, is of great weight: becauſe God after a certaine vnſpeakeable manner, euen the ſame time that he loued vs, was alſo angry with vs, vntill he was reconciled in Chriſt. And to this purpoſe
1. Ioh. 2. ſerue all thoſe ſayings: He is the ſatisfaction for our ſinnes. Againe:
2. It pleaſed God by him to reconcile all things to himſelfe, appeaſing
Co. 1. 20 himſelfe through the bloud of the croſſe by him, &c. Againe, God
2. Cor. 5 was in Chriſt, reconcilinge the worlde to himſelfe, not imputinge
19. to men their ſinnes. Againe: He accepted vs in his beloued ſonne.
Ephe. 2. Agayne, That he might reconcile them both to God into one man
16. by the croſſe. The reaſon of this myſterie is to be fetched out of the
Eph. 1. 6 firſt chapter to the Epheſians, where Paule, after that he had taught that we were choſen in Chriſt, addeth therwithall, ỹ we haue obtayned fauour in him. Howe did God beginne to embrace with his fauour them whom he loued before the makinge of the world, but becauſe he vttered his loue when he was reconciled by the bloud of Chriſt? For ſith God is the fountayne of all righteouſneſſe, it muſt needes be, that man ſo longe as he is a ſinner, haue God his enemy and his iudge. Wherefore the beginning of his loue is righteouſnes,
2. Cor. 5 ſuch as is deſcribed by Paule: He made him that had done no ſinne,
21. to be ſinne for vs, that we might be the righteouſneſſe of God in him. For he meaneth, that we haue obtayned free righteouſneſſe by ỹ ſacrifice of Chriſt, that we ſhould pleaſe God, which by nature are the childrē of wrath, & by ſinne eſtranged from him. But this diſtinctiō is alſo meant ſo oft as the grace of Chriſt is ioyned to ỹ loue of God. Wherupon followeth, that he giueth vs of his owne that which he hath purchaced: For otherwiſe it would not agree with him, that this praiſe is giuen him ſeuerally from his father, that it is his grace and procedeth from him.

3 But it is truely and perfectly gathered by many places of the Scripture, that Chriſt by his obedience hath purchaced vs fauour with his father. For this I take for a thinge confeſſed, that if Chriſt hath ſatisfied for our ſinnes, if he hath ſuffered the puniſhment due vnto vs, if by his obedience he hath appeaſed God, finally, if he being righteous, hath ſuffred for the vnrighteous, then is ſaluation purchaſed for vs by his righteouſneſſe: which is as much in effect as to
Ro. 5. 11 deſerue it. But, as Paule witneſſeth, we are reconciled and haue receiued reconciliation by his death. But reconciliation hath no place, but where there went offence before. Therefore the meaninge is:

that

that God, to whom we were hatefull by reaſon of ſinne, is by ỹ death of his ſonne appeaſed, ſo that he might be fauorable vnto vs. And the compariſon of contraries that followeth a litle after, is diligently to be noted as by the tranſgreſſiõ of one man, many were made ſinners; Ro.5.19
ſo alſo by the obedience of one, many are made righteous. For the meaning is thus: As by the ſinne of Adam we were eſtranged from God & ordained to deſtruction, ſo by the obedience of Chriſt we are receiued into fauour as righteous. And the future time of the verbe doth not exclude preſent righteouſnes, as appeareth by the proceſſe of the text: For he had ſaid before, that the free gift was of many ſinnes vnto iuſtification.

4 But when we ſay, that grace is purchaſed vs by the deſeruing of Chriſt, we meane this, that we are cleanſed by his bloud, and that his death was a ſatisfaction for our ſinnes. His bloud cleanſeth vs from ſinne. This bloud is it that is ſhed for remiſſion of ſinne. If this be the effect of his bloud ſhed, ỹ ſinnes be not imputed vnto vs: it foloweth, that with that price the iudgement of God is ſatisfied. To which purpoſe ſerueth that ſaying of Iohn the Baptiſt: Behold ỹ lambe of God, that taketh away the ſinne of the world. For he ſetteth in compariſon Chriſt againſt all the ſacrifices of the law, to teach that in him only was fulfilled ỹ which thoſe figures ſhewed. And we know, what Moſes eche where ſayth: Iniquity ſhalbe cleanſed, ſinne ſhalbe put away and forgiuen. Finally we are very well taught in the old figures, what is the force and effect of the death of Chriſt. And this point the Apoſtle ſetteth out in the Epiſtle to the Hebrues, very fitly takinge this principle, that remiſſiõ is not wrought without ſheding of bloud. Wherupon he gathereth, that Chriſt for the aboliſhing of ſinne, appeared once for all by his ſacrifice. Againe: that he was offered vp to take away ỹ ſinnes of many. And he had ſayd before, that not by the bloud of goates or of calues, but by his owne bloude he once entred into the holy place, finding eternall redemption. Now when he thus reaſoneth: If the bloud of a calfe do ſanctifie, accordinge to the cleannes of the fleſh, that much more cõſciences are cleanſed by the bloud of Chriſt from deade workes: it eaſily appeareth that the grace of Chriſt is too much diminiſhed, vnles we graunt vnto his ſacrifice the power of cleanſing, appeaſinge and ſatisfyinge. As a litle after he addeth: This is the mediatour of the new teſtament, that they which are called, may receiue ỹ promiſe of eternall inheritance by meane of death for ỹ redẽption of ſinnes going before, which remained vnder the law. But ſpecially it is conuenient to wey the relation which Paul deſcribeth, that he became curſe for vs. &c. For it were ſuperfluous, Ga.3.13

1. Ioh.1 5.
Luc.22. 20.
Iohn.1. 29.
He.9.22

yea and an absurdity, that Christ shoulde be charged with curse, but for this entēt, that he paying ẏ which other did owe, should purchace
Esa. 53. 5. righteousnesse for them. Also the testimony of Esaie is plaine that the chastisement of our peace was laid vpon Christ, & that we obtained health by his stripes. For if Christ had not satisfied for our sinnes, it could not haue bin said, that he appeased God by taking vpon him the payne whereunto we were subiect. Wherewith agreeth that which foloweth in the same place: For the sinne of my people I haue
1. Pe. 2. 24. striken him. Let vs also recite the expositiō of Peter, which shal leaue nothinge doutfull: that he did beare our sinne, vpon the tree. For he saith, that the burthen of damnation from which we were deliuered, was laid vpon Christ.

5 And the Apostles do plainly pronoūce, that he payed the price
Ro. 3. 24. of raunsome to redeme vs from the giltinesse of death. Being iustified by his grace, through the redemption which is in Christ, whom God hath set to be the propitiatory by faith which is in his blood. Paule cōmendeth the grace of God in this point, because he hath giuen the price of redēption in the death of Christ: & then he biddeth vs to flee vnto his bloud, that hauinge obtayned righteousnesse, we may stande boldly before the iudgement of God. And to the same effect is that
1. Pet. 1 18. saying of Peter: that we are redeemed, not by gold and siluer, but by the precious bloud of the vnspotted Lambe. For the comparison also would not agree, vnles with that price satisfaction had bin made for
1. Cor. 6 20. sinnes: for which reason Paule sayth, that we are preciously bought. Also that other saying of his would not stand together: There is one mediatour that gaue himselfe to be a redemptiō, vnles the paine had bin cast vpon him which we had deserued: Therfore the same Apostle defineth, that the redemption in the bloud of Christ is the forgiuenes
Col. 1. 14. of sinnes: as if he shoulde haue sayd, ẏ we are iustified or acquited before God, because that bloud answereth for satisfaction for vs. Wher
Col. 2. 14. with also agreeth the other place, that the hand wryting which was against vs, was cancelled vpon the crosse. For therein is meant the payment or recompense that acquiteth vs from giltinesse, There is also
Ga. 2. 21 great weight in these wordes of Paule: If we be iustified by the works of the law, thē Christ died for nothing. For hereby we gather, that we must fetche from Christ that which the lawe woulde giue, if any man can fulfill it: or (which is all one) that we obtayne by the grace of Christ that, which God promised to our workes in the lawe
Leu. 18. 5. when he sayd: He that doth these thinges, shall liue in them. Which he no lesse plainely confirmeth in his sermon made at Antioche, affir-
Act. 13. 38. ming that by beleuing in Christ we are iustified from all those things,

from

from which we coulde not be iuſtified in the lawe of Moſes. For if the keping of the lawe be righteouſneſſe, who can denie that Chriſt deſerued fauour for vs, when taking that burden vpon him, he to reconciled vs to God, as if we our ſelues had kept the law? To the ſame purpoſe ſerueth that which he afterwarde writeth to the Galatians: God ſent his Sonne ſubiect to the lawe, that he might redeeme thoſe that were vnder the lawe. For to what ende ſerued that ſubmiſſion of his, but that he purchaced to vs righteouſneſſe, taking vpon him to make good that which we were not able to pay? Hereof commeth that imputation of righteouſneſſe without workes, whereof Paule ſpeaketh, bycauſe the righteouſneſſe is reckened to vs which was founde in Chriſt onely. And truely for no other cauſe is the fleſh of Chriſt called our meate, but becauſe we finde in him the ſubſtance of life. And that power proceedeth from nothing els, but becauſe the Sonne of God was crucified, to be the price of our righteouſneſſe. As Paule ſaith, that he gaue vp himſelfe a ſacrifice of ſweete ſauour. And in an other place: He died for our ſinnes, he roſe againe for our iuſtification. Herevpon is gathered, that not onely ſaluation is geuen vs by Chriſt, but alſo that for his ſake his father is nowe fauourable vnto vs. For there is no doubte that that is perfectly fulfilled in him, which God vnder a figure pronounceth by Eſaie, ſaying: I will do it for mine owne ſake, and for Dauid my ſeruantes ſake. Whereof the Apoſtle is a right good witneſſe, where he ſaith: Your ſinnes are forgeuen you for his names ſake. For though the name of Chriſt be not expreſſed, yet Iohn after his accuſtomed maner ſignifieth him by this pronoune He. In which ſenſe alſo the Lorde pronounceth: As I liue becauſe of my father, ſo ſhal ye alſo liue bycauſe of me. Wherewith agreeth that which Paule ſaith, It is geue you becauſe of Chriſt, not onely to beleue in him, but alſo to ſuffer for him.

Gal.4.4
Rom. 4.
Iohn 6. 55.
Eph.5.2
Rom.4 25.
Eſa. 37. 35.
1.Ioh.2. 12.
Iohn.6. 57.
Phil.1. 29.

6 But to demaunde, whether Chriſt deſerued for himſelfe, (as Lombarde, and the other ſchoolemen do) is no leſſe fooliſh curioſitie, than it is a raſh determination when they affirme it. For what needed the ſonne of God to come downe to purchace any newe thing for him ſelfe? And the Lord declaring his owne counſell, doth put it wholy out of doubte. For it is not ſaid, that the father prouided for the commoditie of his ſonne in his deſeruinges, but that he deliuered him to death, and ſpared him not, becauſe he loued the worlde. And the Propheres manners of ſpeaking are to be noted, as, A childe is borne to vs. Againe: Reioyce thou daughter of Sion: behold thy king commeth to thee. Alſo that confirmation of loue ſhoulde be very colde which Paule ſetteth out, that Chriſt ſuffered death for his ene-

Sētent. lib. 3. diſt.18.
Rom. 8.
Eſa 9. 6.
Rom. 5. 10.

mies. For thereupon we gather, that he had no respect of himselfe: and that same he plainely affirmeth in saying: I sanctifie my selfe for them. For he that geueth away the frute of his holinesse vnto other, doth thereby testifie that he purchaseth nothing for himselfe. And truely this is most worthily to be noted, that Christ, to geue him selfe wholy to saue vs, did after a certaine maner forget him selfe. But to this purpose they doe wrongfully drawe this testimonie of Paule: Therefore the father hath exalted him, and geuen him a name, &c. For by what deseruinges coulde man obteine to be iudge of the worlde, and the heade of the Angels, and to enioy the soueraigne dominion of God, and that in him shoulde rest that same maiestie, the thousandth parte wherof all the powers of men and Angels can not reach vnto? But the solution thereof is easy and plaine, that Paule doth not there entreate of the cause of exalting of Christ, but onely to shewe the effect ensuyng thereof, that it might be for an example to vs. And no other thing is meante by that which is spoken in an other place, that it behoued that Christ shoulde suffer, and so enter into the glorie of his Father.

Ioh. 17.

Phil. 2. 9.

Luc. 24. 26.

THE THIRD BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the maner how to receiue the grace of Christ, and what profites do grow vnto vs, and what effectes ensue thereof.

The first Chapter.

That those thinges which are spoken of Christ, do profite vs by secret worcking of the holy Ghost.

NOwe it is to be seene how those good thinges do come vnto vs, which the Father hath geuen to his only begotten Sonne, not for his owne priuate vse, but to enriche them that were without them and needed them. And first this is to be learned, that so long as Christ is out of vs, and we be seuered from him, whatsoeuer he suffered or did for the saluation of mankinde, is vnprofitable and nothing auaileth for

vs. Therefore that he may enterparten with vs those thinges that he hath receiued of his Father, it behoueth that he become ours, and dwell in vs. And for that cause he is called our heade, and the first begotten among many brethren: and on the other side it is saide, that we are graffed into him, and did put on him. For (as I haue before saide) all that euer he possesseth belongeth nothing to vs, vntill we grow together into one with him. But although it be true that we obteine this by faith: yet forasmuch as we see that not all without difference do embrace this enterpartening of Christ, which is offered by the Gospell, therefore very reason teacheth vs to climbe vp hier, and to enquire of the secret effectual working of the Spirit, by which it is brought to passe, that we enioy Christ and all his good thinges. I haue before entreated of the eternall godheade and essence of the Spirite, at this present let vs be content with this one speciall article, that Christ so came in water and bloude that the Spirite should testifie of him, least the saluation that he hath purchaced, should slippe away from vs. For as there are alleged three witnesses in heauen, the Father, the Worde and the Spirite, so are there also three in earth, Water, Bloude and the Spirite. And not without cause is the testimonie of the Spirite twise repeted, which we feele to be engrauen in our heartes in steede of a seale: whereby commeth to passe, that it sealeth the washing and sacrifice of Christ. After which meaning Peter also saith, that the faithfull are chosen in sanctification of the spirite vnto obedience and sprinkeling of the bloude of Christ. By which words he telleth vs, that to the entent the sheding of that holy bloud shoulde not become voide, our soules are cleansed with it by the secrete watering of the holy Spirite. According whereunto Paule also speaking of cleansing and iustification, sayeth that we are made partakers of them both in the name of Iesus Christ and in the Spirite of our God. Finally this is the summe, that the holy Spirite is the bonde wherewith Christ effectually bindeth vs vnto him. For proofe whereof also do serue all that we haue taught in the last booke before this, concerning his anointing.

Ephe. 4. 15. Rom. 8. 29. Rom. 11. 17. Gal. 3. 16. 1. Ioh. 5 7. 1. Pet. 1

2 But that this, being a matter specially worthy to be knowen, may be made more certainely euident, we must holde this in minde, that Christ came furnished with the holy Spirite after a certaine peculiar maner, to the ende that he might seuer vs from the worlde, and gather vs together into the hope of an eternall inheritance. For this cause he is called the Spirite of sanctification, because he doth not onely quicken and nourish vs with that generall power which appeareth as well in mankinde as in all other liuinge creatures, but also

is in vs the roote and seede of heauenly life. Therefore the Prophets do principally commende the kingdome of Christ by this title of prerogatiue, that then should florish more plentifull aboundance of the Spirite. And notable aboue all the rest is that place of Ioel; In that day I will poure of my Spirite vpon all flesh. For though the Prophet there seeme to restraine the giftes of the Spirite to the office of prophecying, yet vnder a figure he meaneth, that God by the enlightning of his Spirite will make those his scholers which before were vnskilfull and voide of all heauenly doctrine. Now forasmuch as God the Father doth for his Sonnes sake geue vs his holy Spirite, and yet hath left with him the whole fulnesse therof, to the ende that he shoulde be a minister and distributer of his liberalitie: he is sometime called the Spirite of the Father, and sometime the Spirite of the Sonne. Ye are not (saieth Paule) in the flesh, but in the Spirite, for the Spirite of God dwelleth in you. But if any haue not the spirite of Christ, he is not his, And herevpon he putteth vs in hope of full renuing, for that he which raised vp Christ from the deade, shall quicken our mortall bodies because of his Spirite dwelling in vs. For it is no absurditie, that to the Father be ascribed the praise of his owne giftes, whereof he is the author: and yet that the same be ascribed to Christ, with whome the giftes of the Spirite are lefte, that he may geue them to those that be his. Therefore he calleth all them that thirst, to come to him to drinke. And Paule teacheth that the Spirite is distributed to euery one, according to the measure of the gifte of Christ. And it is to be knowen, that he is called the Spirite of Christ, not only in respect that the eternall Worde of God is with the same Spirite ioyned with the Father, but also according to his person of Mediator, because if he had not had that power, he had come to vs in vaine. After which meaning he is called the second Adam geuen from heauen, to be a quickning Spirite: whereby Paule compareth the singular life that the sonne of God breatheth into them that be his that they may be all one with him, with the naturall life that is also common to the reprobate. Likewise where he wisheth to the faithfull the fauour of Christ and the loue of God, he ioyneth withall the common partaking of the Spirite, without which no man can tast neither of the fatherly fauour of God, nor of the bountifulnesse of Christ. As also he saith in an other place: The loue of God is poured out into our heartes by the holy Spirite that is geuen vs.

Ioel 2. 28.
Rom. 8. 9.
Rom. 8. 11.
Iohn. 7. 37.
Ephe 4. 7.
1. Cor. 15. 45.
Rom. 5. 5.

3 And here it shalbe profitable to note, with what titles the Scripture setteth out the holy Spirite, where it entreateth of beginning and whole restoring of our saluation. First he is called the Spirite of

adop-

adoption, because he is a witnesse vnto vs of the free goodwill of God, wherewith God the Father hath embraced vs in his beloued onely begotten Sonne, that he might be a father vnto vs, and doth encourage vs to praie bouldely, yea and doth minister vs wordes to crie with out feare Abba, Father: by the same reason he is called the earnest pledge, and seale of our inheritance, because he so geueth life from heauen to vs wandring in the worlde, and being like to dead men, that we may be assured that our soule is in safegarde vnder the faithful keping of God: for which cause he is also called life, by reason for righteousnesse. And forasmuch as by his secret watering he maketh vs frutefull to bring forth the buddes of righteousnesse, he is oftentimes called water, as in Esaie: All ye that thirst come to the waters. Againe: I will poure out my spirite vpon the thirstie, and floodes vpon the drie lande: wherewith agreeth that saying of Christ, which I did euen now allege: If any thirst, let him come to me. Albeit sometime he is so called, by reason of his power to purge and cleanse, as in Ezechiell where the Lord promiseth cleane waters wherewith he will wash his people from filthinesse. And forasmuch as he restoreth and norisheth into liuely quicknes, them vpon whome he hath poured the liquore of his grace, he is therefore called by the name of oile and anointement. Againe bycause in continually seething out and burning vp the vices of our lust, he setteth our heartes on fire with the loue of God and zeale of godlines, he is also for this effect worthily called fire. Finally he is described vnto vs as a fountaine, from whense do flowe vnto vs all heauenly richesse, or the hande of God, wherewith he vseth his power: bycause by the breath of his power he so breatheth diuine life into vs, that we are not now stirred by our selues, but ruled by his stirring and mouing: so that if there be any good thinges in vs, they be the frutes of his grace: but our owne giftes without him, be darkenesse of minde and peruersnesse of harte. This point is set out plainely enough, that till our mindes be bente vpon the holy Ghost, Christ lyeth in a maner idle, by cause we coldely espie him without vs, yea & farre away from vs. But we know that he profiteth none other but them whose heade he is, and the first begotten among brethren, and them which haue put on Him. This conioining onely maketh that, as concerning vs, he is come not vnprofitably with the name of Sauiour. And for proofe hereof serueth that holy mariage whereby we are made flesh of his flesh, and bones of his bones, yea and all one with him. But by the Spirite onely he maketh him selfe one with vs: by the grace and power of the same Spirite we are made his membres, so that he conteineth vs vnder him,

Gal. 4. 6
2. Cor. 1. 21.
Rom. 8. 10.
Esa. 55. 1.
Esa. 44. 3.
Iohn. 7. 17.
Eze. 36. 25.
1. Ioh. 2. 20.
Luk. 3. 16.
Iohn. 4. 14.
Act. 2. 21.
Ephe. 4. 15.
Rom. 8. 29.
Gal. 3. 27
Ephe. 5. 30.

and we againe posſeſſe him.

4 But forasmuch as faith is his principall worke, to it are for the moſt parte referred all thoſe thinges, that we commonly finde ſpoken to expreſſe his force and working: becauſe he bringeth vs into the light of the Goſpell by nothing but by faith: as Iohn Baptiſte teacheth, that this prerogatiue is geuē to them the beleue in Chriſt, that they be the children of God which are borne not of fleſh and bloude, but of God: where ſetting God againſt fleſh and bloude, he affirmeth it to be a ſupernaturall gifte that they receiue Chriſt by faith, who otherwiſe ſhoulde remaine ſubiect to their owne infidelitie. Like where vnto is that aunſwere of Chriſt: Fleſh and bloude hath not reueled it to thee, but my Father which is in heauen. Theſe thinges I do nowe but ſhortly touche, bycauſe I haue already intreated of them at large. And like alſo is that ſaying of Paule, that the Epheſians were ſealed vp with the holy Spirite of promiſe. For Paule ſheweth that he is an inwarde teacher, by whoſe working the promiſe of ſaluation pearceth into our mindes, which otherwiſe ſhoulde but beate the aire or our eares. Likewiſe when he ſaith, that the Theſſalonians were choſen of God in the ſanctification of the ſpirite and beleuing of the truth: by which ioyning of them together, he briefely admoniſheth that faith it ſelfe proceedeth from nothing els but from the holy ſpirit: which thing Iohn ſetteth out more plainely, ſaying: We knowe that there abideth in vs of the ſpirite which he hath geuen vs. Againe, By this we knowe that we dwell in him, and he in vs, becauſe he hath geuen vs of his ſpirite. Therefore Chriſt promiſed to his Diſciples the Spirite of truth which the worlde can not receiue, that they might be able to receiue the heauenly wiſedome. And he aſſigneth to the ſame ſpirite this propre office, to put them in minde of thoſe thinges that he had taught them by mouth. Becauſe in vaine ſhoulde the light ſhewe it ſelfe to the blinde, vnleſſe the ſame ſpirite of vnderſtanding ſhoulde open the eyes of their minde: ſo as a man may rightly call the holy ſpirite, the keye by which the treaſures of the heauenly kingdome are opened vnto vs: & may call his enlightning, the eyeſight of our minde to ſee. Therefore doth Saint Paule ſo much commend the miniſterie of the ſpirite: bycauſe teachers ſhoude crie without profiting, vnleſſe Chriſt himſelfe the inwarde maiſter ſhoulde drawe them with his ſpirite that are geuen him by his Father. Therefore as we haue ſaide, that perfect ſaluation is founde in the perſon of Chriſt: ſo that we may be made partakers thereof, he doth baptize vs in the holy ſpirite and fire, lightning vs into the faith of his Goſpell, and ſo newe begetting

Iohn. 1. 13.
Mat. 16. 17.
Ephe. 1. 13.
2. Theſſ. 13.
2. Iohn. 3. 24. & 4.
Ioh. 14. 17.
2. Cor. 3 6.
Luk. 3. 16.

vs,

vs, that we may be newe creatures: and purging vs from vnholy filthinesse, doth dedicate vs to be holy temples to God.

The ij. Chapter.

Of faith, wherein both is set the definition of it, and the properties that it hath, are declared.

BVT all these thinges shalbe easie to vnderstand, when there is shewed a plaine definitiō of faith, that the readers may know the force and nature thereof. But first it is conuenient to call to minde againe these thinges that haue bene already spoken, that sith God doth appoint vs by his lawe what we ought to do, if we fall in any point therof, the same terrible iudgement of eternall death that he pronounceth doth rest vpon vs. Againe, that forasmuch as it is not onely hearde but altogether aboue our strength and beyonde all our power to fulfill the lawe, if we onely beholde our selues, and weye what estate is worthy for our deseruinges, there is no good hope left, but we lie cast away from God vnder eternall destruction. Thirdly this hath been declared, that there is but one meane of deliuerance to draw vs out of so wretched calamitie: wherein appeareth Christ the Redeemer, by whose hande it pleased the heauenly father, hauing mercie vpon vs of his infinite goodnesse and clemencie, to succour vs, so that we with sounde faith embrace this mercie, and with constant hope rest vpon it. But nowe it is conuenient for vs to weye this, what maner of faith this ought to be, by which all they that are adopted by God to be his children, do enter vpon the possessiō of the heauenly kingdome, forasmuch as it is certaine that not euery opiniō nor yet euery perswasion is sufficient to bring to passe so great a thing. And with so much the more care and study must we looke about for, and search out the natural propretie of faith, by how much the more hurtfull at this day is the errour of many in this behalfe. For a great part of the world, hearing the name of faith, conceiueth no hier thing, but a certaine common assent to the historie of the Gospel, Yea when they dispute of faith in the scholes, in barely callinge God the obiect of faith, they do nothing but (as we haue saide in an other place) by vaine speculation rather draw wretched soules out of the right way, than direct them to the true marke. For whereas God dwelleth in a light that none can atteine to, it behoueth of necessitie that Christ become meane betwene vs & it. For which cause he calleth him selfe the light of the world: & in an other place, The way: the Truth, & the Life, because no man commeth to the father (which is the fountaine of life) but by him: because he only knoweth the Father, & by him the

1. Tim. 6. 16.
Iohn. 8. 12.
Ioh. 14. 6.

Luk.10. 12. faithfull to whome it pleaseth him to disclose him. According to this
1.Cor.2 reason, Paule affirmeth, that he accompteth nothing excellent to be
Act. 20. knowene, but Christ: and in the xx. chapter of the Actes he saith,
17. that he preached faith in Christ,&c. And in an other place he bring-
2.Cor. geth in Christ speaking after this maner,I will sende thee among the
4.6. Gentiles, that they may receiue forgeueneſſe of sinnes, and portion among holy ones, by the faith which is in me. And Paule testifieth, that the glorie of God is in his person visible vnto vs:or (which is all one in effect) that the enlightning of the knowledge of Gods glorie shineth in his face. It is true in deede that faith hath respect onely to the one God, but this also is to be added, that it acknowledge him whome he hath sent,euen Iesus Christ. Because God himselfe should haue lyen secret and hidden farre from vs, vnlesse the brightneſſe of Christ did cast his beames vpon vs. For this entent the father left all that he had with his onely begotten sonne, euen by the communicating of good thinges with him to expresse the true image of his glorie. For as it is saide, that we must be drawene by the spirite, that we may be stirred to seeke Christ, so againe we ought to be admonished, that the inuisible father is no where els to be sought but in this
Libr.11. de ciui. Dei. ca. 2. image. Of which matter Augustine speaketh excellently well, which intreating of the marke that faith should shoote at, saith that we must know whether we must goe and which way: and then byandby after he gathereth that the safest way against al erroures is he that is both God and man. For it is God to whome we go, and man by whome we go: and both these are founde no where but in Christ. Neither doth Paule when he speaketh of faith in God, meane to ouerthrow
1.Pet.1. 21. that which he so ofte repeteth of faith that hath her whole stay vpon Christ. And Peter doth most fitly ioyne them both together, saying that by him we beleue in God.

2 Therefore this euill,euen as innumerable other,is to be imputed to the Schoolemen, which haue hidden Christ as it were with a veile drawene before him,to the beholding of whome vnlesse we be directly bent, we shall alway wander in many vncertaine mazes. But beside this that with their darke definition they do deface and in a maner bring to naught the whole force of faith, they haue forged a deuise of vnexpressed faith, with which name they garnishing their most grosse ignorance do with great hurte deceyue the silly people, yea (to say truely and plainely as the thing is in deede) this deuise doth not onely burie but vtterly destroy the true faith. Is this to beleue,to vnderstand nothing,so that thou obediently submit thy sense to the Church? Faith standeth not in ignorance but in knowledge,

and

and that not onely of God, but of the will of God. For neither do we obteine saluation by this that we either are ready to embrace for true whatsoeuer the Church appointeth, or that we do commit to it all the office of searching and knowing: but when we acknowledge God to be a merciful father to vs by the recõciliatiõ made by Christ, and that Christ is geuen vs vnto righteousnesse, sanctification, and life. By this knowledge, I say, not by submitting of our sense, we atteine an entrie into the kingdome of heauen. For when the Apostle saith, that with the hearte we beleue to righteousnesse, and with the mouth confessiõ is made to saluatiõ, he sheweth that it is not enough, if a man vnexpressedly beleue that which he vnderstãdeth not, nor seeketh to learne: but be requireth an expressed acknowledging of Gods goodnesse, in which consisteth our righteousnesse. Rom. 10 10.

3 In deede I denie not (such is the ignorance wherewith we are compassed) that there nowe be and hereafter shalbe many thinges wrapped and hidden from vs, till hauing put of the burden of our flesh we come neerer to the presence of God: in which very thinges that be hidden from vs, nothing is more profitable than to suspend our iudgement, but to stay our minde in determined purpose to kepe vnitie with the Church. But vnder this colour to intitle ignoraunce tempered with humilitie by the name of faith, is a great absurditie. For faith lieth in knowledge of God and of Christ not in reuerence of the Church. And we see what a maze they haue framed with this their hidden implication, that any thing whatsoeuer it be without any choise, so that it be thrust in vnder title of the Church, is greadily receiued of the ignorant as it were an oracle, yea somtime also most monstrous erroures. Which vnaduised lightnesse of beliefe, whereas it is a most certaine downefal to ruine, is yet excused by them, for that it beleueth nothing determinatly, but with this condition adioyned, If the faith of the Church be such. So do they faine, that truth is holden in errour, light in blindnesse, true knowledge in ignoraunce. But because we will not tarry long in confuting them, we do onely warne the readers to compare their doctrine with ours. For the very pleanesse of the truth it selfe will of it selfe minister a confutation ready enough. For this is not the question among them, whether faith be yet wrapped with many remnauntes of ignorance, but they definitiuely say that they beleue aright, which stande amased in their ignorance, yea & do flatter them selues therein, so that they do agree to the authoritie and iudgement of the Church, concerning thinges vnknowene. As though the Scripture did not euery where teach, that with faith is ioyned knowledge. Iohn 17 3.

4 But we do graunt, that so long as we wander from home in this worlde, our faith is not fully expressed, not only because many things are yet hidde from vs, but because being compassed with many mistes of errours, we atteine not all thinges. For the highest wisedome of the most perfect is this, to profite more and proceede on further forward with gentill willingnesse to learne. Therfore Paule exhorteth the faithfull, if vpon any thing they differ one from an other, to abide for reuelation.' And truely experience teacheth, that till we be vnclothed of our flesh, we atteine to know lesse than were to be wisshed, and daily in reading we light vpon many darke places which do conuince vs of ignorance. And with this bridle God holdeth vs in modesty, assigning to euery one a measure of faith, that euen the very best teacher may be ready to learne. And notable examples of this vnexpressed faith, we may marke in the Disciples of Christ, before that they had obteined to be fully enlightned. We se, how they hardely tasted the very first introductions, how they did sticke euen in the smallest pointes, how they hanging at the mouth of their maister did not yet much proceede, yea when at the womens information they ranne to the graue, the Resurrection of their maister was like a dreame vnto them. Sith Christ did before beare witnesse of their faith, we may not say that they were vtterly without faith: but rather, if they had not ben perswaded that Christ should rise againe, all care of him woulde haue perished in them. For it was not superstition that did drawe the women to embalme with spices the corpes of a dead man of whome there was no hope of life: but although they beleued his wordes whome they knew to be a speaker of trueth, yet the grosnesse that still possessed their mindes so wrapped their faith in darkenesse, that they were in a maner amased at it. Wherevpon it is saide, that they then at the last beleued when they had by triall of the thing it selfe proued the trueth of the wordes of Christ: not that they then beganne to beleue, but bycause the seede of hidden faith which was as it were dead in their hartes, then receiuing liuelinesse, did springe vp. There was therefore a true faith in them, but an vnexpressed faith, because they reuerently embraced Christ for their onely teacher, and then being taught of him, they determined that he was the author of their saluation: Finally, they beleued that he came from heauen, by the grace of his father to gather his Disciples to heauen. And we neede not to seke any more familiar proofe hereof than this, that in all thinges alway vnbelefe is mingled with faith.

Phili. 3. 15.

5 We may also call it an vnexpressed faith, which yet in deede is nothing but a preparation of faith. The Euangelistes do rehearse that

that many beleued, which onely being rauished to admiration with miracles, proceded no further but that Christ was the Messias which had bene promised, albeit they tasted not so much as any slender learning of the Gospell. Such obedience which brought them in subiectiō willingly to submit them selues to Christ, beareth the name of faith where it was in dede but the beginning of faith. So the courtier that beleued Christes promise, cōcerning ỹ healing of his sonne, when he came home, as the Euangelist testifieth, beleued againe: by- Iohn. 4.
cause he receiued as an oracle that which he heard de of the mouth of 3.
Christ, and then submitted him selfe to his authoritie to receiue his doctrine. Albeit it is to be knowen, that he was so tractable and ready to learne, that yet in the first place the worde of beleuing signifieth a particular belefe: and in the second place maketh him of the numbre of the Disciples, that professed to be the scholers of Christ. Alike example doth Iohn set forth in the Samaritanes, which so beleued Iohn. 4.
the womans reporte, that they ranne earnestly to Christ, which yet when they had hearde him, saide thus: Now we beleue not bycause of thy report, but we haue hearde him, and we know that he is the Sauiour of the worlde. Hereby appeareth that they which are not yet instructed in the first introductions, so that they be disposed to obedience, are called faithfull, in deede not proprely, but in this respect, that God of his tender kindenesse voucheſaueth to graunt so great honour to that godly affection, but this willingnesse to learne, with a desire to proceede further, differeth farre from that grosse ignorance, wherin they lie dull that are content with the vnexpressed faith, such as the Papistes haue imagined. For if Paule seuerely 2. Tim.
condemneth them which alway learning, yet neuer come to the 3.7.
knowledge of trueth, how much more greuous reproche do they deserue, that of purpose studie to know nothing?

6 This therefore is the true knowledge of Christ, if we receiue him such as he is offered of his Father, that is to say, clothed with his Gospell. For as he is appointed to be the marke of our faith, so we can not go the right way to him, but by the Gospell going before to guide vs. And truely there are opened to vs the treasures of grace, which being shut vp, Christ shoulde litle profite vs. So Paule ioyneth faith an vnseparable companion to doctrine, where he saith: Ye haue not so learned Christ, for ye haue bene taught what is the trueth in Ephe. 4.
Christ. Yet do I not so restraine faith to the Gospell, but that I con- 20.
fesse that there hath bene so much taught by Moses & the Prophets, as suffised to the edification of faith, but because there hath bene deliuered in the Gospell a fuller opening of faith, therefore it is wor-

Rom.10 thily called of Paule, the doctrine of faith. For which cause also he
4. saith in an other place, that by the comming of faith the law is taken away, meaning by this word faith, the new and vnaccustomed maner of teaching, wherby Christ since he appeared our scholemaster, hath more plainely set forth the mercy of his father, and more certainely testified of our saluation. Albeit it shalbe the more easie and more conuenient ordre, if we descend by degrees from the generaltie to the specialtie. First we must be put in minde that there is a generall relation of faith to the worde, and that faith can no more be seuered from the worde, than the sunnebeames from the sunne from whom
Esa. 55. they procede. Therefore in Esaie God crieth out: Heare me and your
3. soule shall liue. And that the same is the fountaine of faith, Iohn
Ioh.10. sheweth in these wordes: These thinges are written that ye may be-
13. leue. And the Prophet meaning to exhorte the people to beleefe,
Psa. 95. saith: This day if ye shall heare his voice. And to heare is common-
8. ly taken for to Beleue. Moreouer, God doth not without cause in Esaie set this marke of differéce betwene the children of the Church and straungers, that he will instruct them all, that they may be taught of him. For if it were a benefit vniuersall to all, why shoulde he direct his wordes to a fewe? Wherewith agreeth this that the Euangelistes do commonly vse the wordes Faithfull, and Disciples, as seuerall
Act. 6. wordes expressing one thing, and specially Luke very oft in the Actes
1. and. 9. and. 26. and. 11. 26. and and. 13. and. 14. of the Apostles. Yea and he stretcheth that name euen to a woman in the ninth chapiter of the Actes. Wherefore if faith do swerue neuer so litle from this marke, to which it ought to be directly leuelled, it kepeth not her own nature, but becometh an vncertaine lightnesse of beliefe and wandring errour of minde. The same Worde is the foundation wherewith faith is vpholden and susteined, from which if it swarue, it falleth downe. Therefore take away the Worde, and then there shall remaine no faith. We do not here dispute whether the ministerie of man be necessarie to sowe the word of God that faith may be conceiued therby, which question we wil els where intreate of: but we say that the worde it selfe, howesoeuer it be conueied to vs, is like a mirrour when faith may beholde God. Whether God doth therein vse the seruice of man, or worke it by his owne only power, yet he doth alway shew him selfe by his worde to those,
Ro.1.c. whome his will is to drawe vnto him: wherevpon Paule defineth faith to be an obedience that is geuen to the Gospell. Rom.1. And in
Phili.2. an other place he praiseth the obedience of faith in the Philippians,
17. For this is not the onely purpose in the vnderstanding of faith, that we knowe that there is a God, but this also, yea this chiefely, that we vnder-

vnderstand what will he beareth towarde vs. For it not so much behoueth vs to knowe what he is in himselfe, but what a one he will be to vs. Nowe therefore we are come to this point, that faith is a knowledge of the will of God, perceyued by his worde. And the foundation hereof is a foreconceiued persuasion of the truthe of God. Of the assuredneſſe whereof so long as thy minde shall dispute with it selfe, the worde shall be but of doubtfull and weake credit; yea rather no credit at all. But also it sufficeth not to beleue that God is a true speaker, which can neither deceiue nor lie, vnleſſe thou further holde this for vndoubtedly determined, that what soeuer procedeth from him, is the sacred and inuiolable truthe.

7 But because not at euery worde of God mans hearte is raised vp to faith, we must yet further search what this faith in the worde hath proprely respect vnto. It was the saying of God to Adam: Thou shalt die the death. It was the saying of God to Cain: The bloude of thy brother crieth to me out of the earth. Yet these are such sayinges as of them selues can do nothing but shake faith, so much leſſe are they able to stablish faith. We deny not in the meane season that it is the office of faith to agree to the truthe of God, howe ofte soeuer, what soeuer, and in what sorte soeuer it speaketh: but nowe our queſtion is onely, what faith findeth in the worde of the Lorde to leane and reſt vpon. When our conscience beholdeth onely indignation and vengeance, howe can it but tremble and quake for feare? And howe shoulde it but flee God, of whome it is afraide? But faith ought to seeke God, and not to flee from him. It is plaine therefore, that we haue not yet a full definition of faith, bycause it is not to be accompted for faith to knowe the will of God, of what sorte so euer it be. But what if in the place of will, whereof many times the meſſage is sorrowefull and the declaration dreadfull, we put kindeneſſe or mercie? Truely so we shall come nerer to the nature of faith. For we are then allured to seeke God, after that we haue learned that saluation is laied vp in store with him for vs. Which thing is confirmed vnto vs, when he declareth that he hath care and loue of vs. Therefore there needeth a promiſe of grace, whereby he may teſtifie that he is our mercifull father, for that otherwiſe we can not approch vnto him, and vpon that alone the hearte of man may safely reſt. For this reason commonly in the Pſalmes these two things Mercie and Truth do cleaue together, because neither shoulde it any thing profite vs to know that God is true, vnleſſe he did mercifully allure vs vnto him: neither were it in our power to embrace his mercie, vnleſſe he did with his one mouth offer it. I haue reported thy

Gene. 2. 17. and 4. 10.

Pſal. 40 11.

Pſal. 25. 20.

truth and thy ſaluation, I haue not hidden thy goodneſſe and thy truth. Thy goodneſſe and thy trueth keepe me. In an other place: Thy mercie to the heauens, thy trueth euen to the cloudes. Againe. All the wayes of the Lord are mercie and trueth, to them that keepe his couenant. Againe. His mercie is multiplied vpon vs, and the truth of the Lorde abideth for euer. Againe. I will ſinge to thy name vpon thy mercie and trueth. I omit that which is in the Prophetes to the ſame meaning, that God is mercifull and faithfull in his promiſes. For we ſhall raſhely determine that God is mercifull vnto vs, vnleſſe him ſelfe do teſtifie of him ſelfe and preuent vs with his calling, leaſte his will ſhoulde be doubtefull and vnknowen. But we haue already ſeene, that Chriſt is the onely pledge of his loue, without whome on euery ſide appeare the tokens of hatred and wrath. Nowe foraſmuch as the knowledge of Gods goodneſſe ſhall not much preuaile, vnleſſe he make vs to reſt in it, therefore ſuch an vnderſtanding is to be baniſhed as is mingled with doubting, and doth not ſoundly agree in it ſelfe, but as it were, diſputeth with it ſelfe. But mans wit, as it is blinde and darkened, is farre from atteining and climbing vp to perceiue the very will of God: and alſo the hearte of man, as it wauereth with perpetuall doubting, is farre from reſting aſſured in that perſuaſion. Therfore it behoueth both that our wit be lightned, and our hearte ſtrengthened by ſome other meane, that the worde of God may be of full credit with vs. Nowe we ſhall haue a perfect definition of faith, if we ſay, that it is a ſtedfaſt and aſſured knowledge of Gods kindneſſe toward vs, which being grounded vpon the trueth of the free promiſe in Chriſt, is both reueled to our mindes, and ſealed in our heartes by the holy Ghoſt.

Pſal. 36. 6. Pſa. 107. Pſa. 138

8 But before I procede any further, it ſhalbe neceſſarie, that I make ſome preambles to diſſolue certaine doubtes that otherwiſe might make ſome ſtoppe to the readers. And firſt I muſt confute that diſtinction that flieth about in the ſcholes, betwene faith formed and vnformed. For they imagine that ſuch as are touched with no feare of God, with no feeling of godlineſſe, do beleue all that is neceſſarie to ſaluation. As though the holy Ghoſt in lightening our heartes vnto faith, were not a witneſſe to vs of our adoption. And yet preſumptuouſly, when all the Scripture crieth out againſt it, they geue the name of faith to ſuch perſwaſion voide of the feare of God. We neede to ſtriue no further with their definition, but ſimply to rehearſe the nature of faith, ſuch as it is declared by the worde of God. Whereby ſhall plainely appeare howe vnſkilfully and fooliſhly they rather make a noiſe than ſpeake of it. I haue alreadie touched

parte,

parte, the reſt I will adde hereafter as place ſhall ſerue. At this preſent I ſay, that there can not be imagined a greater abſurditie, than this inuention of theires. They wil haue faith to be an aſſent, whereby euery deſpiſer of God may receiue that which is vttered out of the Scripture. But firſt they ſhoulde haue ſeene whether euery man of his owne power do bring faith to him ſelfe, or whether the holy Ghoſt be by it a witneſſe of adoption. Therefore they do childiſhly plaie the fooles, in demaunding, whether faith, which qualitie addeth doth fourme, be the ſame faith or an other and a newe faithe. Whereby appeareth certainly, that in ſo babling they neuer thought of the ſingular gifte of the holy Ghoſt. For the beginning of beleuing doth already conteine in it the reconciliation, whereby man approcheth to God. But if they did weye that ſaying of Paule: With the hearte is beleued to righteouſneſſe, they woulde ceſſe to faine that ſame colde qualitie. If we hadde but this one reaſon, it ſhoulde be ſufficient to ende this contention: that the very ſame aſſent (as I haue already touched, and will againe more largely repete) is rather of the hearte than of the braine, rather of affection than of vnderſtanding. For which cauſe it is called the obedience of faith, which is ſuch as the Lorde preferreth no kinde of obedience aboue it: and that worthily, foraſmuch as nothing is more precious to him than his truthe, which as Iohn the Baptiſt witneſſeth, the beleuers doe as it were ſubſcribe and ſeale vnto. Sithe the matter is not doubtefull we doe in one worde determinately ſaie, that they ſpeake fondely when they ſaie that faithe is fourmed by adding of godly affection vnto aſſent: whereas aſſent it ſelfe, at leaſt ſuch aſſent as is declared in the Scriptures, conſiſteth of godly affection. But yet there is an other plainer argument that offereth it ſelfe to be alleged. For whereas faith embraceth Chriſt as he is offered vs of the Father: and Chriſt is offered not onely for righteouſneſſe, forgeueneſſe of ſinnes and peace, but alſo for ſanctification, and a fountaine of liuing water: without doubte no man can euer truely knowe him, vnleſſe he doe therewithall receiue the ſanctification of the Spirite. Or, if any man deſire to haue it more plainely ſpoken, Faithe conſiſteth in the knowledge of Chriſt. And Chriſt can not be knowene, but with ſanctification of his Spirite: therefore it followeth, that faith can by no meane be ſeuered from godly affection.

Rom. 10. 10.

Rom. 1. 5.

Iohn. 3. 25.

9 Whereas they are wonte to laie this againſt vs, that Paule ſaieth: If a man haue all faith, ſo that he remoue mountaines: if he haue not charitie, he is nothing: whereby they woulde deforme

1. Cor. 12. 10.

faith, in ſpoyling it of charitie: they conſider not what the Apoſtle in that place meaneth by faith. For when in the chapiter next before it, he had ſpoken of the diuerſe giftes of the holy Ghoſt, among the which he had reckened the diuerſe kindes of languages, power and prophecie, and had exhorted the Corinthians to follow the beſt of theſe giftes, that is to ſay, ſuch giftes whereby more profit and cõmoditie might come to the whole body of the Church: he ſtreightway ſaide further, that he woulde ſhewe them yet a more excellent way. That all ſuch giftes, how excellent ſoeuer they be of them ſelues, yet are nothing to be eſteemed, vnleſſe they ſerue charitie. For they were geuen to the edifying of the Church, and vnleſſe they be applied therevnto, they loſe their grace. For proofe of this he particularly reherſeth them, repeting the ſelfe ſame giftes that he had ſpoken of before, but in other names. And he vſeth the wordes Powers and Faith, for all one thing, that is for the power to do miracles. Sith therefore this, whether ye call it power or faith, is a particular gifte of God, which euery vngodly man may both haue and abuſe, as the gifte of tongues, as prophecie and other giftes of grace: it is no maruell if it be ſeuered from charitie. But all the errour of theſe men ſtandeth in this, that where this worde Faith, hath diuerſe ſignifications, they not conſidering the diuerſitie of the thing ſignified, diſpute as though it were taken for one thinge in all places alike. The place of Iames which they allege for maintainance of the ſame errour, ſhall be els where diſcuſſed. But although for teachinges ſake, when we meane to ſhewe what manner of knowledge of God there is in the wicked, we graunt that there are diuerſe ſortes of faithe: yet we acknowledge and ſpeake of but one faithe of the godly, as the Scripture teacheth. Many in deede doe beleue that there is a God, they thinke that the Hiſtorie of the Goſpell and other partes of the Scripture are true (as commonly we are wonte to iudge of ſuch thinges, as either are reported being done long ago, or ſuch as we our ſelues haue bene preſente at and ſeene.) There be alſo ſome that goe further, for bothe they beleeue the worde of God to be a moſte aſſured oracle, and they do not altogether deſpiſe his commaundementes, and they ſomewhat after a ſorte are moued with his threateninges and promiſes. It is in deede teſtified that ſuch haue faith: but that is ſpoken out by abuſe, bycauſe they do not with open vngodlineſſe fight againſt the worde of God, or refuſe or deſpiſe it: but rather pretende a certaine ſhew of obedience.

10 But this image or ſhadowe of faith, as it is of no value, ſo

is it

is it not worthy of the name of faith. From the sound trueth whereof how farre it differeth, although it shall be hereafter more largely entreated, yet there is no cause to the contrary, why it shoulde not now be touched by the way. It is sayd that Simon Magus beleued, which yet within a litle after bewraied his owne vnbeliefe. And whereas it is said that he beleued, we do not vnderstand it as some do, that he fayned a beliefe when he had none in his heart: but we rather thinke that being ouercome with the maiesty of the Gospell, he had a certaine faith such as it was, and so acknowledged Christ to be the author of life and saluation, that he willingly professed himselfe to be one of his. After the same manner it is said in the Gospel of Luke, that they beleue for a time, in whom the seede of the word is choked vp before it bring foorth frute, or before it take any roote at all, it byandby withereth away and perisheth: we dout not that such delited with a certaine tast of the word do greedily receiue it, and beginne to feele the diuine force of it: so farre that with deceitful counterfaiting of fayth, they beguile not onely other mens eyes, but also their owne mindes. For they perswade themselues, that that reuerence which they shew to the word of God, is most true godlinesse, because they thinke that there is no vngodlynesse but manifest and confessed reproch or contempt of his word. But what manner of assent soeuer that be, it pearceth not to the very hart to remaine there stablished: & though sometime it semeth to haue take rootes, yet those are not liuely rootes. The heart of man hath so many secret corners of vanity, is full of so many hiding holes of lying, is couered with so guilefull hypocrisie, that it oft deceiueth himselfe. But let them that glorie in such shadowes of faith vnderstande, that therein they are no better than the Deuill. But that first sorte of men are farre worse than the Deuill, which do senseleslely heare and vnderstande those thinges for knowledge whereof the Deuils do tremble. And the other are in this point egall with the Deuill, that the feelinge such as it is wherewith they are touched, turneth onely to terrour and discouragement.

Act. 8. 13. & 18

Luk. 8. 7 & 13.

Iac. 2. 19.

11 I knowe that some thinke it hard, that we assigne fayth to the reprobate, whereas Paule affirmeth faith to be the frute of election. Which dout yet is easily dissolued: for though none receiue the light of faith, nor do truely feele the effectual working of the Gospel, but they that are foreordained to saluation: yet experience sheweth that the reprobate are sometime moued with the same feelinge that the elect are, so that in their owne iudgement they nothing differ frō the elect. Wherefore it is no absurdity, that the Apostle ascribeth to

2. Thes. 1. 4.

Heb.6. them the taſt of the heauenly giftes, that Chriſt aſcribeth to them a faith for a time: not that they ſoundely perceaue the ſpirituall force of grace and aſſured light of faith: but becauſe the Lord, the more to cõdemne them and make them inexcuſable, conueyeth himſelfe into their mindes ſo farre foorth, as his goodneſſe may be taſted without the ſpirite of adoption. If any obiect, that then there remayneth nothing more to the faithfull whereby to proue certainely their adoption: I anſwere that though there be a great likeneſſe and affinity betwene the elect of God, and them that are endued with a falling faith for a time, yet there liueth in the elect only that affiance which Paul ſpeaketh of, that they crie with full mouth, Abba, Father. Therefore as God doth regenerate onely the elect with incorruptible ſeede for euer, ſo that the ſeede of life planted in their hearts neuer periſheth: ſo ſoundly doth he ſeale in them the grace of his adoptiõ, that it may be ſtable & ſure. But this withſtandeth not but that that other inferiour working of the Spirite may haue his courſe, euen in the reprobate. In the meane ſeaſon the faithful are taught, carefully & humbly to examine themſelues, leaſt in ſteade of aſſuredneſs of faith, do creepe in careleſſe confidẽce of the fleſh. Beſide that, the reprobate do neuer conceiue but a confuſed feelinge of grace, ſo that they rather take holde of the ſhadow than of the ſounde body, becauſe the holy Spirite doth properly ſeale the remiſſion of ſinnes in the elect onely, ſo that they apply it by ſpeciall faith to their vſe. But yet it is truely ſaid, that the reprobate beleue God to be mercifull vnto them, becauſe they receiue the gift of reconciliation, although confuſedly and not plainely enough: not that they are partakers of the ſelfe ſame fayth or regeneration with the children of God, but becauſe they ſeeme to haue as well as they, the ſame beginning of faith, vnder a cloke of Hypocriſie. And I denie not, that God doth ſo farre giue light vnto theyr mindes, that they acknowledge his grace, but he maketh that ſame feelinge ſo different from the peculiar teſtimonie which he giueth to his elect, that they neuer come to the ſounde effect and fruition thereof. For he doth not therefore ſhewe himſelfe mercifull vnto them, for that he hauinge truely deliuered them from death, doth receiue them to his ſauegarde, but onely he diſcloſeth to them a preſent mercye. But he vouchſaueth to graunt to the onely elect the liuely roote of fayth, ſo that they continue to the ende. So is that obiection aunſwered, if God do truely ſhewe his grace, that the ſame remayneth perpetually ſtabliſhed, for that there is no cauſe to the contrarie, but that God may enlighten ſome with a preſent feelinge of his grace, which afterwarde vaniſheth

sheth away.

12 Also though faith be a knowledge of Gods kindenes toward vs, and an assured persuasion of the trueth thereof: yet it is no marvell that the feelinge of Gods loue in temporall thinges doth vanish away: which although it haue an affinity with faith, yet doth it much differ from faith. I graunt, the will of God is vnchaungeable, and the trueth thereof doth alway stedfastly agree with it selfe, but I deny that the reprobate do proceede so farre as to attaine vnto that secrete reuelation, which the Scripture sayth to belonge to the elect onely. Therefore I deny that they do either conceiue the will of God as it is vnchaungeable, or do stedfastly embrace the trueth thereof, because they abide in a feeling that vanisheth away: Like as a tree that is not planted deepe enough to take liuely rootes, in processe of time waxeth drie, although for a fewe yeares it bringeth foorth not onely blossomes and leaues, but also frute. Finally, as by the fall of the first man, the Image of God might haue beene blotted out of his minde, and soule, so it is no maruell, if God do shine vpon the reprobate with certaine beames of his grace, which afterward he suffereth to be quenched. And there is no cause to the contrary, but that he may lightly ouer wash some, and throughly soke other some with the knowledge of his Gospell. This is in the meane time to be holden for trueth, that how small and weake soeuer faith be in the elect, yet because it is to them a sure pleadge of the Spirite of God, and a seale of their adoption, the printe thereof can neuer be blotted out of their heartes: as for the reprobate, that they are ouerspred with such a light as afterwarde commeth to nought. And yet the Spirite is not deceitefull, because he geueth not life to the seede that he casteth in their heartes, to make it abide alwayes incorruptible, as he doth in the elect. I go yet further, for whereas it is euident by the teachinge of the Scripture and by dayely experience, that the reprobate are sometime touched with the feelinge of Gods grace, it must needes be that there is raised in their heartes a certaine desire of mutuall loue. So for a time there liued in Saul a godly affection to loue God, by whom he knew himselfe to be fatherly handeled, and therefore was delited with a certaine sweetenesse of his goodnesse. But as the persuasion of the fatherly loue of God is not fast rooted in the reprobate, so do they not soundely loue him agayne as his children, but are led with a certayne affection like hired seruauntes. For to Christ onely was that Spirite of loue giuen, to this ende, that he shoulde poure it into his members. And truely that saying of Paule extendeth no further, but to the elect only: The Ro. 5. 5.

loue of God is poured abroade into our heartes by the holy Spirite that is giuen vs, euen the same loue that engendreth the same confidence of calling vpon him, which I haue before touched. As on the contrary side we see God to be maruelously angry with his children, whom yet he ceſſeth not to loue: not that in himſelfe he hateth thē, but becauſe his will is to make them afrayd with the feelinge of his wrath, but to the entent to abate their pride of fleſh, to ſhake of their drouſineſſe, and to moue them to repentance. And therefore all at one time they conceiue him to be both angry with them or with their ſinnes, and alſo mercifull vnto them: becauſe they not faynedly do pray to appeaſe his wrath, to whom yet they flee with quiete aſſured truſt. Hereby it appeareth that it is not true that ſome do counterfaite a ſhewe of faith, which yet do lacke the true faith, but while they are caried with a ſodayne violent motion of Zeale, they deceiue themſelues with falſe opinion, And it is no dout that ſluggiſhneſſe ſo poſſeſſeth them, that they do not well examine their heart as they ought to haue done. It is likely that they were ſuch to
Iohn.2 24. whom (as Iohn witneſſeth) Chriſt did not commit himſelfe when yet they beleued in him: becauſe he knew them all, and knew what was in man. If many did not fal from the common faith (I cal it common, becauſe the faith that laſteth but a time hath a great likeneſſe and
Ioh.8.3 affinity with the liuely and continuinge faith) Chriſt would not haue ſayd to his Diſciples: If ye abide in my worde, then are ye truely my Diſciples, and ye ſhall know the trueth, and the trueth ſhall make you free. For he ſpeaketh to them that had embraced his doctrine, & exhorteth them to the encreaſe of faith, that they ſhould not by their owne ſluggiſhneſſe quenche the light that is giuen them. Therefore
Tit 1.1. doth Paul affirme, that faith peculiarly belongeth to the elect, declaring that many vaniſh away, becauſe they haue not taken liuely roote.
Mat.15. 13. Like as Chriſt alſo ſaith in Matthew: euery tree ẏ my father hath not planted, ſhalbe rooted vp. In other there is a groſſer kinde of lyinge,
Iac.2. that are not aſhamed to mocke both God and men. Iames inueieth againſt ẏ kind of men, that with deceitful pretenſe do wickedly abuſe
1.Tim.1 5. faith. Neither would Paule require of the children of God a faith vnfayned, but in reſpect that many do preſumptuouſly chalenge vnto themſelues that which they haue not, and with vaine coloured deceite do beguile other or ſometime themſelues. Therefore he com-
1.Tim.1 19. pareth a good conſcience to a cheſt wherein fayth is kept, becauſe many in fallinge from good conſcience, haue ſuffered ſhipwrecke of their faith.

13 We muſt alſo remember the doutfull ſignification of the word

fayth.

faith. For oftentimes faith signifieth the sounde doctrine of religion. as in the place that we now alleaged, and in the same Epistle where Paule will haue Deacons to holde fast the mistery of faith in a pure conscience. Againe, where he publisheth the falling away of certaine from the faith. But on the other side he sayth that Timothee was nourished vp with the wordes of faith. Againe, where he sayth that prophane vanities and oppositions, falsely named sciences, are the cause that many departe from the faith: whom in an other place he calleth reprobate touchinge faith. As againe he chargeth Titus, saying, Warne them that they be sounde in the faith. By soundenesse he meaneth nothing else but pureneſſe of doctrine, which is easily corrupted and brought out of kinde by the lightnesse of men. Euen because in Christ, whom faith possesseth, are hidden all the treasures of wisedom and knowledge: therefore faith is worthily extended to signifie the whole summe of heauenly doctrine, from which it can not be seuered. Contrarywise somtime it is restrayned to signifie some particular obiect, as when Matthew sayth, that Christ saw the faith of them that did let downe the man sicke of the palsey through the tiles and Christ himselfe crieth out that he founde not in Israell so great faith as the Centurion brought. But it is likely that the Centurion was earnestly bent to the healing of his daughter, the care whereof occupied all his minde: yet because being contented with the onely assent and answere of Christ, he required not Christs bodily presence, therfore in respect of this circumstance his faith was so much commended. And a litle here before we haue shewed, that Paul taketh faith for the gift of working miracles, which gift they haue that neither are regenerate by the Spirit of God, nor do hartily worship him. Also in an other place he setteth faith for ỹ doctrine wherby we are instructed in faith. For where he wryteth that faith shall be abolished, it is out of question that that is meant by the ministery of the Church, which at this time is profitable for our weakenesse. In these formes of speach standeth a proportionall relation. But when the name of faith is vnproperly remoued, to signifie a false profession, or a lyinge title of faith, that should seeme to be as harde a figuratiue abuse as when the feare of God is sette for a corrupt and wrongfull manner of worshippinge, as when it is oftentimes sayd in the holy History, that the foraine nations which hadde bin transplanted into Samaria and the places borderinge there about, feared the fayned Gods and the God of Israell: which is as much, as to mingle heauen and earth together. But now our question is, What is that faith which maketh the children of God different from the vnbeleuers, by which we call vpon

1. Tim. 3 9.
1. Tim. 4 1. & 6.
2. Tim. 2 16. & 3. 8.
Tit. 1. 13 & 2. 2.
Col. 2. 3
Mat. 9. 2
Matt. 8. 10.
1. Cor. 13. 10.

God by the name of our Father, by which we paſſe from death to life, and by which Chriſt the eternall ſaluation and life dwelleth in vs. The force and nature thereof I thinke I haue ſhortly and plainely declared.

14 Now let vs againe go through all the partes of it, euen frō the beginning which being diligently examined, (as I thinke) there ſhall remaine nothing doutfull. When in defining faith we call it a knowledge, we meane not therby a cōprehending, ſuch as men vſe to haue of thoſe thinges that are ſubiect to mans vnderſtandinge. For it is ſo far aboue it, that mās wit muſt go beyond & ſurmoūt it ſelfe to come vnto it, yea and when it is come vnto it, yet doth it not attayne that which it feeleth, but while it is perſuaded of that which it conceiueth not, it vnderſtandeth more by the very aſſuredneſſe of perſuaſion, than if it did with mans owne capacity throughly perceiue any thing familiar to man. Therefore Paule ſayth very well, where he calleth it to comprehende what is the length, bredth, depth, & heighth, and to know the loue of Chriſt that farre ſurmounteth knowledge. For his meaninge was to ſignifie, that the thinge which our minde conceiueth by faith, is euery way infinite, and that this kinde of knowledge is farre hyer than all vnderſtandinge. But yet becauſe the Lord hath diſcloſed to his Saintes the ſecrete of his will which was hidden from ages and generations, therefore by good reaſon faith is in Scripture ſometime called an acknowledginge: and Iohn calleth it a certaine knowledge, where he teſtifieth, that the faithfull do certaynely know that they are the children of God. And vndoutedly they know it aſſuredly: but rather by being confirmed by perſuaſion of Gods trueth, than by beinge informed by naturall demonſtration. And this, alſo the wordes of Paule do declare ſayinge, that while we dwell in the body, we are wandering abrode from the lord, becauſe we walke by faith and not by ſight: whereby he ſheweth that thoſe thinges which we vnderſtande by faith, are yet abſent from vs and are hidden from our ſight. And hereupon we determine, that the knowledge of faith ſtandeth rather in certainty than in comprehending.

Ephe. 3. 18.
Col. 1. 28.
1. Ioh. 3. 2.
2. Cor. 5. 6.

15 We further call it, a ſure and ſtedfaſt knowledge, to expreſſe thereby a more ſound conſtancy of perſuaſion. For as faith is not cōtented with a doutful and rowling opinion, ſo is it alſo not contented with a darke and entangled vnderſtanding: but requireth a full & fixed aſſuredneſſe, ſuch as men are wont to haue of things founde by experience and proued. For vnbeliefe ſticketh ſo faſt and is ſo deepe rooted in our heartes, and we are ſo bent vnto it, that this which all men confeſſe

cõfesse with their mouth to be true, ỹ God is faithful, no mã is without great contention persuaded in his heart. Specially when he cõmeth to the prouse, then the wauering of all men disclooseth the faule that before was hidden. And not without cause the Scripture with so notable titles of cõmendation maintaineth the authority of the word of God, but endeuoureth to giue remedy for the aforesayd disease, that God may obtaine to be fully beleued of vs in his promises. The wordes of the Lord (sayth Dauid) are pure wordes, as the Siluer tried in a fornace of earth, fined seuen times. Againe, The word of the Lord fined is a shielde to all that trust in him. And Salomon confirminge the same, and in a manner in the same wordes, sayth: Euery word of God is pure. But sith ỹ whole 119. Psalme entreateth only in a manner vpon the same, it were superfluous to alleage any moe places. Truely so oft as God doth so cõmend his word vnto vs, he doth therin by the way reproche vs with our vnbeleuingnesse: becausse that commendation tendeth to no other end, but to roote vp all peruerse doutings out of our hearts. There be also many which so cõceiue the mercy of God, that they take litle comfort therof. For they be euen therewithall pinched with a miserable carefulnesse, while they dout whether he will be mercifull to them or no, becausse they enclose within to narrow boundes the very same mercifulnesse, of which they thinke themselues, most assuredly perswaded. For thus they thinke with themselues, that his mercy is in deede great and plentifull poured out vpon many, offring it selfe and ready for all men: but that it is not certaine whether it will extende vnto them or no, or rather whether they shall attaine vnto it or no. This thought when it stayeth in the midde race, is but a halfe. Therefore it doth not so confirme the spirit with assured quietnes, as it doth trouble it with vnquiete doutfulnesse. But there is a far other feeling of full assuredneesse, which in the Scriptures is alway assigned to faith, euen such a one as plainely setting before vs the goodnes of God, doth clearely put it out of dout. And that can not be, but that we must needes truely feele and proue in our selues the sweteneesse thereof. And therefore the Apostle out of faith deriueth assured confidence, and out of it againe boldnesse. For thus he sayth, that by Christ we haue boldnesse, and an entrance with confidence, which is through faith in him. By which words truely he sheweth, that it is no right fayth, but when we are bolde with quiet mindes to shew our selues in the presence of God. Which boldnesse procedeth not but of assured confidence of Gods good will and our saluation. Which is so true, that many times this word Faith, is vsed for Confidence.

Psal. 119. 31.

Pro. 30. 5.

Ephe. 3. 12.

16 But hereupon hangeth the chiefe ſtay of our faith, that we do not thinke the promiſes of mercy which the Lord offreth to be true only in other beſide vs, & not at all in our ſelues: but rather that in inwardly embracinge them, we make them our owne. From henſe
Ro. 5.1. proceedeth that confidence which the ſame Paule in an other place calleth peace, vnles ſome had rather ſay, that peace is deriued of it. It is an aſſurednes that maketh the cõſcience quiete & chereful before God, without which the conſciẽce muſt of neceſſity be vexed, & in a maner torne in peeces with troubleſome trembling, vnleſſe perhaps it do forget God and it ſelfe, and ſo ſlomber a litle while. And I may truely ſay, For a litle while, for it doth not longe enioy that miſerable forgetfulnes, but is with oftẽ recourſe of the remembrance of Gods iudgement ſharply tormented. Briefely, there is none truely faithfull, but he that being perſuaded with a ſounde aſſuredneſſe that God is his mercifull and louing father, doth promiſe himſelfe all thinges vpon truſt of Gods goodneſſe: and none but he that truſting vpon the promiſes of Gods good will toward him, conceiueth an vndouted
He. 3.13 lookinge for of ſaluation: as the Apoſtle ſheweth in theſe wordes: if we keepe ſure to the ende our confidence and gloryinge of hope. For hereby he meaneth that none hopeth well in the Lorde, but he that with confidence glorieth that he is heire of the kingedome of heauen. There is none (I ſay) faithfull, but he that leaning vpon the aſſuredneſſe of his owne ſaluation, doth confidently triumphe vpon the Deuill and death, as we are taught by that notable concludinge
Rom. 8. 38. ſentence of Paule: I am perſuaded (ſaith he) that neither death, nor life, nor Angels, nor principalties, nor powers, nor thinges preſent, nor things to come, ſhalbe able to ſeparate vs from the loue of God, wherewith he embraceth vs in Chriſt Ieſu. And in like manner, the ſame Apoſtle thinketh, that the eyes of our minde are by no other meane well lightened, vnleſſe we ſee what is the hope of the eternal
Ephe 1. 18. inheritance to which we are called. And ech where his common maner of teaching is ſuch, that he declareth that no otherwiſe we do not well comprehend the goodneſſe of God, vnleſſe we gather of it the frute of great aſſuredneſſe.

17 But (ſome man will ſay.) the faithfull do finde by experience a farre other thing within themſelues, which in recording the grace of God toward them, are not onely tempted with vnquieteneſſe, which oftentimes chaunceth vnto them, but alſo are ſometime ſhaken with moſt grieuous terrours: ſo great is the vehemency of temptations to throw downe their mindes: which thing ſeemeth not ſufficiently wel to agree with that aſſuredneſſe of faith. Therefore this dout muſt be

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answered, if we will haue our aforesayd doctrine to stand. But truely, when we teache that fayth ought to be certaine and assured, we do not imagine such a certainetie as is touched with no doutinge, nor such an assuredneſſe as is assayled with no carefulneſſe: but rather we say, that the faithfull haue a perpetuall strife with their owne distrustfullneſſe. So farre be we from settlinge their consciences in such a peaseable quieteneſſe, as may be interrupted with no troubles at all. Yet on the other side we say, that in what sorte soeuer they be afflicted, they do neuer fall and departe from that assured confidence which they haue conceiued of the mercy of God. The Scripture setteth forth no example of faith more plaine, or more notable than in Dauid, specially if a man beholde the whole continuall course of his life. But yet howe he was not alway of quiete minde, himselfe declareth by innumerable complaintes, of which at this time it shall be sufficient to choose out a fewe. When he reprocheth his owne soule with troublesome motions, what is it elſe but that he is angry with his owne vnbeleuingneſſe? Why trembleſt thou my soule (sayth he) and why art thou disquieted within me? trust in God. And truely that same discouragement was a playne token of destruction, euen as if he thought himselfe to be forsaken of God. And in an other place we reade a larger cõfession therof, where he saith: I sayd in my ouerthrow, I am cast out from the sight of thy eies. Also in an other place he disputeth with himselfe in carefull and miserable perplexity, yea & quareleth of the very nature of God, sayinge: Hath God forgotten to haue mercy? will he cast of for euer? And yet harder is that which followeth: But I haue sayd, To die is mine: charges are of the right hande of the hieſt. For, as in despeare he condemneth himselfe to destruction, and not only confeſſeth himselfe to be tossed with douting, but as if he were vanquished in battell, he leaueth nothing to himself, becauſe God hath forsaken him, and hath turned to destroy him, the same hande that was wont to be his helper. Wherefore not without cause he exhorteth his soule to returne to her quieteneſſe, becauſe he had found by experience, that he was tossed amõg troblesome waues. And yet (which is maruellous) in all these assaultes, faith vpholdeth the heartes of the godly, and is truely like vnto a Date tree to endeuour and rise vpward against all burdens, howe great soeuer they be: as Dauid when he might seeme to be vtterly ouerwhelmed, yet in rebuking himselfe, ceſſeth not to rise vp to God. And truely he that striuinge with his owne weakeneſſe, resorteth to faith in his troubles, is already in a manner conquerour. Which may be gathered by this sentence and other like: Waite for the Lord, be strong, he shal streng-

Psa. 42. 68 43.5

Psa. 31. 22.

Psa. 77. 10.

Psa. 116 7.

Psal. 27 14.

then thy heart:waite for the Lord.He reprocheth himselfe of feare-fulnes, & in repeating the same twise,cõfesseth himselfe to be somtimes subiect to many troublesome motions. And in the meane time he doth not onely become displeased with himselfe in these faultes, but earnestly endeuoureth to amendement. Truely if we will more nerely by good examination compare him with Achaz,there shalbe
Esa.7.3 founde great difference.Esay was sent to bring remedy to the carefull griefe of the wicked king and hipocrite,and spake vnto him in these wordes:Be in sauegard and be quiete:feare not, &c. But what did Achaz? As it was before sayd,that his heart was moued as the trees of the woode are shaken with winde,though he hearde the promise,yet he cessed not to quake for feare. This therefore is the propre reward & punishment of vnbeliefe,so to tremble for feare,that in temptatiõ he turneth himselfe away from God,that doth not open to himselfe the gate by faith. Contrariwise the faithfull whom the weighty burden of temptations maketh to stoupe,and in a maner oppresseth,do constantly rise vp,although not without trouble and hardinesse. And becausse they know their owne weakenesse, they pray with the Prophet: Take not the word of trueth away from my mouth continual-
Psa.119 43. ly.By which words we are taught,that somtime they become dumme as though their faith were vtterly ouerthrowen, yet they faint not, nor turne their backes,but proceede in their battel,& with praier do encourage their slouthfulnesse, leaste by fauoringe themselues they should grow to vnsensible dulnesse.

18 For the vnderstanding therof,it is needefull to returne to that diuision of the flesh and the spirite, whereof we made mention in an other place, which doth in this behalfe most clearely appeare. The godly heart therefore feeleth a diuision in it selfe, which is partely delited with sweteneesse by acknowledging of the goodnesse of God, and partly grieued with bitternesse by feelinge of his owne miserie, partly resteth vpon the promise of the Gospell,and partly trembleth by reason of the testimony of his owne wickednesse:partly reioyseth with conceiuing of life,and partly quaketh for feare of death. Which variation commeth by imperfection of faith, forasmuch as we neuer be in so good case in the course of this present life, as beinge healed from all disease of distrustfulnesse to be altogether filled & possessed with faith. Hereupon proceede those battels, when the distrustfulnes that abideth in the remnants of the flesh,riseth vp to assaile the faith that is inwardly conceiued.But if in a faithfull minde assurednes be mixed with doutfulnesse, come we not then alway to this point, that faith standeth not in a certaine and cleare knoweledge,but in a

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darke & doutfully entangled knowledge of Gods will toward vs? No, not so. For though we be diuersely drawen with sundry thoughtes, yet are we not therfore byandby seuered from faith: though we be vexed with tossing vp and downe of distrustfulnesse, yet are we not therfore drowned in the bottomlesse depth therof: and though we be shaken, yet be we not thrust downe out of our place. For this is alway the ende of this battell, that faith doth at length with wrastling ouercome those hard troubles wherewith when she is so besieged, she seemeth to be in danger.

19 Let this be the summe of all. So soone as any drop of faith, be it neuer so small, is poured into our heartes, we byandby beginne to beholde the face of God milde and pleasaunt, and louing toward vs: yet the same we see from a farre of, & farre distant from vs, but with so sure sight, that we know we are not deceiued. Frō thense forward, howe much we profit (as we ought continually to profit) as it were by proceeding further, we come vnto so much the nerer, & therfore certainer beholding of him, & by very continuance he is made more familiar vnto vs. So we see, that the minde enlightened with the knowledge of God, is first holden wrapped in much ignorance, which by litle and litle is wiped away. Yet the same minde is not so hindered by being ignorant of some things, or by darkely seing that which she seeth, but that she enioyeth a clere knowledge of Gods wil toward her, which is the first and principall point in faith. For as if a man being shut vp in prison, haue beames of the sunne shininge in, sidelonge at a narrowe window, or as it were but halfe glummeringe, he wanteth in deede the free beholdinge of the sunne, yet he seeth with his eyes an vndoubted brightnesse thereof, and receiueth the vse of it: so we being bounde with the fetters of an earthly body, howsoeuer we be on eche side shadowed with much darkenes, yet we are sufficiently enlightened vnto perfect assuredneſse, by the light of God, extending his beames of light vpō vs, though it be but a litle, to shew forth his mercy.

20 Both these pointes the Apostle very well teacheth in diuerse places. For when he sayth, that we know vnperfectly, and prophecie vnperfectly, and see by a darke speakinge as by a glasse, he sheweth how slender a litle portion of the true godly wisedom is giuen vs in this present life. For though those words do not expressely shew that our faith is vnperfect so longe as we grone vnder this burden of the flesh, but that it happeneth vnto vs by our owne imperfection that we haue neede to be continually exercised in learning: yet he secretly declareth that that thinge which is infinite, can not be comprehended 1. Cor. 13. 9.

by our ſmall capacity, and narow compaſſe. And this Paule reporteth of the whole church, but vnto euery one of vs, his owne dulneſſe is a hinderance and ſtay that he can not come ſo nere as were to be wiſhed. But how ſure and vndeceiueable a taſt of it ſelfe, euen a ſmall droppe of faith doth make vs feele, the ſame Apoſtle ſheweth in an other place, where he affirmeth, that by the Goſpell we behold the glory of God with vncouered face, hauing no veile betwene vs and it, ſo effectually that we be transformed into the ſame image. In ſuch entanglementes of ignorance there muſt needes be wrapped together both much doutinge and fearefull trembling, ſpecially foraſmuch as our heart, by a certaine naturall inſtinct of it ſelfe, is enclined to vnbeleuingneſſe. Beſide that, there be tentations which both infinite in number, and diuerſe in kinde, do oftentimes with great ſodaine violence aſſaile vs. But ſpecially our owne conſcience oppreſſed with heauy burden of ſinnes lying vpon it, doth ſomtime lament and grone with it ſelfe, and ſometime accuſeth it ſelfe: ſometime ſecretely murmureth, and ſometime is openly troubled. Whether therfore aduerſities do ſhewe an apparance of the wrath of God, or the conſcience doth finde in it ſelfe any proufe or matter of his wrath, from thenſe vnbeliefe doth take weapons and engines to vanquiſhe faith withall: which are alway directed to this ende, that we thinking God to be our aduerſarie and hatefully bent againſt vs, ſhoulde both not hope for any helpe at his hande, & alſo be afraid of him as of our deadly enemy.

2. Cor. 3 18.

21 To beare theſe aſſaultes, faith doth arme & fortifie her ſelfe with the word of God. And when ſuch a tentation aſſaileth, that God is our enemy, becauſe he is ſharpe againſt vs: faith on the other ſide anſwereth, that euen when he puniſheth he is alſo mercifull becauſe his chaſtiſement commeth rather of loue than of wrath. When faith is ſtriken with this thought that God is a reuenger of iniquities, againſt that ſtroke he ſetteth his pardon ready for all offenſes, ſo oft as the ſinner reſorteth to the mercifulneſſe of the Lorde. So a godly minde howſoeuer it be in maruelous wiſe toſſed and vexed, yet at length riſeth vp aboue all daungers, & neuer ſuffereth the confidence of Gods mercy to be plucked away from it: But rather whatſoeuer contentiõs do trouble and wery it, in the ende they turne to the aſſuredneſſe of this confidence. And hereof this is a proufe: that the holy ones, when they thinke thẽſelues moſt of all preſſed with the vengeance of God, yet euen then do make their complaintes to the ſame God: and when it ſeemeth that they ſhall not be heard at all, euen then neuertheleſſe they call vpon him. For to what purpoſe were it, to make their moane

to him from whom they hoped for no comfort? truely they would neuer finde in their heartes to call vpon him, vnlesse they beleued that there were some helpe at his hande prepared for them. So the Disciples, in whom Christ blameth their smalnesse of faith, complained in deede that they perished, but yet they called to him for help. And when he rebuketh them for their small faith, yet he doth not reiect them from the number of his, nor maketh them of the number of the vnbeleuers, but stirreth them to shake of that fault. Therefore we affirme againe that which we haue aboue spoken, that the roote of faith is neuer plucked out of a godly heart, but sticketh so fast in the bottome, that howsoeuer it be shaken and seeme to bende this way or that way, the light therof is so neuer quenched or choked vp, but that it lieth at least hidden vnder some embers: and by this token is plainely shewed, that the worde which is an vncorruptible seede, bringeth forth frute like to it selfe, the spring whereof doth neuer wither & vtterly perish. For whereas this is the extremest matter of despeire to the holy ones, to feele according to the cõsidertaion of present thinges, the hande of God bent to their destruction: yet Iob affirmeth that his hope shal proceede so farre, that though God do kill him, yet he will not therfore cesse to trust in him. This is the trueth therefore: Vnbeliefe reigneth not within the heartes of the godly, but outwardly assaileth them: neither doth she deadly wounde them with her wepons, but only troubleth them, or so hurteth thẽ, that yet the woũd is curable. For faith, as Paul teacheth, serueth vs for a shield that beinge holden vp against weapons, doth so receiue the force of them, that it either vtterly driueth thẽ backe, or at least so breaketh their violẽce, that they can not pearce them to danger of life. Therfore when faith is shaken, it is like as if a stronge souldiour with the violent stroke of a dart be compelled to remoue his foote, and geue grounde a litle: and when faith it selfe is wounded, that is like as if his buckler by some stroke be in some parte broken, but yet so that it is not striken through. For alway the godly minde will attaine to rise thus hie as to say with Dauid, If I walke in the middest of the shadow of death, I will feare none euill, becausse thou art with me. It is in deede terrible to walke in the darkenes of death, and it can not be but that the faithful, how much strength soeuer they haue, must be afraid of it. Yet becausse this thought surmounteth it, that they haue God present with them, and prouiding for their safety, that feare is ouercome with assuredness. For (as Augustine sayth) how great engines soeuer the deuil raiseth vp against vs, so long as he possesseth not the place of the heart, where faith dwelleth, he is cast out of the dores.

Mat. 8. 25.

Iob. 13. 15.

Ephe. 6. 18.

Psa. 23. 4.

And so if we may iudge by the succesſe, the faithfull not only escape safe from euery battell, so that byandby receiuing fresh courage they are ready to come againe into the field: but also that is fulfilled which
1. Ioh. 5. 4. Iohn saith in his canonical Epistle: This is the victory that ouercommeth the world, euen your faith. For he affirmeth that it shal not only winne the victory in one or few battels, or against some one assault, but also that it shall get the ouerhande of the whole world, although it be a thousand times assailed.

22 There is an other kinde of feare and trembling, but such a one as by it the assurednesse of faith is so nothing at all diminished, that thereby it is the more soundly stablished. That is, when the faithfull either in thinking that the examples of Gods vengeance against the wicked are shewed for lessons for them to learne by, do carefully beware that they happen not to prouoke Gods wrath against themselues with the same offenses: or recordinge with themselues their owne misery, do learne to hang altogether vpon the Lord without whom they see themselues to be more fickle and sooner vanishinge than any blast of winde. For when the Apostle, in settinge foorth the scourges
1. Cor. 10. 11. wherewith the Lord in olde time had punished the people of Israell, putteth the Corinthians in feare that they entangle not themselues with like euils: he doth not thereby abate their affiance, but only shaketh away the dulnes of the flesh by which faith is wont more to be
Rom. 11. 22. oppressed than strengthned. And when he taketh occasion of ỹ Iewes fall to exhort him that stãdeth, to take heede that he fall not, he doth not thereby bid vs to wauer, as though we were not fully assured of our stedfastnesse, but only he taketh away arrogant presumption and rash trusting to much in our owne strẽgth, that after the thrusting out of the Iewes, the Gentiles being receiued into their place, should not to much outragiously triumphe against thẽ. Albeit he speaketh there not only to the faithfull, but also in the same saying comprehendeth the Hypocrites that gloried onely in outward shew. For neither doth he admonish euery man particularly, but makinge a comparison betwene the Iewes & the Gentiles, after ỹ he had shewed that the Iewes in this that they were reiected, did suffer iust punishment for their vnbeliefe and vnthankefulnesse, he also exhorted the Gentiles that they should not, by being proud and extolling themselues, loose the grace of adoption lately conueyed into them. But as in that generall reiecting of the Iewes, there remained yet some that were not fallen from the couenant of adoption, so out of the Gentiles there might arise some, which without true faith, should be puffed vp onely with foolish confidence of the flesh, and so abuse Gods louing kindenesse to their

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owne destruction. But although you take this as spoken to the elect & faithfull, yet thereupon shall folow no inconuenience. For it is one thinge to holde downe the rash presumption which out of the remnantes of the flesh creepeth sometime euen into the holy ones, that with vaine confidence it waxe not outragiously wanton: and an other thing to strike the cõscience with feare, that it rest not with full assuredneſſe in the mercy of God.

23 Thẽ, when he teacheth, that with feare & trembling we should worke our owne saluation, he requireth nothinge elſe, but that we should accustome vs with much abacing of our selues, reuerently to looke vp vnto the mightineſſe of God. For truely nothing doth so much awake vs to cast all our confidence & assurance of minde vpon the Lord as doth the distrust of our selues and carefulnes conceiued by knowledge in cõscience of our own wretchednes. And according to this meaning is that saying in the Prophet to be taken: In the multitude of thy goodneſſe I will entre into thy temple: I will worship in feare. Where he comely cõioyneth the boldnes of faith that leaneth vpon Gods mercy with a reuerent feare, wich we must needes feele so oft as comming into the sight of Gods maiesty, we perceiue by the glorious brightneſſe thereof, how great is our owne filthineſſe. And Salomon sayth truely, where he pronounceth the man blessed, that continually maketh his owne heart afraid, for by hardninge thereof men fall hedlong into euill. But such feare he meaneth as may make vs more heedefull, not such wherby we should be troubled & vtterly fall: euen such a feare as when the minde confounded in it selfe, doth recouer it selfe againe in God: when despeiring it selfe, it reuiueth by trust in him. Therfore there is no cause to the contrary, but that the faithfull may at one time both be in feare, and also enioy most assured cõfort, in respect that sometime they turne their eyes to behold their owne vanity, & sometime they cast the thought of their minde vpon the trueth of God. But how (will some man say) shall feare and faith dwell both in one minde? euen thus, as contrarily vnsensible dulneſſe, and carefulneſſe. For wheras the wicked trauaile to procure to themselues a want of griefe, that no feare of God might trouble them, yet, the iudgement of God so presseth them, that they can not attaine that which they desire. So there is nothing to withstande, but that God may exercise them that be his to humility, that in fighting valiantly, they may restraine themselues vnder the bridle of modesty And by the processe of the text it appeareth, that this was the entẽt of the Apostle, where he assigneth the cause of feare, and trembling to be the good pleasure of God, whereby he giueth to them that be

Phil. 2. 12.

Psa. 5. 8

Pro. 28. 14.

his both to will well, and valiantly to go through with it. According
Ose.3 5 to this meaning ought we to take that sayinge of the Prophet: The children of Israel shall feare God and his goodnesse: because not only, godlines engẽdreth the reuerence of God, but the very sweetenesse and pleasant taist of grace, filleth man beinge discouraged in himselfe with feare & admiration, to make him hang vpon God, and humbly yeelde himselfe subiect to his power.

24 Yet we do not hereby make roome to that most pestilent Philosophie, which many halfepapistes at this day beginne to coyne in corners. For, because they can not defende that grosse doutfulnesse which hath bin taught in Schooles, they flie to an other deuise, to make a confidẽce mingled with distrustfulnes. They confesse, that so oft as we looke vnto Christ, we finde in him full matter to hope well: but because we are alwayes vnworthy of those good things that are offred vs in Christ, they would haue vs to wauer & stagger in beholdinge of our owne vnworthinesse. Briefely, they place conscience so betwene hope & feare, that it altereth from the one to the other, by enterchangeable times & courses: and they so compare faith & hope together, that when the one springeth vp, the other is pressed downe, when the one ariseth, the other againe falleth. So when Satan seeth that those open engines wherewith before time he was wont to destroy the assuredneſse of faith, do now nothinge preuaile, he endeuoreth by crooked vnderminings to ouerthrow it. But what maner of confidence shall that be, which shall now and then yeelde to desperation? If (say they) thou consider Christ, there is assured saluation: but if thou returne to thy selfe, there is assured damnation. Therefore of necessity distrust and good hope must by enterchaungeable courses reigne in thy minde: As though we ought to imagine Christ standing a farre of, and not rather dwellinge within vs. For therefore we looke for saluation at his hande, not because he appeareth a farre of vnto vs, but because he hath graffed vs into his body, & so maketh vs partakers not onely of all his good thinges, but also of himselfe. Therefore I thus turne this their argument against themselues: If thou consider thy selfe, there is certaine damnation. But because Christ with al his good thinges is by way of communicatinge so giuen vnto thee that all his thinges are made thine, and thou art made a member of him, yea & all one with him: his righteousnesse drowneth thy sinnes, his saluation taketh away thy damnation: he by his worthinesse commeth betwene thee and God, that thy vnworthinesse come not in the sight of God. Briefely, this is the trueth: we ought neither to separate Christ from vs, nor vs from him, but with both handes to holde fast

that

that fellowship whereby he hath coupled himselfe vnto vs. So the Apostle teacheth vs: The body in dede (saith he) is dead by reason of sinne: but the Spirite of Christ that dwelleth in you, is life for righteousnesse. Rom.8. 10. According to these mens trifeling deuise he shoulde haue saide, Christ in deede hath life with himselfe: but you, as you be sinners, remaine subiect to death & damnation. But he saith farre otherwise. For he teacheth that that damnation which we deserue of our selues, is swallowed vp by the saluation of Christ, and to proue it, he vseth the same reason that I haue alleged, because Christ is not without vs, but dwelleth within vs, and cleaueth vnto vs not onely with vndiuidable knot of fellowship, but with a certaine maruellous communion daily more and more groweth with vs into one body, till he be made altogether one with vs. And yet I denie not, as I haue said a litle before, that sometime there happen certaine inrerruptions of faith, as the weakenesse thereof is amonge violent sodeine motions bowed hether or thether. So in the thicke miste of tẽtations the light thereof is choked, but what so euer happeneth, it cesseth not from endeuour to seeke God.

25 And no otherwise doth Bernarde argue, when he purposely intreateth of this question in his fift Homelie in the Dedication of the temple. Oftentimes (I say) by the benefite of God studying vpõ the soule, me thinkes I finde in it two thinges as it were contrarie. If I beholde the soule it selfe, as it is in it selfe and of it selfe, I can say nothing more truely of it, than that it is vtterly brought to nought. What neede I now to recken vp particularly all the miseries of the soule, how it is loaden with sinnes, couered with darkenesse, entangled with deceitfull enticementes, itching with lustes, subiect to passions, filled with illusions, alway enclined to euill, bent to all kindes of vice, finally ful of shame and confusion? Now if all the very righteousnesses of it being looked vpõ by the light of trueth be found like a clothe stained with floures, then what shall the vnrighteousnesses thereof be accompted? If the light that is in vs be darkenesse, how great shall the very darkenesse be? What then? without doubte man is made like vnto vanitie: man is brought to naught: man is nothing. But how then is he vtterly nothing, whome God doth magnifie? How then is he nothing, towarde whome Gods hearte is set? Brethren, let vs take hearte againe. Though we be nothing in our owne heartes, peraduenture there may somewhat of vs lie hidden in the hearte of God. O father of mercies? O father of the miserable, how doest thou set thy hearte towarde vs? For thy hearte is where thy treasure is. But how be we thy treasure, if we be nothing? All nations are so be-

Esa. 64. 6 Matt. 6. 13.

fore thee as if they were not, they ſhalbe reputed as nothing. Euen before thee, not within thee: ſo in the iudgement of thy truth, but not in the affection of thy pitie. Thou calleſt thoſe thinges that are not, as though they were. Therefore both they are not, becauſe thou calleſt thoſe thinges that are not, & alſo they are bycauſe thou calleſt them. For though they are not, in reſpect of them ſelues, yet with thee they are, according to that ſaying of Paule, not of the workes of righteouſneſſe, but of him that calleth. And then he ſaieth, that this coupling together of both cõſideracions is maruellous. Truely thoſe thinges that are knit together, doe not the one deſtroy the other. Which alſo in the concluſion he more plainely declareth in theſe wordes. Now if with both theſe conſiderations we diligently looke vpon our ſelues what we be, yea in the one conſideration how we be nothing, and in the other how much we be magnified, I thinke our glorying ſemeth to be tempered, but paraduenture it is more encreaſed. Truely it is perfectly ſtabliſhed, that we glorie not in our ſelues but in the Lorde. If we thinke thus: if he hath determined to ſaue vs, we ſhall byandby be deliuered: now in this we may take courage. But let vs climbe vp into a hier watche toure, and ſeeke for the citie of God, ſeeke for the temple, ſeeke for the houſe, ſeke for the ſpouſe. I haue not forgotten, but I ſay it with feare and reuerence, we I ſay be, but in the harte of God. We be, but by his allowing as worthy, not by our owne worthineſſe.

Rom. 9. 12.

26 Now, the feare of the Lorde, whereof commonly in euery place witneſſe is borne to all the holy ones, and which is in ſome places called the beginning of wiſedome, and in ſome places wiſedome it ſelfe, although it be but one, yet it procedeth from a double vnderſtanding. For God hath in himſelfe the reuerence both of a Father and of a Lorde. Therefore he that will truely worſhip him, will endeuor to ſhewe himſelfe both an obedient ſonne and a ſeruiſable ſeruant vnto him. The obedience that is geuen to him as to a father, the Lorde by his Prophet calleth honor: the ſeruice that is done to him as to a lorde, he calleth feare. The ſonne (ſaieth he) honoreth the father, and the ſeruant the lorde. If I be a father, where is my honor? If I be a lorde, where is my feare? But how ſoeuer he putteth difference betwene them, thou ſeeſt how he confoundeth them both together. Therefore let the feare of the lorde be vnto vs a reuerence, mingled with that ſame honor and feare. Neither is it any maruell, if one minde receiue both thoſe affections. For he that conſidereth with himſelfe what a father God is vnto vs, hath cauſe enough, although there were no helles at all, why he ſhoulde drede his diſplea-

Prou. 1. 7. Pſa. 100 11. Pro. 15. 14. Mala. 1. 7. Iob 8. 28.

ſure

ſure more greuouſely than any death. But alſo (ſuch is the wantonneſſe of our fleſh to runne to licentiouſneſſe of ſinning) to reſtraine the ſame by all meanes, we ought therewithall to take holde of this thought, that the Lorde vnder whoſe power we liue, abhorreth all iniquitie, whoſe vengeance they ſhall not eſcape, that in liuing wickedly doe prouoke his wrath againſt themſelues.

27 But that which Iohn ſaieth, that feare is not in charitie, but perfect charitie caſteth out feare, becauſe feare conteineth puniſhment, diſagreeeh not with this that we ſay. For the wicked feare not God in this reſpect that they drede to incurre his diſpleaſure, if they might do it without puniſhment: but becauſe they know him to be armed with power to reuenge: therefore they ſhake for feare at the hearing of his wrath. And alſo they ſo feare his wrath, becauſe they thinke that it hangeth ouer them, for that they looke euery moment when itſhall fall vpon their heades. As for the faithfull: they (as is aboue ſaid) both feare his diſpleaſure more than puniſhment, and are not troubled with feare of puniſhment as if it did hang ouer their neckes, but they are made the more ware not to procure it. So ſaith the Apoſtle, when he ſpeaketh to the faithfull: Be ye not deceiued: for this commeth the wrath of God vpon the children of vnbeleefe. He threateneth not that Gods wrath will come vpon them, but putteth them in minde to thinke vpon this, that the wrath of God is prepared for ſuch wicked doinges as he had recited, that they themſelues ſhoulde not be willing alſo to proue it. Albeit it ſeldome happeneth that the reprobate be awakened with only and bare threateninges, but rather being already groſſe and vnſenſibly dull with their owne hardneſſe, ſo oft as God thundreth from heauen they harden themſelues to obſtinacie, but when they are ones ſtriken with his hande, then whether they will or no, they be enforced to feare. This feare they commonly call a ſeruile feare: and in compariſon ſet it for contrarie to free natured and willing feare which becommeth children. Some other do ſuttelly thruſt in a middle kinde, becauſe that ſame ſeruile and conſtrained affection ſometime ſo ſubdueth mens mindes, that they come willingly to the feare of God.

1. Ioh. 4. 18. Ephe. 5. 6. Col 3. 6

28 Now we vnderſtand, that in the good will of God, whereunto faith is ſaide to haue reſpect, the poſſeſſion of ſaluation and eternall life is obteined. For if we can wante no good thing while God is fauorable vnto vs, it abundantly ſufficeth vs to the aſſuredneſſe of ſaluation, when he himſelfe doth aſſure vs of his loue. Let him ſhewe his face (ſaith the Prophet) and we ſhalbe ſafe. Wherupon the Scriptures determine this to be the ſumme of our ſaluation, that God putting

Pſal. 80 4.

away all enmities, hath receiued vs into fauour. Whereby they shew, that when God is reconciled vnto vs, there remaineth no perill, but that all thinges shall prosper well with vs. Therefore faith, hauing taken holde of the loue of God, hath promises of the present life and of the life to come, and perfect assuredness of all good thinges: but that same such as may be gathered out of the word of God. For faith doth not certainely promise to it selfe either the length or honor or wealth of this life, for asmuch as God willed none of these thinges to be apointed vnto vs, but is contented with this assuredness, that God will neuer faile how so euer many thinges faile vs that pertaine to the maintenance of this present life. But the chiefe assuredness of faith resteth in expectation of the life to come, which is set out of doubt by the worde of God. But what so euer miseries and calamities betide vnto them whome God loueth, they can not worke the contrarie, but that his good will is perfect felicitie. Therefore when we did meane to expresse the summe of blessedness, we named the fauor of God, out of which spring do flow vnto vs al kindes of good thinges. And this we may cõmonly note throughout the Scriptures, that when so euer mention is made not onely of eternall saluation, but also of any good thing in vs, we be alway called backe to the loue of God. For which cause Dauid saieth, that the goodnesse of God when it is felt in a godly hearte, is sweter and more to be desired than life it selfe. Finally, if all thinges els do flow vnto vs according to our owne wishing, and we be vncertaine of Gods loue or hatred, our felicitie shalbe accursed, and therefore miserable. But if the fauorable face of God do shine vnto vs, euen our very miseries shalbe blessed, because they are turned to helpes of our saluation. As Paule, when he heaped vp a rehearsall of all aduersities, yet he glorieth that he was not by them seuered from the loue of God: and in his prayers he alway beginneth at the fauour of God, from whence floweth all prosperitie. Likewise Dauid setteth the onely fauour of God against all the terrors that trouble vs. If (saith he) I shall walke in the middest of the shadowe of death, I will feare no euils, because thou art with me. And we alway feele that our mindes do wauer, vnlesse being cõtented with the fauour of God, they seeke their peace in it, and haue this inwardely fixed in them that is said in the Psalme, Blessed is the people whose God is the Lord, and the nation whome he hath chosen to him for his inheritance.

Eph. 2. 14.

Psa. 63. 4.

Rom. 8. 35.

Psa. 23. 4.

Psa. 33. 12.

29 We make the fundation of faith to be the free promise of God, bycause faith proprely stayeth vpon it. For though faith doe beleue God to be true in all thinges, whether he commaunde or for-

forbidde, whether he promise or threaten, and also obediently receiueth his commaundementes, and beware th of thinges that he prohibeteth, and hath regard to his threateninges, yet properly it beginneth at the promise, and therein continueth, and therevpon endeth. For faith seeketh for life in God, which is not founde in commaundemētes or declarations of penalties, but in promise of mercie, and in no other promise, but such as is freely geuen. For the conditionall promise, by which we are sente to our owne workes, doth no otherwise promise life, but if we perceiue it to stande in our selues. Therfore if we will not haue our faith to tremble and wauer, we must stay it with that promise of saluation, which is willingly and liberally offred vs of the Lorde, rather in respect of our miserie, than of our worthinesse. Wherefore the Apostle beareth this witnesse of the Gospell, that it is the word of faith: which name he taketh both from the commaundementes and also from the promises of the lawe, because there is nothing that can stablish faith, but that liberall embassage, by which God reconcileth the worlde to himselfe. Therefore the same Apostle oftentimes maketh a relatiō of faith and the Gospell together, when he teacheth that the ministerie of the Gospell was committed to him vnto the obedience of faith. that the same is the power of God, to saluation to euery one that beleueth: that in it is reueled the righteousnes of God from faith to faith. And no maruell. For sith the Gospell is the ministerie of reconciliation, there is no other testimonie sure enough of Gods good will towarde vs, the knowledge wherof faith requireth. Therefore when we say that faith must rest vpon free promise, we do not denie but that the faithful do euery way embrace and receiue the word of God, but we apoint the promise of mercie to be the propre marke of faith. Euen as the faithfull ought in deede to acknowledge God to be the iudge and punisher of wicked doinges, and yet they properly haue regard vnto his mercifull kindenesse: for asmuch as he is described to them to be cōsidered such a one as is louing and mercifull, farre from wrath, of much goodnesse, gentle vnto all, pouring forth his mercie vpon all his workes.

Rom.10. 8.

Rom.1. 6. and 16.17.

2.Cor.5 18.

Psa.86. 5.&103 81.5.

30 Neither yet do I regarde the barkinges of Pighius, or such other dogges, when they finde faulte with this restraint, as though in diuiding faith, it did take holde but of one peece thereof. I graunt (as I haue already saide) that the generall obiect of faith (as they terme it) is the truthe of God, whether he threaten or put vs in hope of fauour. Wherefore the Apostle ascribeth this to faith, that Noe feared the destruction of the worlde, when it was not yet seene. If the

Heb.11. 7.

feare of a punishment shortly to come, was the worke of faith, then ought not the threateninges to be excluded out of the definicion of faith. This is in deede true. But the cauillers do vniustly accuse vs, as though we denied that faith hath respect to all the partes of the worde of God. For our meaning is onely to shew those two thinges, first, that faith neuer stedfastly standeth vntill it come to the free promise: and than that we are no otherwise by it to be reconciled to God, but because it coupleth vs to Christ. Both those pointes are worthily to be noted. We seeke such a faith, which may make difference betwene the children of God and the reprobate, betwene the faithfull and the vnbeleuing. If a man do beleue that God both iustly commaundeth all that he commaundeth, and truely threatneth, shall he be therefore called faithfull? Nothing lesse. Therefore there can be no stedfast stay of faith, vnlesse it be grounded vpon the mercie of God. But now to what ende do we dispute of faith? Is it not that we may learne the way of saluation? But how doth faith bringe saluation but in respect that it graffeth vs into the body of Christ? Therefore there is no inconuenience, if in the definition we do enforce the principall effect therof, & do ioyne vnto the general name, in stede of a difference that marke that seuereth the faithfull frō the vnbeleuing. Finally, the malicious haue nothing to finde fault withall in this doctrine, but they must wrappe vp Paule with vs in the same blame, which calleth the Gospell properly the word of faith.

Rom.10 8.

31 But hereupon againe we gather that which we haue before declared, that faith doth no lesse neede the worde than the frute doth neede the liuely roote of the tree, because none other (as Dauid testifieth) can trust in the Lorde, but they that know his name. But this knowledge is not according to euery mans imagination, but so farre as God himselfe is witnesse of his owne goodnesse. Which the same Prophet confirmeth in an other place, saying: Thy saluation is according to thy worde. Againe. I haue trusted in thy worde, saue me, Where is to be noted the relation of faith to the worde, and then how saluation followeth. And yet in the meane time we do not exclude the power of God, with beholding whereof, vnlesse faith susteine it selfe, it can neuer geue vnto God his due honour. Paule seemeth to reherse a certaine sclender and cōmon thing of Abraham, that he beleued that God which had promised him the blessed sede, was able to performe it. Againe in an other place, speaking of him, selfe: I knowe whome I haue beleued, and I am sure that he his able to keepe that which I haue left with him vntill that day. But if a man weye with himselfe how many doutinges of the power of God do often-

Psa. 9. 11.

Psa.109 43.

Rom.4. 21.

2.Tim.1 18.

oftentimes creepe into mans minde, he shall well perceiue that they which do highly esteeme it as it is worthy, haue not a litle profited in faith. We all will confesse that God is able to do whatsoeuer he will, but when euen the least tentatiō throweth vs downe with feare, and amaseth vs with horrour, thereby appeareth plainely, that we diminish the estimation of Gods power, when we preferre aboue it those thinges, that Satan threatneth against Gods promises. This is the reason why Esaie, meaning to print into the hartes of the people the assuredneſſe of saluation, doth so honorably entreate of the infinite power of God. It seemeth oft that so sone as he hath begonne to speake of the hope of pardon and reconciliation, he byandby tourneth to an other thing, and wandereth about in long and superfluous circumstances, rehersing how maruelously the Lorde gouerneth the frame of heauen and earth and the whole ordre of nature: yet is there nothing that serueth not fitly for the circumstāce of the matter that he speaketh of. For vnlesse the power of God whereby he is able to do all thinges be presently set before our eyes, our eares will hardely heare the worde, or will not esteeme it so much as it is worth. Beside that, here is declared his effectuall power, because godlinesse (as we haue already shewed in an other place) doth alway applie the power of God to vse and worke, specially it setteth before it selfe those workes of God, whereby he hath testified himselfe to be a father. Herevpon commeth that in the Scriptures is so often mention made of the redemption, whereby the Israelites might haue learned that God which was ones the author of saluation, will be an euerlasting preseruer thereof. And Dauid putteth vs in minde by his owne example, that those benefites which God hath particularly bestowed vpon euery man, do afterwarde auaile to the confirmation of his faith. Yea when God seemeth to haue forsaken vs, it behoueth vs to strerch our wittes further, that his auncient benefites may recomforte vs, as it is saide in an other Psalme: I haue bene mindefull of olde dayes, I haue studied vpon all thy workes. &c. Againe. I will remembre the workes of the Lorde, and his meruelles from the beginning. But because without the worde all quickely vanisheth away that we conceiue of the power of God and of his workes, therefore we do not without cause affirme that there is no faith, vnlesse God geue light vnto it with testimonie of his grace. But here a question might be moued, what is to be thought of Sara and Rebecca, both which being moued as it seemeth with zele of faith, passed beyonde the bondes of the worde. Sara, when she feruently desired the promised issue, gaue her bondemaide to her housbande. It can not be

Psa.100 4 3. Psal.77. 11.

Gen.16.

denied but that she many wayes sinned: but nowe I touch onely this
faulte, that being carried awaye with her zele, she did not restraine
herselfe within the boundes of Gods word, yet it is certaine that that
Gen.26 desire proceeded of faith. Rebecca being certified by the oracle of
God of the electiō of her sonne Iacob, procured his blessing by euill
crafty meanes: she deceiued her housbande the witnesse and minister
of the grace of God: she compelled her sonne to lie: she by diuerse
guiles and deceites corrupted the trueth of God. Finally in making
a scorne of his promise, she did as much as in her laie, destroie it. And
yet this act, how much soeuer it was euill, and worthy of blame, was
not without faith, for it was necessarie that she shoulde ouercome
many offenses, that she might so earnestly endeuour to atteine that
which without hope of earthly profite was full of great troubles and
daungers. As we may not say that the holy Patriarche Isaac was alto-
gether without faith, becausse he being by the same oracle of God
admonished of the honour transferred to the yonger sonne, yet ces-
sed not to be more fauourably bente to his first begotten sonne Esau.
Truely these examples do teach, that oftetimes erroures are mingled
with faith: but yet so that faith if it be a true faith, hath alwaye the
vpper hande. For as the particular errour of Rebecca did not make
voide the effect of the blessing, so neither did it make voide her faith
which generally reigned in her minde, and was the beginning and
cause of that doinge. Neuertheless therein Rebecca vttered how
ready mans minde is to fall so sone as he geueth him selfe neuer so
litle libertie. But though mans defaut and weakenesse doth darken
faith, yet it doth not quenche it: in the meane time it putteth vs in
minde, how carefully we ought to hange vpon the mouth of God,
and also confirmeth that which we haue taught, that faith vanisheth
awaye, vnlesse it be vpholden by the worde: as the mindes both of
Sara, and Isaac and Rebecca had become vaine in their crooked wan-
deringes out of the way, vnlesse they had bene by Gods secret bridle
holden in obedience of the worde.

32 Againe, not without cause we include all the promises in Christ,
Rom. 1. 17. forasmuch as in the knowledge of him the Apostle includeth all the
Gospell: and in an other place he teacheth, that all the promises of
2. Cor. 1 20. God are in him, yea and Amen. The reason whereof is ready to be
shewed. For if God promise any thing, he therein sheweth his good
will: so that there is no promise of his, that is not a testimonie of his
loue. Neither maketh it any matter that the wicked when they haue
great and continual benefites of Gods liberalitie heaped vpon them,
do therby wrap themselues in so much the more greuous iudgemēt.

For

For sith they do neither thinke nor acknowledge that those thinges come vnto them from the hand of God, for if they acknowledge it, they do not with them selues consider his goodnesse, therfore they can not thereby be better taught of his mercie than brute beastes, which according to the measure of their estate, do receiue the same frute of Gods liberalitie, and yet they perceiue it not. Neither doth it any more make against vs, that many times in refusing the promises apointed for them, they do by that occasion procure to them selues the greater vengeance. For although the effectuall working of the promises do then onely appeare, when they haue founde faith with vs, yet the force and naturall propretie of them is neuer extinguished by our vnbeleefe or vnthankfulnesse. Therefore when the Lorde by his promises doth prouoke man not onely to receiue, but also to thinke vpon the frutes of his bountifulnesse, he doth therewithall declare vnto him his loue. Wherevpon we must returne to this pointe, that euery promise is a testifying of Gods loue towarde vs. But it is out of questiō, that no man is loued of God but in Christ, Mat. 3. 17.
he is the beloued Sonne, in whome the loue of the Father abideth and resteth, and then from him poureth it selfe abroade vnto vs: as Paule teacheth, that we haue obteined fauour in the beloued one. Ephe. 1. 7.
Therefore it must needes be deriued and come vnto vs by meane of him. For this cause the Apostle in an other place calleth him oure Ephe. 2. 14.
peace: in an other place he setteth him oute as a bonde, whereby God is with fatherly naturall kindenes bounde vnto vs. It followeth then that we must caste our eyes vpon him, so oft as any promise is offered vs. And that Paule teacheth no absurditie, that all Gods pro- Rom 8. 2. and.
mises whatsoeuer they be, are confirmed and fulfilled in him. There 15. 8.
be certaine examples that make for the contrarie, For it is not likely
that Naaman the Syrian, when he required of the Prophet the ma- Act. 10.
ner how to worship God aright, was instructed concerning the Me- 8.
diator: yet his godlinesse is praised. Cornelius a Gentile and a Ro- Act. 8.
maine, coulde scarsely vnderstande that which was knowen not to 2 Kin. 5.
all the Iewes, yea and that very darkely: yet his almes and prayers 17.
were acceptable to God. And the sacrifice of Naaman, by the Pro- 2. Re. 5.
phetes aunswere allowed. Which thing neither of them coulde ob- 17.
teine but by faith. Likewise it may be said of the Eunuche to whome Act. 8.
Philippe was carried, which if he had not had some faith, woulde not 13.
haue taken vpon him the trauaile and expenses of so long a iourney, to worshippe. Yet we see, when Philippe examined him, how he bewrayed his ignorāce of the Mediator. And truely I graunt that their faith was partly vnexpressed, not onely concerning Christes person,

but also concerning his power and the office committed vnto him of the Father. Yet in the meane time it is certaine, that they were instructed in such principles, as gaue then some tast of Christ, although but very small. Neither ought this to seeme strãge. For neither would the Eunuche haue come in hast to Ieruſalem from a farre country to worship an vnknowene God, neither did Cornelius whē he had once embraced the Iewish religion spende so much time, without being acquainted with the first groundes of true doctrine. As for Naaman, it had bene to fonde an absurditie for Elizeus when he taught him of small things, to haue saide nothing of the principall point. Therefore although there were among them a darke knowledge of Christ, yet it is not likely ý there was no knoweledge becauſe they did vse them selues in the sacrifices of the lawe, which must haue bene discerned by the very ende of them, that is Christ, from the false sacrifices of the Gentiles.

33 But this bare and outward declaration of the worde of God, ought to haue largely sufficed to make it be beleued, if our owne blindeneſſe and stubbourneſſe did not withstande it. But oure minde hath such an inclination to vanitie, that it can neuer cleaue fast vnto the trueth of God, and hath such a dulneſſe, that it is alwaie blinde and can not see the light thereof. Therefore there is nothing auailably done by the worde without the enlightning of the holy Ghost. Whereby also appeareth, that faith is farre aboue mans vnderstanding. Neither shall it be sufficient that the minde be lightned with the spirit of God, vnleſſe the hearte be also strengthened & stablished with his power. Wherein the Schoolemen do altogether erre, which in considering of faith, do onely take holde of a bare and simple assent by knowledge, leauing out the confidence and assuredneſſe of the hearte. Therefore faith is both waies a singular gift of God, both that the minde of man is clensed to tast the trueth of God, and that his hearte is stablished therein. For the holy Ghost not onely is the beginner of faith, but also by degrees encreaseth it, vntill by it he
2. Tim. 1. 14. bring vs to the heauenly kingdome. That good thing (saith Paule) which was committed to thy keping, kepe in the holy Ghost which
Gal. 3. 2. dwelleth in vs. But how Paule saith that the holy Ghost is geuen by the hearing of faith, we may easily dissolue it. If there had bene but one onely gifte of the holy Ghost, then it had bene an absurditie for him to call the holy Ghost the effect of faith, which is the author and cause of faith. But when he maketh report of the giftes wherewith God garnisheth his Church, and by encreasinges of faith bringeth it to perfection, it is no meruell if he ascribe those thinges to faith

which

which maketh vs fitt to receiue them. This is reckened a moſt ſtrãge concluſion, when it is ſaid, that no man but he to whome it is geuen, can beleue in Chriſt. But that is partely bycauſe they do not conſider either how ſecret and hie the heauenly wiſedome is, or how great mans dulneſſe is in conceiuing the miſteries of God: and partely bycauſe they looke not vnto that aſſured and ſtedfaſt conſtantneſſe of hearte, that is to ſay, the chiefe parte of faith.

34 But if (as Paule preacheth) no man is witneſſe of the will of man, but the ſpirit of man that is within him, then how ſhoulde man be ſure of the will of God? And if the trueth of God be vncertaine among vs, in thoſe thinges that we preſently beholde with our eye, howe ſhoulde it be aſſured and ſteadfaſt among vs there where the Lord promiſeth ſuch thing as neither eye ſeeth, nor wit comprehendeth? But herein mans ſharpneſſe of vnderſtãding is ſo ouerthrowene and faileth, that the firſt degree of profiting in Gods ſchoole, is to forſake his owne wit. For by it as by a veile caſt before vs, we are hindred that we can not atteine the miſteries of God, which are not diſcloſed but to litle ones. For neither doth fleſh and bloude diſcloſe, nor naturall man perceiue thoſe thinges that are of the Spirite, but rather to him the learning of God is fooliſhneſſe, becauſe it is ſpiritually to be iudged. Therefore herein the helpe of the holy Ghoſt is neceſſarie, or rather herein his force only reigneth. There is no man that knoweth the minde of God, or hath bene his counſeller: but the holy Spirit ſearcheth out all thinges, euen the depe ſecretes of God, by whome it is brought to paſſe, that we knowe the minde of Chriſt. No man (ſaith he) can come to me, vnleſſe my father that ſent me, drawe him. Euery one therefore that hath hearde and learned of my father, commeth. Not that any man hath ſeene the father, but he that is ſent of God. Euen as therefore we can not come vnto Chriſt, but being drawene by the Spirite of God: ſo when we be drawene, we are lifted vp in wit and minde aboue our owne vnderſtanding. For the ſoule enlightned by him, taketh as it were a new ſharpneſſe of vnderſtanding, wherewith it may beholde heauenly miſteries, with brightneſſe whereof it was before daſeled in it ſelfe. And ſo mans vnderſtanding receiuing brightnes by the light of the holy Ghoſt, doth neuer till then truely beginne to taſt of thoſe thinges that belong to the kingdome of God, being before altogether vnſauourie and without iudgement of taſt to take aſſay of them. Therefore when Chriſt did notably ſet our vnto two of his Diſciples ỹ miſteries of his kingdome, yet he nothing preuailed, vntill he opened their ſenſes that they might vnderſtand the Scriptures. When the Apoſtles were ſo

1.Cor.2 11. Mat.11. 15. Luc.10. 21. Mat.16. 17. 1.Cor.2 14. Rom.11. 34. 1.Cor.2 10. Iohn.6. 43. Luc.24. 27. and 45. Ioh 16. 15.

taught by his Godly mouth, yet the Spirit of trueth muſt be ſent vnto them, to poure into their mindes the ſame doctrine which they had hearde with their eares. The worde of God is like vnto the ſunne that ſhineth vnto all them to whome it is preached, but to no profit among blinde men. But we are all in this behalfe blinde by nature, therefore it can not pearce into our minde but by the inward maſter the holy Ghoſt, making by his enlightning an entrie for it.

35 In an other place, when we had to entreat of the corruption of nature, we haue more largely ſhewed how vnfit men are to beleue. Therfore I will not wery the readers with repeting the ſame againe. Let this be ſufficient that the ſpirit of faith, is called of Paule faith it ſelfe, which the ſpirit gêueth vs, but not which we haue naturally. Therefore he prayeth that God fulfill in the Theſſalonians all his good pleaſure, and the worke of faith in power. Wherin calling faith the worke, of God, and geuing it that title for a name of addition, and calling it by figure of appoſitiõ Gods good pleaſure, he denieth that it is of mans owne motion: and not contented therewith he addeth further, that it is a declaration of Gods power: writing to the Corinthians, where he ſaith, that faith hangeth not vpon the wiſedome of men, but is grounded vpõ the power of the holy Ghoſt. He ſpeaketh in deede of outwarde miracles: but becauſe the reprobate are blinde at the beholding of them, he comprehendeth alſo that inwarde ſeale, whereof he maketh mention in an other place. And God, the more glorioufly to ſet forth his liberalitie in ſo noble a gifte, vouchefaueth not to graunt it to all vniuerſally without difference, but by ſingular priuilege geueth it to whome he will. For proofe whereof we haue alleged teſtimonies before. Of which Auguſtine being a faithfull expoſitor, crieth out that it woulde pleaſe the Sauiour to teache him, and that the very beleuing it ſelfe, is of gift and not of deſeruing. No man (ſaith he) commeth to me, vnleſſe my father drawe him, and to whome it is geuen of my father. It is maruellous that two do heare, the one deſpiſeth, the other aſcendeth vp. Let him that deſpiſeth, impute it to himſelfe: let him that aſcende not, it arrogantly aſſigne to himſelfe. In an other place. Why is it geuen to one and not to an other? It greueth me not to ſay it, this is the depth of the croſſe. Out of I wote not what depth of the iudgements of God which we may not ſearche, procedeth all that we can. What I can, I ſee: whereby I can, I ſee not, ſauing that I ſee thus farre, that it is of God. But why him, and not him? That is muche to me. It is a bottomeleſſe depth, it is the depth of the croſſe. I may crie out with wonderinge, but not ſhewe it in diſputing. Finally the ſumme commeth to this,

2. Cor. 4. 13.

2. Theſ. 1. 11.

that

that Christ when he enlightneth vs vnto faith by the power of his spirit, doth there withall graffe vs into his body, that we may be made partakers of all good thinges.

36 Nowe remaineth that that which the minde hathe receiued, may be further conueyed into the heart. For the word of God is not throughly receiued by faith, if it swimme in the toppe of the braine, but when it hath taken roote in the bottome of the heart that it may be an inuincible defense to beare and repulse all the engines of tẽtations. Nowe if it be true, that the true vnderstanding of the minde is the enlightning thereof, then in such confirmation of the hearte, his power much more euidẽtly appereth, euen by so much as the distrustfulnesse of the hearte is greater than the blindnesse of the wit: and as it is harder to haue the minde furnished with assuredneſſe, than the wit to be instructed with thinking. Therefore the Spirite performeth the office of a seale, to seale vp in our heartes those same promises, the assurance whereof it first emprinted in oure wits, and serueth for an earnest to confirme and stablish them. Sith ye beleued (saith the Apostle) ye are sealed vp with the holy Spirite of promise, which is the earnest of oure inheritance. See you not how he teacheth that by the spirit the heartes of the faithfull are grauen as with a seale? and how for the same reason he calleth him the Spirit of promise, bycause he ratifieth the Gospell vnto vs? Likewise to the Corinthians he saith: God which annointed vs, which hath also sealed vs, and geuen the earnest of his Spirit in oure heartes. And in an other place when he speaketh of confidence and boldnesse of hopinge well, he maketh the pledge of the Spirit the foundation thereof. Eph. 1. 13. 2. Cor. 1. 21. and 5. 5.

37 Neither yet haue I forgotten that which I saide before, the remembrance whereof experience continually reneweth, that is, that faith is tossed with diuerse doubtings, so that the mindes of the godly are seldome quiet, or at least do not alway enioy a peasable state: but with what soeuer engine they be shaken, either they rise vp out of the very gulfe of temptations, or do abide fast in their standing. Truely this assuredneſſe onely nourisheth and defendeth faith, when we holde fast that which is saide in the Psalme: The Lorde is oure protection, oure helpe in trouble, therefore we will not feare, when the earth shall tremble, and the mountaines shall leape into the heart of the sea. Also this most swete quietnesse is spoken of in an other place: I lay downe and slepte, and rose againe, bycause the Lorde hath susteined me. It is not meante thereby that Dauid was alway with one vndisturbed course framed to a merry cheerefulnesse: but in respect that he tasted the grace of God, according to his proportion of faith. Psal. 46. 3. Psal. 3. 6.

therefore he glorieth that he without feare despiseth all that euer might disquiet the peace of his minde. Therfore the Scripture meaning to exhort vs to faith, biddeth vs to be quiet. In Esaie it is saide: In hope and silence shall be your strength. In the Psalme: Holde thee still in the Lorde, and waite for him. Wherewith agreeth that saying of the Apostle to the Hebrues: Patience is needefull. &c.

Esa.30. 15. Psal.37. 7. Heb.10. 36.

38 Hereby we may iudge how pestilent is that doctrine of the Scholemen, that we can no otherwise determine of the grace of God towarde vs, than by morall coniecture as euery man thinketh himselfe worthy of it. Truely if we shall wey by oure workes how God is minded towarde vs, I graunt that we can atteine it with any coniecture, be it neuer so slender: but sith faith ought to haue relation to a simple and free promise, there is lefte no cause of doubting. For with what confidence (I beseche you) shall we be armed, if we say that God is fauourable vnto vs vpon this condition, so that the pureneſſe of oure life do deserue it? But bycause I haue appointed one place properly for the discussing hereof, therefore I will speake no more of them at this present, specially for asmuch as it is plaine enoughe, that there is nothing more contrary to faith, than either coniecture or any thing neere vnto doubting. And they do very ill wryth to this purpose that testimonie of the Preacher which they haue oft in their mouths: Noman knoweth whether he be worthy of hatred or loue. For (to speake nothing how this place is in the common translation corruptly turned) yet very children can not be ignorãt what Salomon meaneth by such wordes: that is, that if any man will iudge by the present state of thinges, whome God hateth, or whome God loueth, he laboreth in vaine, & troubleth himselfe to no profitte for his paines: sith all thinges happen alike, both to the righteous and the wicked, to him that offreth sacrifices and him that offreth none. Whereupon followeth, that God doth not alway witneſſe his loue to them to whome he maketh all things happen prosperously, nor doth alwaies vtter the hatred to them whome he punisheth. And that he doth to condemne the vanitie of mans witte, sith it is so dull in thinges most needefull to be knowen. As he hadde written a little before, that it can not be discerned what the soule of a man differeth from ỹ soule of a beast, becauſe it seemeth to dy in like manner. If any manne will gather thereof, that the opinion that we holde of the immortalitie of soules, standeth vpon cõiecture: may he not worthily be compted a madde manne? Are they then in their right wittes which gather that there is no certaintie of Gods grace, bycauſe we can conceiue none by the carnall beholding of present things?

Eccl.9. 2. Eccl.3. 9.

39 But

39 But they alleage that it is a point of rash presumption, to take vpon vs an vndoubted knoweledge of Gods will. I would in deede graunt it vnto them, if we did take so much vpon vs, that we woulde make the incomprehensible secrete purpose of God subiect to the slenderneſſe of oure witte. But when we simply say with Paule, 1.Cor.2
that we haue receiued not the spirit of this world, but the Spirit that 12.
is of God, by whose teaching we may know those thinges that are geuen vs of God, what can they barke against it, but they must slanderously speake against the Spirit of God? But if it be a horrible robberie of God to accuse the reuelatiō that commeth from him, either to be lying, or vnassured or doubtefull, what do we offend in affirming that it is assured? But they say, that this also is not without greate presumptuousneſſe, that we dare so glorie of the Spirite of Christ. Who would thinke that their dulneſſe were so greate that would be compted maisters of the world, that they so fowly stumble in the first principles of religion? Surely I would not thinke it credible, vnleſſe their owne writinges that are abroade did testifie it. Paule pronoun- Rom.8.
ceth that they onely are the children of God, that are moued with 14.
his spirit: and these men would haue them that be the children of God, to be moued with their own spirit, and to be without the Spirit of God. Paule teacheth that we call God oure Father, as the holy Rom.8.
Ghost ministreth that word vnto vs, which onely can beare witneſſe 16.
to our spirite that we are the children of God: These men, although they forbidde vs not to call vpon God, yet do take away his Spirit, by whose guiding he should haue bene rightly called vpon. Paule denieth that they are the seruantes of Christ, that are not moued with the Spirit of Christ: these men faine a Christianitie that needeth not the Spirit of Christ. Paule maketh no hope of the blessed resurrectiō, Rom.8.
vnleſſe we feele the holy Ghost abiding in vs: they forge a hope 11.
without any such feling. But peraduēture they will answere, that they do not deny that we ought to be endued with it, but that it is a point of modesty & humility not to acknowledge it. What meaneth he thē, when he biddeth the Corinthians to trie whether they be in the 2.Cor.
faith, to proue themselues whether they haue Christ, whom vnleſſe a 13.5.
man do acknowledge to be dwelling in him, he is a reprobat? But by the Spirit that God hath geuen vs (saith Iohn) we know that he abi- 1.Ioh.3.
deth in vs. And what do we els but call ȳ promises of Christ in dout, 24.
when we will be compted the seruantes of God without his Spirit, Esa.34.
which he hath openly declared, that he woulde poure out vpon all 3.
his? Biside that, we do wrong to the holy Ghost, which do separate from him faith that is his peculiar worke. Sithe these are the first

lessons of godlie religion, it is a token of miserable blindenesse, to haue Christians noted of arrogancie, that dare glorie of the presence of the holy Ghost, without which glorieng Christianitie it selfe doth not stand. But they declare by their example how truely Christ saide,
Ioh.14. 17. that his Spirit is vnknowen to the worlde, and is onely knowen of them with whome he abideth.

40 And bycause they will not go about to ouerthrowe the stedfastnesse of faith with digging onely of one mine, they assayle it also otherwise. For they say, that although according to our present state of righteousnes, we may gather a iudgment of the grace of God, yet the knowledge of perseuerance to the ende abideth in suspense. A goodly confidence of saluation forsooth is left vnto vs, if we iudge by morall coniecture, that for a present moment we be in fauoure, and
Rom.8. 38. what shall become of vs to morrow we can not tell. The Apostle teacheth farre otherwise: I am surely perswaded (saith he) that neither Angels, nor powers, nor principalities, neither death, nor life, neither present thinges nor thinges to come, shall seuer vs from the loue wherewith the Lorde embraceth vs in Christ. They seeke to escape with a trifling solution, pratinge that the Apostle had that by speciall reuelation. But they are holde to hard to slippe away so. For there he entreateth of those good thinges that commonely come by faith to the faithfull, not those that he himselfe specially feleth. But the same
1.Cor. 10.12. Paul in an other place putteth vs in feare with mentiō of our weakenesse and vnstedfastnes: Let him that standeth (saith he) beware that he fall not. It is true, but not such a feare wherby we shoulde be ouerthrowen, but whereby we may learne to humble our selues vnder
1.Pet.5. 6. the mighty hand of God, as Peter expoundeth it. Then how against ordre and truth is it to limite the assurednes of faith to a moment of time, whose propretie is to passe beyond the spaces of this life, and extend further to immortalitie to come? Sith therefore the faithfull do impute it to the grace of God, that being lightned with his spirit they do by faith enioy the beholding of ỹ heauenly life: so far is such glorying from presumptuousnesse, that if any man be ashamed to confesse it, he doth therein more bewray his extreme vnthankefulnesse, in vnkindely hiding Gods goodnes, than he doth declare his modestie or submission.

41 Because it semed ỹ the nature of faith could not otherwise better or more plainly be declared than by the substance of the promise vpon which it resteth as vpon her propre foundation, so that if the promise be taken away, faith by and by falleth downe or rather vanisheth away: therefore we toke our definition from thense, which yet

varieth

varieth not from that definition, or rather descripti on of the Apostle, that he applieth to his discourse, where he sayth that fayth is a substance of thinges to be hoped for, & a certainty of things that are not seene. For by this worde Hypostasis substance (for that terme he vseth) he meaneth as it were, an vpholding stay, whereupon the godly minde leaneth & resteth. As if he should say ỳ faith is a certaine & assured possession of those things that are promised vs of God, vnlesse a man had rather to take Hypostasis for affiance, which I mislike not, albeit I follow that which is more commonly receiued. Againe, to signifie that euen to the last day when the bookes shalbe opened, they are hier than those thinges that may be perceiued with our senses, or seene with our eyes, or handeled with our handes, and that the same are no otherwise possessed by vs, but if we go beyonde the capacity of our owne wit, and bende our vnderstanding aboue all thinges that are in the world, yea and climbe aboue our selues, he hath therefore added that this assurednes of possessiō, is of things that lie in hope, & therefore are not seene. For plaine appearance (as Paule wryteth) is not hope, neither hope we for those thinges that we see. And when he calleth it a certainety or prouse (or as Augustine hath oft translated it) a coniunction of thinges not present: for in Greeke it is Elenchos, he sayth asmuch as if he did say, that it is an euident shewing of thinges not appearinge, a seeinge of thinges not seene, a plainnesse of darke things, a presence of thinges absent, an open shewing of hidden things. For the mysteries of God, such as they be that pertaine to our saluation, can not be seene in themselues and in their owne nature as they call it: but we behold them only in his word, of whose trueth we ought to be so fully perswaded, that we ought to hold all that he speaketh as it were already done and fulfilled. But how can the minde lift vp it selfe to receiue such a tast of Gods goodnesse, but that it must needes be therewith wholly kindled to loue God againe? For that flowing plenty of sweetenes which God hath layed vp in store for them that feare him, can not be truely knowen, but that it must therewithall vehemently moue affection: and whose affection it once moueth, it vtterly rauisheth and carieth him beyonde himselfe. Therefore it is no maruell, if into a peruerse & crooked heart neuer entreth this affection, by which being conueyed vp into the very heauen, we are suffred to come to the most secretely hidden treasures of God, and the most sacred priuie places of his kingdom, which may not be defiled with the entrance of an vncleane heart. For that which the Schoolemen teach, that charity is before faith and hope, is a meere madnes. For it is faith onely that first engendreth charity in vs. Howe much

He.11.1.

Dan. 7. 10.

Rom.8 24.

Augusti. Hom. in Iohan. 79.95.

De peccat. merit. & remiss. li 2. ca. 31.

Libr. 3. Sē. dist. 25.& Ispius.

Ser. 1. in Annuntiatione. more rightly doth Bernard teach: I beleue (saith he) that ỹ testimony of conscience, which Paul calleth the glory of ỹ godly, consisteth in three thinges. For first of all it is necessary to beleue ỹ thou canst not haue forgiuenes of sinnes, but by ỹ pardon of God: then ỹ thou canst haue no good worke at all, vnles he also giue it: last of all ỹ thou canst by no works deserue eternal life, vnles it also be giuen freely. A litle after he addeth ỹ these things suffice not, but that there is a certaine beginning of faith, because in beleuing ỹ sinnes can not be forgiuen but of God, we ought also to beleue ỹ they are not forgiuẽ vs, til also we be perswaded by ỹ testimony of the holy Ghost, ỹ saluation is layd vp in store for vs: because God forgiueth sinnes, he himselfe giueth merites, & he himselfe also giueth rewards, that we may not stay stil in this beginning. But these & other things shalbe to be entreated of in places fit for them. Now let it only suffice to know what faith is.

2. Cor. 1 12.

42 Now whersoeuer this liuely faith shalbe, it can not be possible but that it hath with it ỹ hope of eternall saluation, as an vndiuidable cõpanion: or rather that it engendreth or bringeth it foorth out of it selfe, which hope being taken away, how eloquently, gloriously soeuer we talke of faith, yet we are conuicted to haue no faith at all, for if faith (as is aboue said) be an assured persuasion of Gods trueth, that it can not lye vnto vs nor deceiue vs, nor become voide, then they that haue conceiued this assurednesse, truely do therwithal looke for a time to come that God shall performe his promises, which in their persuasion can not be but true: so that briefely, hope is nothing else, but a looking for those thinges which faith hath beleued to be truely promised of God. So faith beleueth that God is true, hope loketh for the performãce of his trueth in conuenient time. Faith beleueth that he is our Father, hope looketh for him to shew himselfe such a one towarde vs. Faith beleueth that eternall life is giuen vs, hope looketh that it be one day reuealed. Faith is the foundation whereupon hope resteth, hope nourisheth & sustaineth faith. For as no man can looke for any thing at Gods hand, but he that hath first beleued his promises: so againe the weakenesse of our faith must with pacient hope and expectation be susteined and cherished, that it fall not as fainting for wearinesse. For which reason Paul doth well place our saluation in hope. For hope, while it in silence looketh for the Lord, restrayneth faith that it fall not headlonge with too much hast: hope strengthneth faith, that it wauer not in Gods promises, nor beginne to dout of the trueth of them: hope refresheth faith that it waxe not weary: Hope stretcheth faith to the vttermost bounde, that it faint not in the midde course nor in the very beginning. Finally, hope by con-

Rom. 8. 24.

tinually

tinually renuinge and restoringe, it maketh it now and then to rise vp fresher than it selfe to continuance. But howe many wayes the helpes of hope are necessary to the strengthning of faith, shall better appeare, if we consider with how many sortes of temptations they are assailed and shaken, that haue embraced the word of God. First the Lord in differring his promises doth oftentimes hold our mindes longer in suspense than we woulde wish: here it is the office of hope to performe, that which the Prophet commaundeth, that though his promises do tary, yet we should waite still for them. Sometime he suffereth vs not only to faint, but also seemeth to be highly displeased: here it is much more necessary to haue hope to helpe vs, that according to the saying of an other Prophet, we may still looke for the Lord that hath hidden his face from Iacob. There rise vp all scorners (as Peter sayth) that aske: where is his promise or his comming? forasmuch as since the fathers slept, all thinges so continue from the beginninge of the creation. Yea the flesh and the world do whisper the same thing in our eares. Here must faith staied with sufferāce of hope be holden fast fixed in beholdinge of eternity that it may accompt a thousand yeares like as one day.

Heb. 2. 3
Esa. 8. 17.
2. Pe. 3. 4.
Psa. 90. 4.

43 For this comoyning and alliance the Scripture somtimes confoundeth the names of Faith and Hope. For when Peter teacheth that we are by the power of God preserued through faith, vnto the discloshing of saluation, he giueth that vnto faith which did more fitly agree with hope, and not without cause, forasmuch as we haue already taught, that hope is nothing else but the nourishment and strength of faith. Sometimes they are ioyned together: as in the same epistle. That your faith and hope should be in God. But Paule to the Philippians out of faith deriueth expectation, because in paciently hoping, we holde our desires in suspense, til Gods conuenient oportunity be opened. All which matter we may better vnderstande by the tenth chapter to the Hebrues, which I haue already alleaged. Paule in an other place, although he speake vnproperly, yet meaneth the same thing in these wordes: We looke in the spirit through faith for hope of righteousnesse, euen because we embracing the testimonie of the Gospell concerninge his free loue, do looke for the time when God shal openly shew that which is now hidden vnder hope. And now it is plaine how fooleshly Peter Lomberd laieth two foundations of hope that is the grace of God, & the deseruinge of workes. Hope can haue no other marke to be directed vnto, but faith: and we haue already declared that faith hath one only marke the mercy of God, to which it ought to looke (as I may so speake) with both eyes. But it is good to

2. Pe. 3. 8.
1. Pe. 1. 5
Phil. 1. 20.
Ga. 5. 5.

heare what a liuely reaſon he bringeth. If (ſayth he) thou darſt hope for any thing without deſeruinges, ỳ ſhall not be worthy to be called hope, but preſumptiõ. Who (gentle reader) wil not worthily abhorre ſuch beaſtes, that ſay, it is a raſh and preſumpteous deede, if a man haue confidence that God is true of his worde? For where the Lorde willeth vs to looke for all thinges at his goodneſſe, they ſay it is preſumption to leane and reſt vpon it. A maiſter meete for ſuch ſcholers as he founde in the mad ſchoole of filthy bablers. But as for vs, when we ſee that we are commaunded by the oracles of God to conceiue a hope of ſaluation, let vs gladly preſume ſo much vpon his trueth, as truſting vpon his only mercy, caſting away the confidence of works, to be bold to hope well. He will not deceiue that ſaid: Be it vnto you according to your faith.

Matt. 9. 29.

The iij. Chapter.

That vve are regenerate by faith. VVherein is entreated of Repentance.

ALbeit we haue already partely taught howe faith poſſeſſeth Chriſt, and howe by it we enioy his benefites: neuertheleſſe this were yet darke, vnleſſe we did alſo make declaration of the effectes that we feele therby. Not without cauſe it is ſaid, that the ſum of the Goſpell ſtandeth in repentance and in forgiueneſſe of ſinnes. Therefore leauinge out theſe two pointes, whatſoeuer we ſhall ſay of faith, ſhalbe but a hungry & vnperfect, yea and in manner vnprofitable diſputation of faith. Now foraſmuch as Chriſt doth giue both vnto vs, and we obtaine both by faith, that is to ſay, both newneſſe of life and free reconciliation, reaſon and order of teaching requireth, that in this place I begin to ſpeake of both. Our next paſſage from faith ſhalbe to Repentance, becauſe when this article is well perceiued, it ſhall the better appeare how man is iuſtified by only faith and mere pardon, & yet how reall holineſſe of life (as I may ſo call it) is not ſeuered from free imputation of righteouſneſſe. Now it ought to be out of queſtion, that Repentance doth not onely immediatly follow faith, but alſo ſpring out of it. For whereas pardon and forgiuenes is therfore offered by the preachinge of the Goſpell, that the ſinner beinge deliuered from the tyranny of Satan, from the yoke of ſinne, and from miſerable bondage of vices, may paſſe into the kingdom of God, truely no man can embrace the grace of the Goſpell, but he muſt returne from the errours of his former life into the right way, and apply all his ſtudy to the meditation of repentance. As for them that thinke that repentance doth rather go be-

fore faith than flow or spring foorth of it, as a frute out of a tree, they neuer knewe the force therof, and are moued with too weake an argument to thinke so.

2 Christ (say they) and Iohn in their preachinges do first exhorte the people to repentance, & then they afterward say that the kingdom of heauen is at hande. Such commaundement to preach, the Apostles receiued, such order Paule followed, as Luke reporteth. But while they superstitiously sticke vpon the ioyninge together of sillables, they marke not in what meaning the wordes hang together. For when the Lorde Christ and Iohn do preach in this manner: Repent ye, for the kingdome of heauen is come neare at hande: do they not fetche the cause of repentance from very grace and promise of saluation? Therefore their wordes are asmuch in effect as if they had said: because the kingdome of heauen is come nere at hand, therefore repent ye. For Matthew, when he hath shewed that Iohn so preached, faith that in him was fulfilled the prophecie of Esay, concerning the voice crying in the wilderneſſe, Prepare the way of the Lorde, make streight the pathes of our God. But in the Prophet that voice is commaunded to beginne at comfort and glad tidinges. Yet when we referre the beginninge of repentance to faith, we do not dreame a certaine meane space of time, wherein it bringeth it out: but we meane to shewe that a man can not earnestly apply himselfe to repentance, vnlesse he know himselfe to be of God. But no man is truely perswaded that he is of God, but he that hath first receiued his grace. But these thinges shalbe more plainely discussed in the processe following. Paraduenture this deceiued them, that many are first by terroures of conscience tamed, or framed to obedience, before that they haue throughly digested, yea before they haue tasted the knowledge of grace. And this is the feare at the beginning, which some accompt among vertues, because they see that it is nere to true and iust obedience. But our question is not here how diuersely Christ draweth vs vnto him, or prepareth vs to the endeuour of godlinesse: only this I say, that there can be no vprightnesse founde where reigneth not that Spirite which Christ receiued to communicate the same to his members. Then according to that saying of the Psalme: With thee is mercifulnesse, that thou mayest be feared. No man shall euer reuerently feare God, but he that trusteth that God is mercifull vnto him: no man will willingly prepare himselfe to the keeping of the law, but he that is perswaded that his seruices please him: which tenderneſſe in pardoninge and bearinge with faultes, is a signe of fatherly fauour. Which is also shewed by that exhortation of Osee, Come, let vs re-

Mat. 3. 2.
Mat. 3. 7
Act. 20. 21.
Esa. 40. 3.
Psa. 130 4.
Ose. 6. 2

turne to the Lord, becauſe he hath plucked vs, and he will heale vs: he hath ſtriken vs, and he will cure vs, becauſe the hope of pardon is vſed as a pricke to make them not to lie dull in their ſinnes. But their dotinge errour is without all colour of reaſon, which to beginne at repentance do appoint certaine dayes to their newe conuertes, during the which they muſt exerciſe themſelues in penance: & when thoſe dayes are once paſt, they admit them to the communiō of the grace of the Goſpel. I ſpeake of many of the Anabaptiſtes, ſpecially thoſe that marueloufly reioyce to be compted ſpirituall, & their cōpanions the Ieſuites, & ſuch other dregges. Such frutes forſooth that ſpirit of giddineſſe bringeth foorth, to determine repentance within compaſſe of a few daies, which a Chriſtian man ought to extende in continuance throughout his whole life.

3 But certaine learned men, euen long before theſe times, meaning to ſpeake ſimply and ſincerely of repentance, according to the trueth of Scripture, haue ſaid that it conſiſteth of two partes, mortification, & viuification. Mortification they expounde to be a ſorrow of the ſoule & feare conceiued of the acknowledging of ſinne, and of the feelinge of the iudgement of God. For when a man is once brought into true knowledge of ſinne, then he truely beginneth to hate & abhorre ſinne: then he heartily miſliketh himſelfe, confeſſeth himſelfe to be miſerable and loſt, & wiſheth himſelfe to be an other man. Further, when he is touched with ſome feling of the iudgemēt of God (for the one immediatly foloweth vpon the other) then he lieth ſtriken and ouerthrowen, then he trembleth, humbled and caſt downe, thē he is diſcouraged & deſpeireth. This is the firſt part of repentance, which they haue commonly called Contritiō. Viuification they expounde to be the comfort that groweth of faith, when a man ouerthrowen with conſcience of ſinne, & ſtriken with feare of God, looking afterward vnto the goodnes of God, vnto the mercy, fauour & ſaluation that is through Chriſt, raiſeth vp himſelfe, taketh breath againe, recouereth courage, and returneth as it were from death to life. And theſe words, if they haue a right expoſitiō, do aptly enough expreſſe the nature of repentance. But where they take Viuification for the cherefulnes, which the minde receiueth being brought into quietneſſe from trouble & feare, therin I agree not with them: forasmuch it rather ſignifieth a deſire to liue holily and godly which groweth of regeneration, as if it were ſaid, that man dieth to himſelfe, to beginne to liue to God.

4 Some other, becauſe they ſaw this word diuerſly takē in Scripture, haue made two ſortes of Repentance: and becauſe they would

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make them differently knowen by some marke, they haue called the one Repentãce of the Law, by which the sinner wounded with the searing iron of sinne, & worne away with feare of the wrath of God, sticketh fast in that trouble and can not winde himselfe out of it. The other Repentance they çall of the Gospell, by which the sinner is in deede grieuously vexed with himselfe, but he riseth vp higher & taketh holde of Christ, the salue of his sore, the comfort of his feare, the heauen of his miserie. Of the repentance of ỹ law they put those examples: Cain, Saul, and Iudas. Whose repentance when the Scripture rehearseth vnto vs, it meaneth that they acknowledginge the grieuousnesse of their sinne, were afraid of the wrath of God, but in thinking vpon God only as a reuenger and iudge, they fainted in that feeling. Therefore their repentance was nothinge else but a certaine entrie of hel, whereinto they being entred in this present life began already to suffer punishmẽt, from the face of the wrath of Gods maiesty. The repentance of the Gospell, we see in all them, that beinge galled with the spurre of sinne in themselues, but recomforted and refreshed with confidence of the mercy of God, are turned vnto the lorde. Ezechias was striken with feare, when he receiued the message of death: but he praied weping, & looking vnto the goodnesse of God, he tooke againe good confidẽce vnto him. The Niniuites were troubled with the horrible threatninge of destruction. But they clothed themselues in sakecloth and ashes and praied, hopinge that the Lord might be turned to them, & turned from the furor of his wrath. Dauid confessed that he had too much sinned in numbringe the people: but he said further, Lord take away the wickednes of thy seruant. He acknowledged his offense of adultery, when Nathan rebuked him, & did cast himselfe downe before the Lord, but therewithall he also looked for pardon. Such was the repentance of them that at the preaching of Peter were pricked in their heart: but trusting vpon ỹ goodnes of God, they said furthermore: Ye men & brethren, what shall we do? And such was the repentance of Peter himselfe, which wept in deede bitterly, but he cessed not to hope well.

Ge. 4. 12
1. Kings 15. 30.
Mat. 27. 4.
4 Re. 20.
Es. 38.
Ion. 3. 5
2. Re. 2.
2 Reg. 12. 13. & 6.
Act. 2. 37.

5 Although all these things be true, yet the very name of repentance (so farre as I can learne by the Scriptures) is otherwise to be taken. For where they cõprehend faith vnder repentãce, it disagreeth with that which Paule sayth in the Actes, that he testified to the Iewes & Gentiles repentance vnto God & faith in Iesus Christ. Where he reckeneth repentance and faith as two diuerse thinges. What then? Can true repentance stande without faith? No. But though they can not be seuered, yet they must be distinguished. As faith is

Act. 20. 21.

not without hope, and yet faith and hope are diuerſe thinges: ſo repentance and faith, although they hang together with one perpetuall bond, yet they rather would be conioyned than confounded. And truely I am not ignorant, that vnder the name of repentance is comprehended the whole turning vnto God, whereof faith is not the leaſt parte: but in what meaninge it is ſo comprehended, ſhall moſt eaſily appeare when the force and nature therof ſhalbe declared. The name of repentance in Hebrue is deriued of conuertinge or returninge, in Greke of chaunging of the minde or purpoſe, & the thing it ſelfe doth not ill agree with either deriuations, whereof the ſumme is, that we departing from our ſelues ſhould turne vnto God, & puttinge of our old minde, ſhould put on a new. Wherefore in my iudgement, repentance may thus not amiſſe be defined: that it is a true turninge of our life vnto God, proceeding from a pure & earneſt feare of God, which conſiſteth in the mortifying of the fleſh and of the olde man, and in the quickening of the ſpirite. In this ſenſe are to be taken all the preachings wherin either the Prophets in olde time, or the Apoſtles afterward exhorted the men of their time to repentance. For this onely thinge they trauailed to perſwade, that confounded with their owne ſinnes, and pricked with feare of the Lordes iudgement, they ſhoulde fall downe and be humbled before him, againſt whom they had of-
Mat. 3. 2. fended, and with true amendement returne into his right way. Ther-
1. Sa. 7. fore theſe wordes, To be turned or returne vnto the lord, To repent, or do penance, are among them vſed without difference in all one ſignification. And therefore alſo the holy hiſtory ſaith, that men repent after the Lorde, when they that liued wantonly in their owne luſtes, not regardinge him, do beginne to follow his worde, and are ready at
Luc. 3. 8 their captaines commaũdement to go whether he calleth them. And
Ro. 6. 4. Iohn and Paule vſed theſe wordes, to bring forth frutes worthy of re-
Act. 26. 20. pentance, for, to leade ſuch a life as may repreſent and teſtifie ſuch an amendement in all their doings.

6 But before we go any further, it ſhalbe profitable that we do more plainly ſet out at large the definitiõ that we haue made. Wherin there be chiefely three pointes to be conſidered. Firſt when we cal it a turning of life vnto God, we require a transforming, not onely in outward workes, but alſo in the ſoule it ſelfe, which when it hath put of her oldneſſe, then beginneth to bring foorth the frutes of workes
Eze. 18. agreeable to her renuinge. Which when the Prophet goeth about to
31. expreſſe, he commaundeth them whome he calleth to repentance, to make them a newe heart. Therefore Moſes oftentimes meaninge to ſhew how the Iſraelites might repent, and ſo be rightly turned vnto

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the Lorde, teacheth that it be done with all their heart, and with all their soule (which maner of speakinge we see often repeated of the Prophets) and naming it the circumcising of the heart, he shaketh away all inward affections. But there is no place whereby a man may better perceiue what is the naturall propriety of repentance thā the fourth Chapter of Ieremie. If thou returne to me, O Israel, (saith the Lord) returne to me, plowe vp your arable lande and sow not vpon thornes. Be circumcised to the Lord, and take away the vncircumcised skinnes of your heartes. See how he pronounceth that they shall nothing preuaile in taking vpō thē the following of righteousnes, vnlesse wickednes be first plucked out of the bottome of their heartes. And to moue them throughly, he warneth them that they haue to do with God, with whom there is nothing gotten by dalying, because he hateth a double heart. Therfore Esay laugheth to scorne ỹ fooliſh endeuours of hipocrites, which did in deede busily go about an outward repentance in ceremonies, but in the meane time they had no care to loose the bundles of wickednes wherwith they held poore men fast tied. Where also he very well sheweth in what dueties vnfained repentance properly standeth. Ier.4.3 Esa.65. 2.6.

7 The second point was, that we taught that repentance proceedeth of an earnest feare of God. For, before that the mind of a sinner be enclined to repentance, it must be stirred vp with thinkinge vpon the iudgement of God. But when this thought is once throughly settled, that God will one day go vp into his iudgement seate, to require an accompt of all sayings & doings: it will not suffer the sily mā to rest, nor to take breath one minute of time, but cōtinually stirreth him vp to thinke vpon a new trade of life, whereby he may safely appeare at that iudgement. Therefore oftentimes the Scripture, when it exhorteth to repentance, maketh mention of the iudgement: as in Ieremie: least paraduenture my wrath go out as fire, & there be none to quench it, because of the naughtines of your works. In Paules sermon to the Athenians: And whereas hitherto God hath borne with the times of this ignorance, now he giueth warninge to men, that all mē euery where may repent them, because he hath apointed the day wherein he will iudge the world in equity. And in many other places. Sometime it declareth by the punishmentes already extended, that God is a iudge, that sinners should thinke with thēselues, that worse thinges hang ouer them if they do not repent in time. You haue an example therof in the 29. of Exodus. But because the turning beginneth at the abhorring and hatred of sinne, therfore the Apostle maketh sorowfulnesse, such as is according to God, the cause of repen- Ier.4.3. Act. 17. 30. 2. Cor. 7 10.

tance. And he calleth ſorrowfulnes according to God, when we are not only afraid of puniſhment, but do hate and abhorre ſinne it ſelfe, foraſmuch as we vnderſtand that it diſpleaſeth God. And no maruel. For vnleſſe we be ſharply pricked, the ſlouthfulnes of our fleſh could not be corrected, yea prickinges would not ſuffice for the dulnes & ſlouthfulnes therof, vnleſſe God in ſtretching out his roddes ſhould pearce more depely. This is alſo an obſtinacy which muſt be beaten downe as it were with beetles. Therfore the peruerſeneſſe of our nature enforceth God to the ſeuerity that he vſeth in threateninge, becauſe he ſhoulde in vaine call vs alluringly with faire ſpeach while we lie a ſleepe. I recite not the teſtimonies that cõmonly offer thẽſelues to be founde. The feare of God is in an other manner alſo the beginninge of repentance. For though mans life were abſolutely furniſhed with all pointes of vertues, if it be not applied to the worſhipping of God, it may in deede be praiſed of the world, but in heauen it ſhalbe meere abhomination, foraſmuch as the chiefe parte of our righteouſneſſe is to giue God his due right and honor, wherof he is wickedly robbed, when we bend not our ſelues to yeelde vs ſubiect to his gouernment.

8 Thirdly, it remaineth that we declare what is meant by this that we ſay, that Repentance conſiſteth in two partes, that is to ſay, mortifying of the fleſh, and quickening of the ſpirit. The Prophetes do plainely expreſſe it, although ſomewhat ſimply and groſly, accor-
Pſa. 34. 15. Eſa. 1. 16. ding to the capacity of the carnall people, when they ſay: Ceſſe from euill and do goodnes. Againe. Be waſhed, be cleane, take away the euill of your workes from mine eyes: Ceſſe to do peruerſly, learne to do well, ſeeke iudgement, help the oppreſſed, &c. For when they call men away frõ wickednes, they require the death of the whole fleſh, which is ſtuffed full of wickednes and peruerſenes. It is in deede an vneaſie & hard thing to put of our ſelues, & to depart from our natural diſpoſitiõ. Neither can it be thought that the fleſh is throughly deade, vnleſſe all that we haue of our ſelues be aboliſhed. But foraſ-
Rom. 8. 4. much as all the affection of the fleſh is enemy againſt God, the firſt entree to the obeying of his law, is the forſaking of our owne nature. Afterward they expreſſe the renuing by the frutes that folow therof, as righteouſnes, iudgement & mercy. For it were not enough to do thoſe dueties rightly, vnleſſe the minde it ſelfe & the heart haue firſt put on the affection of righteouſnes, iudgement and mercy. That is done when the ſpirit of God hath ſo ſoked in new thoughtes & affections, our ſoules firſt waſhed with his holines, that they may rightly be compted new. And truely as we are naturally turned away from God,

God, so vnlesse the forsaking of our selues do go before, we can neuer go toward that which is right. Therfore we are so oft commaunded to put of the old man, to forsake the world & flesh, to bid our lustes farewel, and to be renued in the spirite of our minde. Moreouer the very name of mortification doth put vs in minde how hard it is to forget our former nature: because we thereby gather that we are not otherwise framed to the feare of God, nor do learne the principles of godlinesse, but when we are violently slaine with the worde of the Spirit, and so brought to nought: euen as though God should pronoūce, that to haue vs to be accompted among his childrē, there needeth a death of all our commune nature.

9 Both these things do happē vnto vs by the partaking of Christ. For if we do truely communicate of his death, by the power thereof Ro. 6. 6. our olde man is crucified, & the body of sinne dieth, that the corruption of our former nature may liue no more. If we be partakers of his resurrection, by it we are raised vp into a newnesse of life, that may agree with the righteousnes of God. In one word I expounde repentance to be regeneration, which hath no other marke whereunto it is directed, but that the image of God which was by Adams offence fowly defaced and in a maner vtterly blotted out, may be renued in vs. So the Apostle teacheth, when he sayth: but we representing the glory of God with vncouered face are transformed into the same image, out of glory into glory, as by ỹ spirit of the Lord. Againe. Be ye renued in the spirite of your minde and put on the newe man, which is created according to God in righteousnes and holinesse of trueth. Againe in an other place: putting on the new man, which is renued after the knowledge and image of him that created him. Therfore by this regeneratiō we be by the benefit of Christ restored into the righteousnes of God, from which we were fallē by Adam. After which manner it pleaseth the Lord wholly to restore all those whom he adopteth into the inheritance of life. And this restoring is fulfilled not in one moment, or one day, or one yere, but by continuall, yea & sometimes slow proceedinges God taketh away the corruptions of the flesh in his elect, cleanseth them from filthines, and consecrateth them for temples to himselfe, renuinge all their senses to true purenes, that they may exercise themselues all their life in repentance, and knowe that this warre hath no ende but in death. And so much the greater is the lewdnes of that filthy railer & apostata Staphilus, which foolishly saith that I confounde the state of this present life with the heauenly glory, when I expounde by Paule the image of God to be holines and true righteousnes. As though when any thing is defined,

2. Cor. 3 18. Ephe. 4 23. Col. 3. 10. 1. Cor. 7 12. 2. Cor. 4 4.

we ſhoulde not ſeeke the whole fulnes & perfection of it. And yet we deny not place for encreaſces: but I ſay that how neere any man approcheth to the likenes of God, ſo much the image of God ſhineth in him. That the faithfull may attaine herunto, God aſſigneth them the race of repentance wherein to runne all their life long.

10 The children of God therefore are ſo deliuered by regeneration from the bondage of ſinne, not that hauinge now obtained the full poſſeſſion of liberty, they ſhould feele no more trouble by their fleſh, but that they ſhould haue remaining a cõtinual matter of ſtrife, wherwith they may be exerciſed, and not only be exerciſed, but alſo may better learne their owne weakeneſſe. And in this point all wryters of ſounde iudgement agree together, that there remayneth in man regenerate a feedinge of euill, from whenſe continually ſpringe deſires that allure & ſtirre him to ſinne. They confeſſe alſo that the holy ones are ſtill ſo holden entangled with that diſeaſe of luſtinge, that they can not withſtand but that ſomtime they are tickled & ſtirred either to luſt or to couetouſnes, or to ambition or to other vices. Neither is it nedefull to labour much in ſearching what the old wryters haue thought herein, foraſmuch as only Auguſtine may be ſufficient for it, which hath faithfully and with great diligence gathered al their iudgementes. Therefore let the readers gather out of him, ſuch certainety as they ſhall deſire to learne of the opinion of antiquity. But there may ſeeme to be this differẽce betwene him and vs, that he when he graunteth that the faithfull ſo long as they dwell in a mortall body are ſo holden bound with luſtes, that they can not but luſt, yet dareth not call that diſeaſe ſinne: but being content to expreſſe it by the name of weakeneſſe, he teacheth that then onely it becommeth ſinne, when either worke or conſent is added to cõceite or receiuing, that is, when will yeeldeth to the firſt deſire: but we accompt the very ſame for ſinne, that man is tickled with any deſire at all againſt the law of God: Yea we affirme that the very corruption that engendreth ſuch deſires in vs, is ſinne. We teach therefore that there is alway ſinne in the holy ones, vntill they be vnclothed of the mortall body, becauſe there remaineth in their fleſh that peruerſenes of luſting that fighteth againſt vprightnes. And yet he doth not alway forbeare to vſe the name of Sinne, as when he ſayth: This Paule calleth by the name of ſinne, from whenſe ſpring all ſinnes vnto a fleſhly cõcupiſcence. This aſmuch as pertaineth to the holy ones, looſeth the kingdom in earth, and periſheth in heauen. By which wordes he confeſſeth, that the faithfull are gilty of ſinne, in ſo much as they are ſubiect to the luſtes of the fleſh.

Libr. ad Bonif. 4 Li. 1 & 2 contra Iulianum.

Ser. 6. de verbis Apoſt.

11 But this that it is sayd, ý God purgeth his church frō all sinne, that he promiseth that grace of deliuerāce by Baptisme, & fulfilleth it in his elect, we referre rather to the giltines of sinne, than to the very matter of sinne. God truely performeth this by regenerating thē that be his, that in them that kingdome of sinne is abolished (for the holy Ghost ministreth them strength, whereby they get the vpper hand & are cōquerours in the battel) but it ceaseth only to reigne & not so to dwell in them. Therfore we so say, that the old man is crucified, & the law of sinne abolished in the children of God, that yet there remaine some leauings, not to haue dominiō in them, but to humble them by knowledge in conscience of their owne weakenesse. And we confesse that the same are not imputed, as if they were not: but we affirme that this cōmeth to passe by the mercy of God, that the holy ones are deliuered from this giltinesse, which otherwise should iustly be reckened sinners & gilty before God. And this sentence it shal not be hard for vs to confirme, forasmuch as there are euident testimonies of the Scripture vpon their matter. For what woulde we haue more plaine, than that which Paule crieth out to the Romaines cap. 7. First both we haue in an other place shewed, and Augustine proueth by stronge reasons, that Paul there speaketh in the person of a man regenerate. I speake not of this, that he vseth these wordes, Euill and Sinne, that they which will speake against vs may not cauill against those words? but who can deny, that a striuing against the law of God is euill? who can deny a withstanding of Iustice to be sinne? Finally, who will not graunt that there is a fault, where is a spirituall misery? But all these thinges are reported of this disease by Paule. Againe, we haue an assured demonstration by the law, by which this whole questiō may easily be discussed. For we are commaunded to loue God with al our heart, with all our soule, with all our powers. Sith all the partes of our soule ought so to be occupied with the loue of God, it is certaine, that they satisfie not the commaundement that cōceiue in their heart any desire, be it neuer so litle, or suffer any such thought at all to entre into their minde, as may withdraw them from the loue of God into vanity. For what? are not these the powers of the soule, to be affected with sodaine motions, to comprehende with wit, to conceiue with minde? Therfore, when these do open a way for vaine or corrupt thoughtes to entre into thē, do they not shew that they are euen so much voide of the loue of God? Wherfore, who so confesseth not that all the lusts of the flesh are sinnes, and that the same disease of lusting, which they call a feeding, is the well springe of sinne, he must needes deny that the transgression of the law is sinne.

Ephe. 5. 26.

Ro. 6. 6.

Ro. 7. 6.

12 If any man thinke it an absurdity, that all the desires wherwith man is naturally moued in affection, are vniuersally cõdemned, whereas they be put into man by God the author of nature. We answere, that we do not condemne those desires that God hath so engrauen into ỹ mindẽ of man at the first creation, that they can not be rooted out without destroying the very nature of man, but onely outragious and vnbridled motions that fight against the ordinance of God. But nowe sith by reason of the peruersenesse of nature all her powers are infected and corrupted, that in all her doinges appeareth a continuall disorder & intemperance, because the desires can not be seuered frõ such intemperance: therefore we say that they are corrupt. Or (if you like to haue the whole summe in fewer wordes) we teach that all the desires of men are euill: and we accuse them to be gilty of sinne, not in that that they are naturall, but for that they are inordinate: and we call them inordinate, because no pure or cleane thinge can come out of a corrupt and vncleane nature. And Augustine doth not so much vary from this doctrine as he appeareth in shew, while he somewhat too much feareth the enuie that the Pelagians labored to bring him into, he sometime forbeareth to vse the name of sinne: Yet where he wryteth that the law of sinne still remaining in the holy ones, the only giltines is taken away, he plainly sheweth that he doth not so much disagree from our meaning.

Ad Bonif.

13 We will alleage some other sentences, wherby shall better appeare what he thought. In the second booke against Iulian: This law of sinne is both released by the spiritual regeneration, and abideth in the mortall flesh: released herein, because the giltines is taken away in the sacrament wherby the faithfull are regenerate: & it abideth, because it worketh the desires against which the faithfull do fight. Agayne. Therfore the law of sinne (which was also in the members of so great an Apostle) is released in baptisme, but not ended. Againe. The law of sinne (of which yet remaininge the giltinesse, is in baptisme discharged) Ambrose called wickednes: because it is wickednes for the flesh to lust against the Spirit. Againe. Sinne is dead in respect of that giltines wherein it helde vs, and euen being dead, it still rebelleth till it be healed with perfection of buriall. And yet playner in the 5. booke. As the blindnesse of heart is both a sinne, whereby man beleueth not in God: and also a punishmẽt of sinne, whereby a proud heart is chastised with worthy correction: and the cause of sinne when any thing is committed by the errour of a blinde heart: so the lust of flesh against which a good spirit lusteth, is both sinne, because there is in it disobedience against the gouernment of the minde: and also the punish-

ment

ment of sinne, because it is giuen for recompense to the deseruinges of the disobedient: and the cause of sinne in man, when he consenteth by defection or in man, when he is borne: by infection. Here without any doutfull speach he calleth it sinne, because when errour was once ouerthrowen, and the trueth confirmed, he lesse feared sclaunderous reportes. As in the 41. Homely vpon Iohn, where doutlesse he speaketh accordinge to the true meaninge of his minde, he sayth: If in the flesh thou serue the lawe of sinne, do that which the Apostle himselfe saith: let not sinne reigne in your mortal body to obey the desires therof. He saith not, let it not be, but let it not reigne. So long as thou liuest, sinne must needes be in thy members at least let reigne be take from it. Let not that be done which it commaundeth. They that defende that lust is no sinne, are wont to obiect that saying of Iames: Lust, after that it hath coceiued, bringeth forth sinne. But this is eafily cofuted. For vnlesse we thinke that he speaketh of only ill workes or actuall sinnes, euill wil it selfe, shall not be accompted sinne. But where he calleth mischieuous deedes and wicked offenses the offsprings of sinne, and giueth vnto them the name of sinne, it doth not byandby folow thereof, but that to lust, is an euill thing & damnable before God. Rom. 6. 12. Iam. 2.

14 Certaine Anabaptistes in this age, deuise I wote not what phre tike intemperance in steede of spiritual regeneration: saying that the children of God restored into the state of innocency, now ought no more to be carefull for bridling of the lust of the flesh: that the Spirit is to be followed for their guide, vnder whose guiding they neuer go out of the way. It were incredible that mans minde coulde fall to so great madnesse, vnlesse they did openly and proudly babble abroade this doctrine. Truely it is monstruous. But it is meete that such should suffer the punishment of such blasphemous boldenesse, that so haue perswaded their minde to turne the trueth of God into a lie. Shall all the choise of honesty and dishonesty, right and wrong, good & euill, vertue and vice, be taken away? Such difference (say they) commeth of the cursednesse of olde Adam, from which we are exempted by Christ. So now there shalbe no difference betwene fornication and chastity, plaine dealinge and suttelty, trueth and lying, iustice and extortion. Take away vaine feare, say they, the Spirite wil commaunde thee no euill thinge, so that thou boldely and without feare yeelde thee to the guidinge thereof. Who can choose but be astonished at these monstruous thinges? Yet it is a common learning among them, which blinded with madnesse of lustes, haue putte of all common reason, but what Christ (I beseech you) do they frame vnto vs, and

what ſpirit do they belch out? For we reknowledge one Chriſt, & his only Spirit whom the Prophets haue cõmended, whom the Goſpell giuen vs doth preach, of whom we there heare no ſuch thinge. That Spirit is no patrone of manſlaughter, whoredom, dronkennes, pride, contention, couetouſnes, & guile: but the author of loue, chaſtity, ſobriety, modeſty, peace, temperance & truth. It is not a giddy ſpirit, & runneth headlong without conſideration through right and wronge, but is full of wiſdom and vnderſtandinge, that diſcerneth rightly betwene iuſt and vniuſt. It ſtirreth not vnto diſſolute and vnbridled licentiouſneſſe, but maketh difference betwene lawfull and vnlawfull, and teacheth to kepe meaſure and temperance: but why do we labour any longer in confuting this beaſtly rage? To Chriſtians the Spirit of the Lord is not a troubleſome phantaſie, which either thẽſelues haue brought forth in a dreame, or haue receiued being forged of other: but they reuerently ſeeke the knowledge of him at the Scriptures, where theſe two things be taught of him: Firſt that he is giuen vs vnto ſanctification, that he might bringe vs into the obedience of Gods will, being purged from vncleanneſſe and defilinges, which obedience can not ſtande, vnleſſe luſtes be tamed and ſubdued, whereunto theſe men would giue the bridle at liberty. Secondly we are taught that we are ſo cleanſed by his ſanctification, that we are ſtil beſieged with many vices and much weakenes, ſo long as we are enclóſed in the burden of our body: wherby it commeth to paſſe, that being farre diſtant frõ perfection, we haue neede alway to encreaſe ſomwhat, and being entangled in vices, we haue neede daily to wraſtle with them. Whereupon alſo followeth, that ſhaking of ſlouth and careleſneſſe, we muſt watch with heedefull mindes, that we be not compaſſed vnware with the ſnares of our fleſh. Vnleſſe paraduenture we thinke that we haue proceeded further thã the Apoſtle, which yet was weried of the Angel of Satan, that his ſtrength might be made perfect with weakenes: and which did vnfainedly repreſent in his fleſh that diuiſion of the fleſh and of the ſpirit.

2.Cor. 12.15. Ro.7.6.

15 But whereas the Apoſtle in deſcribing of repentance reckeneth ſeauen either cauſes or effectes or partes thereof, he doth that of a very good cauſe: and theſe they be: endeuour or carefulneſſe, excuſinge, indignation, feare, deſire, zele, puniſhment. Neither ought it to ſeeme any abſurdity, that I dare not certainely determine whether they ought to be compted cauſes or effectes. For both may be defended in diſputation. They may be alſo called affections ioyned with repentance: but becauſe, leauinge out thoſe queſtions, we may vnderſtande what Paule meaneth, we ſhalbe content with a ſimple declaration

2.Cor.7 11.

of

of them. He saith therefore, that of the heauinesse which is according to God, ariseth carefulnesse. For he that is touched with an earnest feling of displeasure bycause he hath sinned against his God, is therwithall stirred vp to diligence and heedefulnesse, to winde himselfe clerely out of the snares of the Deuell, to take better heede of his snares, to fall no more from the gouernance of the holy Ghost, not to be oppressed with security. Next is Excusing, which in this place signifieth not the defense, whereby a sinner to escape the iudgement of God, either doth denie that he hath offended, or diminisheth the haynousnesse of his faulte, but a purgation which standeth rather in crauing of pardon, than in defense of his cause. Like as the children that are not reprobate when they acknowledge and confesse their faultes, do yet vse entreating, and that it may take place, they protest by all meanes that they can, that they haue not cast away the reuerence that they owe to their parentes. Finally they so excuse them, as they go not about to proue themselues righteous and innocent, but onely that they may obteine pardon. Then followeth Indignation, whereby the sinner fretteth inwardly with himselfe, quareleth with himselfe, is angry with himselfe, when he recordeth his owne peruersnesse and his owne vnthankefulnesse to God. By the name of feare, he meaneth that trembling that is striken into our mindes so ofte as we thinke both what we haue deserued, and howe horrible is the seueritie of Gods wrath against sinners. For we must needes then be vexed with a maruellous vnquietnesse, which both instructeth vs to humilitie, & maketh vs more ware against the time to come. Now if out of feare do springe that carefulnesse, whereof he had spoken before, then we see with what linking they hang together. It semeth to me that he hath vsed this worde Desire for diligence in our dutie and redy cherefulnesse to obey, whereunto the acknowledginge of our owne faultes ought chiefely to prouoke vs. And thereunto also belongeth zele, which he ioyneth immediatly next vnto it. For it signifieth a feruentnesse, wherewith we be kindled when we be spurred forward with these pricking thoughtes: what haue I done? whether had I throwen my selfe hedlonge, if the mercie of God did not help me? The last of all is punishment, for the more rigorous that we be to our selues, and the streightlier that we examine our owne sinnes, so much the more we ought to trust that God is fauorable and mercifull vnto vs. And truely it is not possible, but that the soule being striken with horrour of the iudgement of God must needes do some execution in the punishing of it selfe. Truely the godly do fele what punishmentes are shame, confusion, mourning, lothing of themselues,

& other affectiõs that ſpring out of earneſt acknowledging of ſinnes. But let vs remember that there is a meaſure to be kepte, that ſorrow do not ſwallowe vs vp, becauſe nothing more redily happeneth to fearefull conſciences than falling to deſpeire. And alſo by that crafty meane whom ſo euer Satã findeth ouerthrowen with dreade of God, he more and more drowneth them in the gulfe of ſorrow, that they may neuer riſe vp againe. Truely the feare can not be to great which endeth with humilitie, and departeth not from hope of pardon. But alway (as the Apoſtle teacheth) the ſinner muſt beware, that while he moue himſelfe to the lothing of himſelfe, he deſpeire not, oppreſſed with to great feare, for ſo do we flee away from God which calleth vs to him by repentance. Vpon which point this leſſon of Bernarde is very profitable: Sorrow for ſinnes is neceſſarie, if it be not continuall. I counſell you ſometime to returne your faute from greuous and painefull remembrance of your owne wayes, and to climbe vp to the plaine grounde of cherefull remembrance of benefites of God. Let vs mingle hony with wormewood, that the holſome bitterneſſe may bring vs health, when it ſhalbe dronke tempered with ſweteneſſe. And if ye thinke of your ſelues in humilitie, thinke alſo of the Lorde in goodneſſe.

Heb.12. 3.

Sermone 11. in Cant.

16 Now it may be alſo perceiued what be the frutes of repentãce, euen the duties of godlineſſe toward God, and of charitie toward men, and therewithall a holines and pureneſſe in all our life. Finally, the more earneſtly that any man examineth his life by the rule of Gods lawe, ſo much the ſurer tokens he ſheweth of his repentance. Therefore the holy Ghoſt oftentimes, when he exhorteth vs to repentance, calleth vs ſometime to all the commaundementes of the law, ſometime to the duties of the ſecond table. Albeit in other places after that he hath condemned vncleanneſſe in the very fountaine of the heart, he deſcendeth afterwarde to outwarde teſtimonies that do ſet out true repentãce: of which thing I will hereafter ſet before the readers eyes a table in the deſcription of a Chriſtian life. I will not gather teſtimonies out of the Prophets, wherein they partely ſcorne at their follies that go about to appeaſe God with ceremonies, & do ſhewe that they be mere mockeries, and partely do teache that outwarde vprightneſſe of life is not the principall part of repentance, bycauſe God loketh vpon the heart: who ſo euer is euen meanely exerciſed in ỹ ſcripture, ſhall perceiue of himſelfe without any other mans putting in minde, that when we haue to do with God, we labour in vaine, vnleſſe we beginne at the inward affection of the heart. And the place of Ioel ſhall not a litle helpe to the vnderſtanding of

Ioel.2. 13.

the

the reste, where he saith: Teare your heartes and not your garmẽts. Also both those pointes are expressed in these wordes of Iames: Ye wicked doers, cleanse your handes: ye double men, purge your heartes. Iac. 4.8 Where in deede there is an addition ioyned to the first part, but after is shewed the very fountaine and beginning that they must wipe away their secret filthinesse, that there may be an altar set vp to God in the very heart. Biside this there are also certaine outward exercises which we vse priuately as remedies to humble our selues or to tame our flesh, and publikely for the declaration of repentance. And they procede from that punishment of which Paule speaketh, for these are the propreties of an afflicted minde, to be in lothesomnesse, mourning and weping, to flee gorgeousnesse and all trimming, and to forsake al delites. 2. Cor. 7. 11. Then he that feleth how great an euell is the rebellion of the flesh, seketh all remedies to bridle it. Moreouer he that well bethinketh him how greuous a thing it is to haue offended the iustice of God, can not rest vntill he haue in his owne humility geuen glorie to God. Such exercises the olde writers do oftentimes rehearse, when they speake of the frutes of repentance. But albeit they do not place the whole force of repentance in them, yet the readers shall pardon me, if I speake what I thinke: it seemeth vnto me that they stand to much vpon them. And if any man will wisely wey it, I trust he will agree with me, that they haue two wayes gone beyond measure. For whē they so much enforced, and with immesurable commendations aduaunced that bodily discipline, this in deede they obteined, that the people did the more earnestly embrace it, but they in a manner darkened that, which ought to haue bene of much greater importance. Secondely, in geuing punishmentes they were somewhat more rigorous than eccleiasticall mildenesse may beare, as we shall haue occasion to shew in an other place.

17 But because many when they heare weping, fasting and ashes spoken of, both often in other places and specially in Ioel, they measure the chiefe part of repentance by fasting and weping: therefore their errour is to be taken away. Ioel. 2. 12. That which is there spoken of the turning of the whole heart to the Lorde, of cutting their heartes and not their garmentes, is proprely belonging to repentance: but weping and fasting are not ioyned as continuall or necessary effectes thereof, but are spoken of in respect of a speciall circumstance. Because he had prophecied, that there hãged ouer the Iewes a most greuous destruction, therefore he counselleth them to preuent the wrath of God, not only in repenting, but also in vttering tokens of their sorrow. For as a man standing to be arrained, vseth humbly to

abace himselfe with an ouergrowen bearde, vncombed heare and blacke apparell, to moue the iudge to pitie: so it behoued them when they stode accused before the iudgement seate of God, in piteous array to besech him not to extend his rigour. But although ashes and sackcloth did paraduenture more fitly agree with those times. Yet it is certaine, that weping and fasting shoulde be to a very conuenient good vse among vs, so oft as the Lord semeth to threaten vs any plague or calamitie. For when he maketh any danger to appere, he doth after a certaine maner geue warning, that he is prepared or armed to reuenge. Therefore the prophet did wel, when he exhorted his contrimen to wepinge and fasting, that is to the sorrowfull manner of accused men, whose offences he said a litle before, were had in examination. Euen as the Pastors of the Church should not do ill at this day, if when they see any ruine hanging ouer the neckes of their people, they would crie out vpon them to make haste to fasting and weping: so that they would with greater and more inward care and diligence, alway enforce that which is the principall point, that they must cut their heartes and not their garmentes. It is out of doubt, that fasting is not alway ioyned with repentance, but is appointed peculiarly for times of miserable plagues: and therfore Christ ioyneth it with wayling, when he acquiteth the Apostles from neede thereof, vntill the time that being spoiled of his presence, they should be tormented with griefe. I speake of solēne fasting. For the priuate life of the godly ought to be tempered with honest sparing and sobrietie, that in the whole course thereof there may appere a certaine kinde of fasting. But becawse all this matter shalbe to be declared againe in the place where we shall entreate of the discipline of the Church, therefore I do now the more slenderly touche it. But this one thing I will adde here by the way: when the name of repentance is applied to this outward profession, then it is vnproprely turned from the naturall meaning which I haue aboue set forth of it. For it is not so much a turning vnto God as a confession of fault, with a besecching of God not to charge them with the paine and giltinesse. So to do penance in ashes and sackcloth is nothing els, than to vtter a displeasednesse when God is angry with vs for greuous offenses. And this is a publike kinde of confession, whereby we condemning our selues before the Angels and the world, do preuent the iudgement of God. For Paule rebuking their slouthfulnesse that tenderly beare with their own faultes, saith: if we did iudge our selues, we should not be iudged of God. But it is not alway necessarie to make men openly of counsell and witnesses of our repentance: but to confesse priuately to God is a part of true repent-

Matt. 9. 15.

Mat. 11. 21. Luc. 10. 13.

1. Cor. 11. 3.

repentance which can not be omitted. For there is nothing more vnreasonable than to loke to haue God to pardon vs the sinnes in which we flatter our selues and do hide them by Hipocrisie, least he should bring them to light. And it behoueth vs not onely to confesse those sinnes which we dayely commit, but more greuous offenses ought to drawe vs further, and to call againe into our remembrance thinges that seeme longe ago buried. Which lesson Dauid geueth vs by his example. For being touched with shame of his newly committed fault, he examineth himself euen to the time when he was in his mothers wombe, and cõfesseth that euen then he was corrupted and infected with the filthinesse of the flesh. And this he doth not to diminish the haynousnesse of his fault, as many hide themselues in the multitude, and seke to escape punishment by wrapping other with them. But Dauid doth far otherwise which with simple plainnes enforceth his fault in saying, that being corrupt from his first infancie, he hath not cessed to heape euels vpon euels. Also in an other place he likewise so examineth his passed life, that he craueth the mercie of God for the sinnes of his youth. And truely then onely shall we proue our drowsines to be shakē away from vs, if groning vnder our burden and bewailing our euels, we aske reliefe of God. It is moreouer to be noted, that the repentance which we are commaunded continually to applie, differeth from that repentance, that lifteth vp as it were, from death them that either haue filthily fallen, or with vnbridled licentiousnesse haue throwen forth themselues to sinne, or after a certaine manner of rebellious reuolting, haue shaken of the yoke of God. For the Scripture oftentimes, when it exhorteth to repentance, meaneth thereby as it were a passage or rising againe from death into life: and when it reherseth that the people did penaunce, it meaneth that they were turned from their idolatrie & other grosse offences. And in like manner Paule threateneth mourning vnto sinners that haue not done penance for their wantonnesse, fornication and vnchastitie. This difference is to be diligently marked, least while we heare that few are called to penãce, a more than careless assuredness should crepe vpon vs, as though the mortifieng of the flesh did no more belong vnto vs, the care whereof, the corrupt desires that alway tickle vs, and the vices that commonly budde vp in vs, do not suffer vs to release, Therefore the speciall repentance which is required but of some, whom the Deuell hath violently carried away from the feare of God, and fast bound with damnable snares, taketh not away the ordinary repentance which the corruptnesse of nature compelleth vs to applie throughout all the whole course of our life.

Psa. 51. 7.

Psa. 25. 9.

2. Cor. 12, 21.

19 Now if that be true, which is moſt euidently certaine, that all the ſumme of the Goſpell is conteined in theſe two principall pointes, Repentance and forgeueneſſe of ſinnes: do we not ſee, that the Lord doth therfore freely iuſtifie thē that be his, that he may alſo by the ſanctification of his Spirite reſtore them into true righteouſneſſe? Iohn the Angel ſent before the face of Chriſt to prepare his wayes, preached: Repent ye, for the kingdome of heauen is come nere at hande. In calling thē to repentance, he did put them in minde to acknowledge themſelues ſinners, and all that was theirs, to be damnable before the Lorde, that they might with all their heartes deſire the mortifieng of their fleſh and a newe regeneration in the Spirit. In telling them of the kingdome of God, he called them to faith. For by the kingdome of God which he taught to be at hand, he meant forgeueneſſe of ſinnes, ſaluation, and life, and all that euer we get in Chriſt. Wherefore in the other Euangeliſtes it is written, Iohn cam preaching the Baptiſme of repentance vnto forgeueneſſe of ſinnes. And what is that els, but that they being oppreſſed and weried with the burden of ſinnes, ſhold turne to the Lorde, and conceiue good hope of forgeueneſſe and ſaluation? So Chriſt alſo beganne his preachings: The kingdome of God is come nere at hand: repent ye and beleue the Goſpell. Firſt he declareth that the treaſures of Gods mercie are opened in him, and then he requireth repentance, and laſt of all confidence in the promiſes of God. Therefore when he meant briefly to comprehēd the whole ſumme of the Goſpell, he ſaid, that he muſt ſuffer & riſe againe from the dead, and that repentance and forgeueneſſe of ſinnes muſt be preached in his name. The Apoſtles alſo preached the ſame after his reſurrectiō, that he was raiſed vp by God, to geue to Iſraell repentance and forgeueneſſe of ſinnes. Repentance is preached in the name of Chriſt, when men do heare by the doctrine of the Goſpell that all their thoughtes, their affections, and their endeuors are corrupt and faulty, and that therefore it is neceſſarie that they be borne againe if they will entre into the kingdome of God. Forgeueneſſe of ſinnes is preached when men are taught that Chriſt is made to them redemption, righteouſneſſe, ſaluation and life: in whoſe name they are freely accompted righteous and innocent in the ſight of God, whereas both theſe graces are receiued by faith, as I haue in an other place declared: yet becauſe the goodneſſe of God whereby ſinnes are forgeuen, is the proofe obiect of faith, therefore it ſhalbe good that it be diligently diſtinguiſhed from repentance.

Mat. 11. 10
Mat. 3. 2
Mat. 1 4
Luc. 3. 3
Mar. 1. 15.
Luc. 24. 26.
Rom. 1. 30.

20 Now as the hatred of ſinne, which is the beginning of repentance,

tance, openeth vs the first entrie vnto Christ, which sheweth himselfe to none but to miserable and afflicted sinners, which grone, labour, are loden, are hungry and thirsty, and pine away with sorrow and miserie: so must we endeuor toward repentance, throughout all our life applie it, and follow it to the ende, if we will abide in Christ. For he came to call sinners, but to repentance: he was sent to blesse the vnworthy, but so that euery one should turne himself from his wickednesse. The Scripture is full of such sayings. Wherefore when God offreth forgeuenesse of sinnes, he likewise vseth to require on our parte repentance, secretly declaring thereby, that his mercie ought to be to men a cause to repent them. Do (saith he) iudgement and righteousnesse, bycause saluation is come nere at hand. Againe. There shall come to Sion a Redemer, and to them that in Iacob repēt from their sinnes. Againe. Seke the Lord while he may be found: call vpon him while he is nere. Let the wicked leue his way and the wickednes of his thoughts, and be turned to the Lorde, and he shall haue mercy on him. Againe. Turne ye and repent, that your sinnes may be done away. Where yet is to be noted, that this condition is not so annexed as though our repentance were a foundation to deserue pardon, but rather (because the Lorde hath determined to haue mercy vpon men to this ende that they should repent) he teacheth men whither they shall trauaile if they will obteine grace. Therefore so long as we shall dwell in the prison of our body, we must continually wrastle with the vices of our corrupt flesh, yea with our owne naturall soule. Plato saith in certaine places, that the life of a Philosopher is a meditation of death, but we may more truely say, that the life of a Christian man is a perpetuall studie and exercise of mortifieng the flesh, till it being vtterly slaine, the Spirit of God get the dominion in vs. Therefore I thinke that he hath much profited, that hath learned much to mislike himselfe: not that he shoulde sticke fast in that mire and go no further, but rather that he should hast and long toward God, that being grafted into the death and life of Christ, he should studie vpon a continuall repentance: as truely they can not otherwise do, that haue a naturall hatred of sinne: for no man euer hated sinne, vnlesse he were first in loue with righteousnesse. This doctrine, as it was most simple of all other, so I thought it best to agree with the truth of the Scripture.

Esa. 61. 1. Mat. 11. 5. Luc. 4. 18. Matt. 9. 14. Act. 3. 26. and 5. 31. Esa. 56. 1. & 59. 20. and 55. 6. Act. 2. 38. Id cum alibi tū in Phædone multis disputat.

21 Now that Repentance is a singular gift of God, I thinke it be so wel knowen by the doctrine aboue taught, that I neede not to repete a long discourse to proue it againe. Therefore the Church praiseth and hath in admiration the benefit of God, that he hath geuen

Act 9. 18.

2.Tim. 2.25. the Gentiles repentãce vnto ſaluation. And Paule commaunding Timothee to be patient and milde toward the vnbeleuers, ſaith: If at any time God geue them repentance that they may repent from the ſnares of the Deuell. God in deede affirmeth that he willeth the conuerſion of all men, and directeth his exhortatiõs generally to all men: but the effectuall working therof hangeth vpon the Spirit of regeneration. Becauſe it were more eaſy to create vs men, than of our owne Ephe. 2. 10. power to put on a better nature. Therefore in the whole courſe of regeneratiõ we are not without cauſe called, the worke of God created to good workes, which he hath prepared that we ſhould walke in them. Whom ſoeuer the lordes will is to deliuer from death, thoſe he quickeneth with the Spirite of regeneration: not that repentance is properly the cauſe of ſaluation, but bycauſe it is alredy ſeen that it is Eſa. 59. 20. vnſeparable from faith and from the mercie of God: ſith (as Eſaye teſtifieth) there is a redemer come to him, and to thoſe that in Iacob are returned from their wickedneſſe. This truely ſtandeth ſtedfaſtly determined, that where ſo euer liueth the feare of God, there the Eſa. 63. 17. Spirit hath wrought vnto the ſaluation of man. Therefore, in Eſaye, when the faithfull complaine and lament that they are forſaken of God, they recken this as a token of being reprobates, that their hearHeb. 6. 6. tes were hardened by God. The Apoſtle alſo meaning to exclude apoſtataes from hope of ſaluation, apointeth this reaſon, that it is impoſſible for them to be renewed vnto repentance: becauſe God in renewing them whom he will not haue periſh, ſheweth a token of his fatherly fauour, and in a manner draweth them vnto him with the beames of his cherefull and mery countenãce: on the other ſide with hardening them, he thundereth againſt the reprobate, whoſe wickedHeb. 10. 29. neſſe is vnpardonable. Which kinde of vengeance the Apoſtle threateneth to wilfull apoſtataes, which when they depart from the faith of the Goſpell, do make a ſcorne of God, reprochefully deſpiſe his grace, and defile and treade vnder feete the bloud of Chriſt, yea as much as in them is they crucifie him againe. For he doth not (as ſome fondly rigorous men would haue it) cut of hope of pardon from all wilfull ſinnes: but teacheth that apoſtaſie is vnworthy of all excuſe: ſo that it is no maruell that God doth puniſh a contempt of himſelf ſo Hebr. 6. 4. full of ſacrilege, with vnappeaſable rigour. For he ſaith that it is impoſſible, that they which haue once ben enlightened, haue taſted of the heauenly gift, haue ben made partakers of the holy Ghoſt, haue taſted of the good worde of God and the powers of the worlde to come, if they fall, ſhould be renewed to repentance, crucifying againe of new, and making a ſcorne of the ſonne of God. Againe in an other

place;

place: If (ſaith he) we willingly ſinne after knowledge of the truth receiued, there remaineth no more ſacrifice for ſinnes, but a certaine dreadfull expectation of iudgement, &c. Theſe alſo be the places, out of the wrong vnderſtanding whereof, the Nouatians in old time haue gathered matter to play the mad men: with whoſe rigorouſneſſe certaine good men being offended, beleued this to be a counterfait Epiſtle in the Apoſtles name, which yet in all partes doth truely ſauour of an Apoſtolike ſpirit. But bycauſe we contend with none but with them that allow it, it is eaſy to ſhew, how theſe ſentences do nothing mainteine their errour. Firſt it is neceſſarie that the Apoſtle agree with his maiſter, whiche affirmeth that all ſinne and blaſphemie ſhall be forgeuē, except the ſinne againſt the holy Ghoſt, which is not forgeuen neither in this world, nor in the world to come. It is certaine (I ſay) that the Apoſtle was contented with this exception, vnleſſe we will make him an aduerſary to the grace of Chriſt. Whereupon followeth, that pardon is denied to no ſpeciall offenſes, but onely to one, which proceding of a deſperate rage, can not be aſcribed to weakeneſſe, and openly ſheweth that a man is poſſeſſed of the Deuell. Heb. 10 25.

22 But to diſcuſſe this, it behoueth to enquire what is that ſame ſo horrible offenſe, that ſhall haue no forgeueneſſe. Whereas Auguſtine in one place defineth it an obſtinate ſtifneſſe euen vnto death, with deſpeire of pardō, that doth not well agree with the very wordes of Chriſt, that it ſhall not be forgeuen in this world. For either that is ſpoken in vaine, or it may be committed in this life. But if Auguſtines definitiō be true, then it is not committed, vnleſſe it continue euē vnto death. Whereas ſome other ſay, that he ſinneth againſt the holy Ghoſt, that enuieth the grace beſtowed vpon his brother: I ſee not from whenſe that is fetched. But let vs bring a true definitiō, which being ones proued with ſure teſtimonies, ſhall eaſily by it ſelfe ouerthrowe all the reſte. I ſay therefore, that they ſinne againſt the holy Ghoſt, which of ſet purpoſe reſiſt the truth of God, with brightneſſe whereof they are ſo daſeled, that they can not pretend ignorance: which they do onely to this ende to reſiſt. For Chriſt meaning to expounde that which he had ſaid, immediatly addeth: He that ſpeaketh a worde againſt the ſonne of man, it ſhalbe forgeuen him: but he that blaſphemeth againſt the holy Ghoſt, ſhall not be forgeuen. And Matthew, for the blaſphemie againſt the holy Spirit, putteth the ſpirit of blaſphemie. But how can a man ſpeake a reproche againſt the Sonne, but it is alſo ſpoken againſt the holy Ghoſt? They that ſtumble vnware againſt the truth of God, not knowing it, which Mat. 12. 32. Marc. 3. 29. Luc. 12. 10.

do ignorantly ſpeake euell of Chriſt, hauing yet this minde, that they would not extinguiſh the truth of God diſcloſed vnto them, or ones with one worde offend him, whome they had knowen to be the lordes anointed: theſe men ſinne againſt the father and the ſonne. So there are many at this day, that do moſt hatefully deteſt the doctrine of the Goſpell, which if they did know it to be the doctrine of the Goſpell, they would be redy to worſhip with all their heart. But they whoſe conſcience is conuinced, that it is the worde of God which they forſake and fight againſt, and yet ceſſe not to fight againſt it, they are ſaid to blaſpheme the holy Ghoſt: for aſmuch as they wraſtle againſt the enlightening that is the worke of the holy Ghoſt. Such were many of the Iewes, which when they could not reſiſt the Spirit that ſpake by Stephen, yet endeuored to reſiſt. It is no doubt but that many of them were carried vnto it with zele of the lawe, but it appereth that there were ſome other that of malicious wickedneſſe did rage againſt God himſelfe, that is to ſay againſt the doctrine, which they were not ignoraunt to be of God. And ſuch were thoſe Phariſees, againſt whome the Lord inueyeth, which to ouerthrow the power of the holy Ghoſt, defamed him with the name of Beelzebub. This therefore is the Spirit of blaſphemy, when mans boldneſſe of ſet purpoſe, leapeth forth to reproche of the name of God. Which Paule ſignifieth when he ſaith, that he obteined mercie, becauſe he had ignorantely cõmitted thoſe thinges through vnbelefe, for which otherwiſe he had bene vnworthy of Gods fauour. If ignorance ioined with vnbelefe was the cauſe that he obteined pardon, thereupon followeth, that there is no place for pardon, where knoweledge is ioined to vnbelefe.

Act.6. 10.

Matt.9. 34. and 12.24.

1.Tim. 1.13.

23 But if thou marke it well, thou ſhall perceiue that the Apoſtle ſpeaketh not of one or other particular fall, but of the vniuerſall departinge whereby the reprobate do forſake ſaluation. And it is no maruell, that they whom Iohn in his canonicall Epiſtle affirmeth not to haue bene of the elect, from whome they went out, do fele God vnappeaſable. For he directeth his ſpeach againſt thẽ, that imagined, that they might returne to the Chriſtian religion, although they had ones departed from it: and calling them from this falſe and peſtilent opinion, he ſaith that which is moſt true, that there is no way of returne open for them to the communion of Chriſt, that wittingly and willingly haue caſt it away: But they caſt it not away, that onely in diſſolute licentiouſneſſe of life tranſgreſſe the word of the Lord, but they that of ſet purpoſe caſt away his whole doctrine. Therefore the deceit is in theſe wordes of falling and ſinning. Becauſe the Nouatiãs

2.Iohn. 1.19.

expound

expound Falling to be, if a man being taught by the law of the Lorde, that he ought not to steale or to commit fornication, absteineth not from stealing or fornication. But contrariwise I affirme, that there is a secrete comparison of contraries, wherein ought to be repeted all thinges contrarie to that which was first spoken, so that here is expressed not any particular fault, but the whole turning away from God, and (as I may so call it) the Apostasie of the whole man. Therefore when he saith, they which haue fallen after that they haue ones bene enlightened, and haue tasted the heauenly gift, and bene made partakers of the holy Ghost, and also tasted the good worde of God and the powers of the worlde to come: it is to be vnderstanded of them, that with aduised vngodlinesse haue choked the light of the holy spirit, haue spit out againe the tast of the heauenly gift, haue enstranged themselues from the sanctification of the holy Ghost, haue troden vnder foote the worde of God and the powers of the worlde to come. And the more to expresse that aduised purpose of wickednesse, in an other place afterwarde he addeth this worde by name. Wilfully. For when he saith, that there is left no sacrifice for them that sinne willingly after knowledge of the truthe receiued, he doth not denie, that Christ is a continuall sacrifice to purge the iniquities of the holy ones (which he expresly crieth out almost in the whole Epistle, where he declareth the priesthoode of Christ) but he saith, that there remaineth no other when that is ones forsaken: and it is forsaken, when the truth of the Gospell is of set purpose renounced. Hebr.6. 4. Heb.10. 16.

24 But whereas some do thinke it to harde and to far from the tender merciefulnesse of God, that any are put away that flee to beseeching the Lords mercie: that is easily aunswered. For he doth not say, that pardon is denied them if they turne to the Lorde: but he vtterly denieth, that they can rise vnto repentance, bycause they are by the iuste iudgement of God striken with eternall blindnesse for their vnthankefulnesse. And it maketh nothing to the contrarie that afterward he applieth too this purpose the example of Esau, which in vaine attempted with howling & weping to recouer his right of the first begotten. And no more doth that threatening of the Prophet, when they crie, I will not heare. For in such phrases of speache is meante neither the true conuersion, nor calling vpon God, but that carefulnesse of ỹ wicked wherewith being bounde, they are cõpelled in extremity to loke vnto ỹ which before they carelesly neglected, that there is no good thing for thẽ but in ỹ Lords helpe. But this they do not so much call vpon, as they mourne that it is taken from them. Zach.7. 13.

Therefore the Prophet meaneth nothing els by Crying, and the Apoſtle nothing els by Weping, but that horrible torment which by deſperatiō fretteth & vexeth the wicked. This it is good to marke diligently: for els God ſhould diſagree with himſelfe, which crieth
Eze. 18. 21. by the Prophet that he will be mercifull ſo ſone as the ſinner turneth. And as I haue alredy ſaid, it is certaine that the minde of man is not turned to better, but by Gods grace preuenting it. Alſo his promiſe concerning calling vpon him, will neuer deceiue. But that blinde torment wherewith the reprobate are diuerſly drawen, when they ſee that they muſt needes ſeeke God, that they may finde remedie for their euels, and yet do flee from his preſence, is vnproperly called Conuerſion and prayer.

25 But a queſtion is moued, whereas the Apoſtle denieth that
1. Reg. 28. 29. God is appeaſed with fained repentance, how Achab obteined pardon and turned away the puniſhment pronounced vpon him, whom yet it appereth by the reſte of the courſe of his life to haue bene onely ſtriken amaſed with ſodeine feare. He did in deede put on ſacke cloth, ſcattered aſhes vpon him, lay vpon the ground, and (as it is teſtified of him) he was humbled before God: but it was not enough to cut his garmentes when his heart remained thicke & ſwollen with malice. Yet we ſee howe God is turned to mercy. I anſwere that ſo ſomtimes hypocrites are ſpared for a time, but yet ſo that euer the wrath of God lieth vpon them, and that is done not ſo much for their ſakes, as for common example. For whereas Achab had his puniſhmēt mitigate vnto him, what profit got he thereby, but that he ſhould not fele it a liue in earth? Therefore the courſe of God, although it were hidden, yet had a faſt abiding place in his houſe, and he himſelf went
Gen. 27 18. into eternall deſtruction. This ſame is to be ſeene in Eſau. For though he had a repulſe, yet a temporell bleſſing was graunted him at his weping. But bycauſe the ſpirituall inheritance, by the oracle of God could not reſt but with one of the brethren, when Iacob was choſen and Eſau refuſed, that putting away did exclude the mercie of God: this comfort was left him as to a beaſtly man, that he ſhoulde be fat with the fat of the earth and the deaw of heauen. And this is it that I ſaid euen nowe, that it ought to be referred to the example of other, that we ſhould learne the more cherefully to applie our mindes and endeuours to repentance, bycauſe it is not to be doubted that when we are truely and hartily turned, God will be ready to forgeue vs, whoſe mercifulneſſe extendeth it ſelfe euen to the vnworthy, ſo longe as they ſhew any griefe at all. And therwithal we be alſo taught, how terrible iudgement is prepared for all the obſtinate, which now

make it a sport with no lesse shameleſſe face than iron heart to despise and set nought by the threateninges of God. After his manner he oftentimes reached out his hand to the children of Israell, to releue their miseries, although their cries were counterfait, and their heart double and false, as himselfe in the Psalme complaineth, that they by and by returned to their nature, and so minded with so frendly gentle dealing to bring then to earnest conuersion, or to make them vnexcusable. Yet in releasing punishmentes for a time, he doth not binde himselfe to a perpetuall lawe thereby, but rather riseth somtimes more rigorously against Hypocrites, and doubleth their peines, that thereby may appere howe much faining displeaseth him. But (as I haue said) he sheweth some examples of his redinesse to geue pardon, by which the godly may be encouraged to amendement of life, and their pride may be the more greuously condemned, that stubbornely kick against the pricke. Psal. 78 36.

The iiij. Chapter.

That all that the Sophisters babble in their scholes of Penance, is far from the pureneſſe of the Gospell. VVhere is entreated of Confession and Satisfaction.

NOw I come to discusse those things, which the Schole Sophisters haue taught of repentance. Which I will run ouer in as few words as may be, bycause I minde not to go through all, least this boke, whiche I labour to drawe into a short abridgment, should growe to a huge greatnesse. And the Sophisters haue entangled it in so many volumes, being a matter otherwise not very hard, that a man shall hardly finde how to get out, if he ones fall into their dregges. First, in defining it, they shew that they neuer vnderstode what repentance was. For they take hold of certaine sayings of the olde writers, which do nothing at all expresse that nature of repentance, as that to repent is to wepe for sinnes passed, and not to commit sinnes to be wept for: Againe, that it is to lament euels passed, and not to commit againe other euels to be lamented. Againe: that it is a certaine sorowfull reuēge, punishing in himselfe that which he is sory to haue committed. Againe: that it is a sorrow of heart, and bitternesse of soule, for the euels that a man hath committed or to which he hath consented. But, to graunt these thinges well saide of the fathers, (which a contentious man might easily enough denie) yet they were not spoken to this entent to describe repentance, but onely to exhort them to whom they wrote, that they should not fall againe into the same offenses, out of which they had ben drawen. But

The first is out of Gregory, & is reherſed Lib. 4. Sent. Dist 14. cap. 1.

The 2. out of Ambro. & refer. illic, & in Decr. Dist. 3. de pœnitēt. c. Pœnit. priore.

The 3. out of August. refert. ea Dist. c. Pœnit. post.

The. 4 out of Ambro. refert. Dist.1. Pœni. c. Vera pœnit.

if we list to turne all such titles of commendation into definitions, then other may also be adioined as rightfully as they. As this of Chrysostome, Repentance is a medicine that destroyeth sinne, a gift geuen from heauen, a maruellous vertue, a grace surmounting the force of the law. Yea and the doctrine which they after ward teach, is somwhat worse than these definitions. For they sticke so earnestly in outward exercises, that a manne can gather nothinge els out of infinite volumes, but that repentance is a discipline and rigorousnesse that serueth partly to tame the flesh, and partly to chastise and punish vices: but they kepe maruellous silence of the inward renewing of the minde that draweth with it correction of life. There is in dede much talke among them of Contrition and Attrition, they torment soules with many doubtes, & do thrust into them much trouble and carefulnesse: but when they seeme to haue throughly wounded the heartes, they heale the bitternesse with a light sprinkeling of ceremonies. And when they haue thus curiously defined repẽtance, they diuide it into contrition of hearte, confession of mouth, and satisfaction of worke, no more logically than they defined it, although they wolde seeme to haue wasted all their age in framinge of syllogismes. But if a man will go about to proue by the definition (which kinde of argument is of force among logicians) that a man may wepe for his sinnes passed, and commit no more to be wept for, that he may bewaile his euels passed, and commit no more to be bewailed, and that he may punish himself for that which he was sory to haue committed. &c. although he do not confesse with his mouth: howe will they maintaine their diuision? For if that true penitent man do not confesse, then repentance may be without confession. But if they answer, that this diuision is referred to repentance, in respect that it is a sacrament, or is meant of the whole perfection of repentance, which they comprehend not in their definitions, thẽ is there no cause to blame me, but let them lay the fault in themselues that make not a purer and plainer definition, I truely (according to my grossnesse) when any thing is disputed of, do referre all things to the very definition, which is the stay and grounde of the whole disputation. But admitte that to be their masterlike licence. Now let vs particularly consider all the partes in ordre. Wheras I do negligently leape ouer as trifles those things that they with great grauitie of countenance do publish for misteries, I do it not vnwittingely, neither were it very paineful for me to cõfute al that they thinke thẽselues to haue depely and suttlely disputed) but I woulde thinke it against conscience to wery the readers with such trifles without any profit. Truely it is

Libr 4. Sen. 16. ca.1. de pœnit. distin.1. c. perfecta pœnitẽtia

easy

easy to know by the questiõs which they moue and tosse, and wherewith they miserably encomber themselues, that they prate of things that they know not. As for example: whether the repentance of our sinne pleaseth God, when obstinacie endureth in other. Againe: whether the punishmentes layed vpon man by God, do auaile to satisfaction. Againe: whether repentance may be oftentimes reiterate for deadly sinnes: where they fowly and wickedly define, that penaunce is daily done but for veniall sinnes. Likewise they very much torment themselues with a grosse errour, vpon the sayinge of Hierome, that repentance is a second bourde after shipwracke. Wherin they shewe that they neuer waked from their brutish dulnesse, to feele so much as a farre of the thousandth part of their faultes.

2 But I wold the readers should note, that here is not a quarel about the shadow of an asse, but the most earnest matter of all other is entreated of, that is to say, forgeueneſſe of sinnes. For wheras they require three things to repentance, contrition of heart, confession of mouth, and satisfaction of worke: they do therwithall teach that those three things are necessarie to the obteining of forgeuenes of sinnes. But if it behoue vs to knowe any thinge at all in all oure religion, this truely behoueth vs most of all, I meane to vnderstand and knowe well by what meane, with what lawe, vpon what condition, with what easinesse or hardnesse the forgeueneſſe of sinnes is obtained. If this knowledge stande not plaine and certaine, the cõscience can haue no rest at all, no peace with God, no confidence or assurednesse, but continually trembleth, wauereth, is troubled, is tormented, is vexed, horribly dreadeth, hateth and fleeth the sight of God. But if the forgeueneſſe of sinnes hang vpon those conditions to which they do binde it, then nothing is more miserable, nothing in more lamentable case than we. They make Contrition the first parte of obteining pardon, and they require that to be a due contrition, that is to say perfect and full: but in the meane time they do not determine when a man may be assured, that he hath to the full measure perfectly perfourmed this contrition. Truely I graunt that euery man ought diligently and earnestly to enforce himselfe, with bitterly weping for his sinnes, to whet himselfe more and more to a lothing and hatred of them. For this is a sorrowe not to be repented, that breedeth repentance vnto saluation. But when there is such a bitternesse of sorrowe required as may proportionally aunswer the greatnesse of the fault, and such as may in balaunce counterpaise with the trust of pardon, here the pure consciences are maruellously tormented and troubled, when they see them selues chaunged with a due

contrition of ſinnes, and do not ſo atteine the meaſure of that due, that they can determine with them ſelues, that they haue duely performed ſo much as they duely oughte. If they ſay that we muſt do as much as lieth in vs, then come we ſtill to the ſame pointe that we were at before: for how dare any manne aſſure himſelfe that he hath employed all his force to bewaile his ſinnes? So when the conſciences hauinge longe wraſtled with them ſelues, and longe bene exerciſed with battailes, do at length finde no heauen to reſt in, yet ſomewhat to eaſe them ſelues, they enforce them ſelues to a ſorrowe, and wringe out teares to make perfect their contrition.

3 But if they ſay that I ſlaundre them: Let them come forth and ſhewe any one man, that by ſuch doctrine of contrition hath not either bene driuen to deſpeire, or hath not ſet for his defenſe a counterfaitng of ſorrowe in ſteede of true ſorrowe, againſt the iudgement of God. We haue alſo our ſelues ſaid in one place, that forgeueneſſe of ſinnes neuer commeth without repentance, bycauſe none but the afflicted and wounded with conſcience of ſinnes, can ſincerely call vpon the mercie of God: but we haue therewithall further ſaid, that repentance is not the cauſe of the forgeueneſſe of ſinnes. As for thoſe tormentes of ſoules, which they ſay muſt be perfourmed of duetie, we haue taken them away: we haue taught the ſinner not to loke vpon his owne contrition nor his owne teares, but to faſten both his eyes vpon the onely mercie of God. We haue onely put him in minde that Chriſt called the laboring and loden, when he was ſent to publiſh glad tidings to the poore, to heale the contrite in heart, to preach remiſſion to captiues, to deliuer priſonners, and to comforte them that mourne. From which ſhoulde be excluded both the Phariſes, that filled with their owne righteouſneſſe, do not acknowledge their owne pouertie, and alſo the deſpiſers that careleſſe of Gods wrath do ſeke no remedy for their euels. For ſuch do not labour, nor are loden, nor contrite in heart, nor bounde nor captiue. But there is great difference betweene teaching a man to deſerue forgeueneſſe of ſinnes with due and full contrition, which the ſinner can neuer perfourme: and inſtructing him to hunger and thirſt for the mercie of God, that by the acknowledging of his owne miſerie, by his owne vnquietneſſe, wearineſſe and captiuitie, it may be ſhewed him, where he ought to ſeeke for releeſe, reſt and libertie: and finally, he may be taught in the humbling of himſelfe, to geue glorie to God.

Mat. 11. 18. Eſa. 61. Luc. 4. 18.

4 Concerning Cõfeſſion, there hath bene alway great ſtrife betwene the Canoniſtes & Scholediuines: while the one ſorte affirme, that confeſſion is cõmaunded by the ſpeciall cõmaundement of God,

and

and the other sorte deny it and say, that it is commaunded onely by the Ecclesiasticall constitutions. But in this contention hath appeared the notable shamelesnes of the diuines, that haue corrupted and violently wrasted as many places of Scripture, as they alleaged for their purpose. And when they saw that they coulde not so obtaine that which they required, they which would be thought more suttle than the rest escaped away with this shift, that confession came from the law of God, in respect of the substance of it, but afterward receiued forme of the law Positiue. Euen as the foolisheſt sorte amonge the lawyers do say, that Citations came from the law of God, because it is said: Adam where art thou? And likewise Exceptions, because Adam answered as it were by way of exception sayinge: The wife that thou gauest me. &c. but that both citations and exceptions receiued forme giuen them by the Ciuile lawe. But let vs see by what argumentes they proue this confession, either Formed or Vnformed to be the commaundement of God. The Lord (say they) sent the leprous men to the priestes. But what? Sent he thē to confession? Who euer heard it spoken, that the Leuiticall priestes were appointed to heare confessions? Therefore they flie to Allegories, and say: It was commaunded by the law of Moses, that the priestes should discerne betwene leprosie and leprosie: sinne is a spirituall leprosie: therefore it is the priestes office to pronounce vpon it. Before that I aunswere them, I aske this by the way, If this place make thē iudges of the spirituall leprosie, why do they draw to thē the knowledge of naturall and fleshly leprosie? This forsooth is not to mocke with the Scriptures. The law giueth to the Leuiticall priestes the knowledge of Leprosie, therfore let vs take it vpō vs. Sinne is a spirituall leprosie, therfore let vs also be examiners of sinne. Now I answere: sith the priesthoode is remoued, it is necessary that the law be remoued also. All priesthoodes are remoued to Christ, and fulfilled and ended in him, therefore to him onely all the right and honor of priesthoode is also remoued. If they loue so well to follow allegories, let them set Christ before them for the only priest, and heape vpon his iudgemen: seate the free iurisdiction of all things: this we can easily be cōtent to suffer. Moreouer their allegorie is very vnfit, that setteth among the ceremonies that lawe which is merely politike. Why then did Christ sende the leprous men to the priestes? That the priestes shoulde not cauill that he did breake the law that commaunded the man healed of the leprosie, to be shewed before the priest and purged with offering of sacrifice: therefore he commaunded the leprous men beinge cleansed, to do that which belonged to the law. Go (sayth he) and

Gene. 3. 9.

Matt. 8. 4. Luk. 5. 14. Deu. 17. 8.

Hebr. 7. 11.

ſhew your ſelues to the prieſt, and offer the gift that Moſes hath commaunded in the law that it ſhoulde be for a witneſſe vnto them. And truely this miracle ſhoulde haue bin a witneſſe vnto them, for they had pronounced them leprous, and now they pronounce them healed. Are they not whether they will or no compelled to become witneſſes of Chriſtes miracles? Chriſt leaueth to them his miracle to be examined, they can not deny it. But becauſe they ſtill dally with it, therefore this worke is for a witneſſe vnto them. So in an other place: This Goſpell ſhalbe preached in all the world, for a witnes to all nations. Againe: Ye ſhalbe led before kings and gouernours, for a witneſſe to them, that is: that in the iudgement of God they may be more ſtrongly conuinced. But if they had rather folow Chriſoſtome: he alſo teacheth that Chriſt did this for ỹ Iewes ſake, that he ſhould not be accompted a breaker of the law. Albeit in ſo cleare a matter I am aſhamed to alleage the witneſſe of any man: wheras Chriſt pronounceth that he leaueth the right of the lawe whole to the prieſtes as to the profeſſed enemies of the Goſpell, which were alway bent to carpe againſt it, if their mouth had not bin ſtopped. Wherefore that the popiſh ſacrificing prieſtes may ſtill keepe this poſſeſſion, let them openly take partes with them which muſt of neceſſity be reſtrained by force, that they ſpeake not ill againſt Chriſt. For this nothinge belongeth to his true miniſters.

Mat.24. 14.
Mat.10 18.
Hom.12 de muliere Chananæa.

5 They bring their ſecond argument out of the ſame fountaine, that is from an allegorie, as though allegories were of great force to confirme any doctrin. But let them be of force, if I do not proue that I can make a fairer ſhew of thē for my ſide, than they can for theirs. They ſay, The Lord commaunded his Diſciples, that when Lazarus was raiſed vp, they ſhould vnbinde and looſe him from his bondes. Here firſt they lie: for it is no where read that the Lord ſaid this to the Diſciples: and it is much more likely that he ſayd it to the Iewes that ſtoode by him, that the miracle might be made the more euidēt without ſuſpicion of fraude, and his power appeare the greater, that without any touching, with his only word he raiſed vp dead men. For thus I expounde it: that the Lord, to take away all wrongfull opinion frō the Iewes, willed them to rolle away the ſtone, to feele the ſtinke, to behold aſſured tokens of death, to ſee him riſing by the only power of his worde, and them firſt to feele him liuinge. And this is the iudgement of Chryſoſtome. But let vs graunt that this was ſpoken to the Diſciples: what will they get therby? That the Lord gaue his Apoſtles power to looſe. But how much more fitly and more handſomly might theſe thinges be applied by way of allegorie, to ſay that by this

Ioh. 11. 44.
Ser. cōtra Iudas, Gētiles & hæretic.

this signe the lord meant to instruct his faithfull, to loose them that he had raised vp: that is, that they should not call into remembrance those sinnes that he had forgotten: that they should not condemne thē for sinners whom he had acquited: that they should not reproch men with those things that he had forgiuen: that they should not be rigorous to punish, and lightly offended, where he is mercifull and easily entreated to spare? Truely nothing ought to moue vs more to readinesse to forgiue, than the example of the Iudge that threatneth that he will be vnappeasable to them that be too rigorous & vngentle. Now let them go and boast of their allegories.

6 But now they ioyne more neere hande with vs, when they fight (as they thinke) with open sentences. They that came to Iohns baptisme, did confesse their sinnes, & Iames willeth that we confesse our sinnes one to an other. No maruell if they that wold be baptised did confesse their sinnes, for it was sayd before that Iohn preached the baptisme of repētance, & baptised in water vnto repentance. Whom should he then haue baptized, but them that had confessed themselues sinners? Baptisme is a token of the forgiueness of sinnes: and who should be admitted to this tokē but sinners, & they that acknowledge thēselues to be such? Therfore they cōfessed their sinnes, that they might be baptised. And not without a cause doth Iames bid vs confesse one to an other. But if they did marke what followeth next after, they would vnderstand, that this also maketh litle for thē. Confesse (saith he) one to an other your sinnes, & pray one for an other. He ioyneth together mutuall confession & mutual praier. If we must confesse to priestes only, thē must we also pray for priestes only. Yea, What and if it might folow of the words of Iames that only priestes might confesse? for when he willeth that we should confesse one to an other, he speaketh only to them that may heare the confessions of other: his word is in Greke Allelous, mutually, interchaungeably, by turnes, or (if they so like best to tearme it) by way of reciprocatiō one to an other. But so interchāgeably none can cōfesse, but they that are mete to heare cōfessions. Which prerogatiue sith they vouchsaue to graunt only to priestes, we do also put ouer the office of confessing to them only. Therfore away with such trifelings, & let vs take the very meaning of the Apostle which is simple & plaine: that is, ỹ we should lay our weakenes one in an others bosome to receiue mutual counsel, mutual cōpassion & mutual comfort one of an other: then that we being naturally priuie to ỹ weakenesses of our brethren, should pray for thē to ỹ Lord. Why do they then alleage Iames against vs, which do so earnestly require ỹ cōfession of the mercy of God? but no man

Gala. 3. 22. Ro. 3.9. can confesse Gods mercy, vnlesse he haue first confessed his owne misery. Yea we rather pronounce him accursed that doth not before God, before his Angels, before the Church, yea and before all men confesse himselfe a sinner. For the Lorde hath concluded all vnder sinnes that all mouthes might be stopped, and all flesh humbled before God, and he only iustified and exalted.

7 But I maruell with what face they dare affirme, that the confession whereof they speake, is of the lawe of God: the vse whereof we graunt in dede to be very auncient, but such as we are able to proue in old time to haue bin at liberty. Truely euen their owne cronacles declare, that there was no certaine lawe or constitution of it before the times of Innocent the third. Surely if they had had a more auncient law, they woulde rather haue taken hold thereof, than haue bin contented with the decree of the counsell of Laterane, and so made themselues to be laughed at, euen of children. In other things they sticke not to make forged decrees, which they father vpon the most auncient Counsells, that they may with very reuerence of antiquity dasell the eyes of the simple. In this point, it came not in their minde to thrust in such a false packe. Therfore by their owne witnesse, there are not yet passed three hundred yeres since Innocent the third laid that snare vpon men, and charged them with necessity of Confessiō. But, to speake nothinge of the time: the very barbarousnesse of the wordes minisheth the credit of that lawe. For where these good fathers commaunde euery one of both kindes, male and female, once euery yeare to confesse all his sinnes to his owne priest, pleasant men do merily take exception, that in this commaundement are contained only Hermaphrodites, & say that it belongeth not to such a one as is either male or female only. Since that time, a more gtosse beastlines hath bewrayed it selfe in their scholers, that can not expound what is meant By his owne priest. Whatsoeuer all the Popes hyred bablers do prate, we hold both that Christ was neuer the author of this law that compelleth men to recken vp their sinnes, and also that there passed a thousande and two hundred yeares from the resurrection of Christ before that any such law was made. And so, that this tyranny was then first brought in, when all godlinesse & learning being destroied, the visiors of Pastors had without choise taken all licentiousnesse vpon them. Moreouer there are euident testimonies both in histories and other auncient writers, which teach that this confession was a politicke discipline redeemed by the Bishops, not a lawe made by Christ or his Apostles. I will alleage but one out of many, which shall be a plaine proufe thereof. Sozomenus reporteth that this constitution of

This vvas the 18 3. Pope.

Tripart hist. li. 9

bishops

bishops was diligently kept in all the west Churches, but specially at Rome. Wherby he sheweth that it was no vniuersall ordinance of all Churches. But he saith that there was one of the priestes peculiarly apointed to serue for this office. Whereby he doth sufficiently confute that which these men do falsely say of the keyes giuen for this vse vniuersally to the whole order of priesthoode. For it was not the common office of all priestes, but the speciall duety of some one that was chosen therunto by the bishop. The same is he, whom at this day in all cathedrall Churches they call Penitentiarie, the examiner of haynous offenses, and such whereof the punishment pertaineth to good example. Then he saith immediatly after, that this was also the manner at Constantinople, till a certaine woman fayninge that she came to confession, was founde so to haue coloured vnder that pretence the vnhonest company that she vsed with a certaine Deacon. For this act, Nectarius a man notable in holinesse and learninge, bishop of that Church, tooke away that custome of confessinge. Here, here let these asses lift vp their eares. If auricular confession were the law of God, how durst Nectarius repelle and destroy it? Will they accuse for an heretike and schismatike Nectarius a holy man of God, allowed by the consenting voices of all the olde fathers? But by the same sentence they must condemne the Church of Constantinople, in which Sozomenus affirmeth that the maner of confessing was not onely let slip for a time, but also discontinued euen till within time of his remembrance. Yea let them condemne of apostasie not onely the Church of Constantinople, but also all the east Churches which haue neglected that law, which (if they say true) is inuiolable & commaunded to all Christians.

8 This abrogation Chrysostome, which was also bishop of Constantinople, doth in so many places euidently testifie, that it is maruel that these dare mutter to the contrary. Tell (sayth he) thy sinnes that thou maiest do thē away, if thou be ashamed to tel any man the sinnes that thou hast done, tell them daily in thy soule. I do not say, Confesse them to thy fellow seruant, that may reproch thee: tell them to God that taketh care of them. Confesse thy sinnes vpon thy bed, that there thy conscience may daily recognise her euills. Againe. But now it is not necessary to confesse when witnesses be present: let the examination of thy sinnes be done with thy thought: let this iudgement be without witnes: let only God see thee confessing. Againe. I do not lead thee into a stage of thy fellow seruants, I do not cōpel thee to disclose thy sinnes to men, rehearse and vtter thy conscience before God. Shew thy woundes to the Lord the best surgeon, & aske salue of him.

Homi. 2 in Psal. 50.

Ser. de Pœniten. & confess. Hom. 5. de incō prehen. Dei natura. cō tra Anomæos.

Homi. 4 de Lazaro. Shew to him that will reproch thee with nothing, but will moſt gently heale thee. Againe. Tel not man, leaſt he reproch thee, for neither is it to be confeſſed to thy fellow ſeruant, that may vtter it abroade, but to the Lord. To the Lord ſhew thy woundes which hath care of thee, that is both gentle & a Phiſition. Afterward he bringeth in God ſpeaking thus: I compel thee not to come into the mids of a ſtage, & call many witneſſes, tell thy ſinne to me alone priuatly, ỹ I may heale thy ſore. Shall we ſay that Chryſoſtome did ſo raſhly, when he wrote this and other like thinges, that he would deliuer mens conſciences from theſe bonds wherewith they be bound by ỹ law of God? not ſo. But he dare not require that as of neceſſity, which he doth not vnderſtand to be commaunded by the word of God.

9 But that the matter may be made the plainer and eaſier, firſt we will faithfully rehearſe, what kinde of cõfeſſion is taught by the word of God: and then we wil alſo declare their inuentions, but not all (for who could draw drie ſuch an infinite ſea?) but only thoſe wherin they comprehend the ſome of their ſecret cõfeſſion. Here I am loth to rehearſe how oft the old tranſlatour hath giuen in tranſlation this word Confeſſe in ſtede of Praiſe: which the groſſeſt vnlearned men commonly know: ſauing that it is good to haue their preſumptuouſneſſe bewraied, that do giue away that which was wrytten of the praiſes of God, to their owne tyrannicall commaundement. To proue that cõfeſſion auaileth to cheare the mindes they thruſt in that place of the Pſalme: In the voice of reioiſing & cõfeſſion. But if ſuch change may ſerue, then we ſhall haue what we liſt, proued by what we liſt. But ſeing they are ſo become paſt ſhame, let the godly readers remember that by the iuſt vengeãce of God they haue bin caſt into a reprobate minde, that their preſumption ſhould be ỹ more deteſtable. But if we will reſt in the ſimple doctrine of the Scripture, we ſhall not be in danger of any ſuch deceites to beguile vs. For therin is apointed one order of confeſſinge, that foraſmuch as it is the Lord that forgiueth, forgetteth, and putteth away ſinnes, therefore we ſhould confeſſe our ſinnes to him for to obtaine pardon, he is the Phiſician, therfore let vs ſhew our diſeaſes vnto him. It is he that is grieued & offẽded, therfore let vs ſeke peace at his hand. He is the knower of heartes, & priuie to all thoughtes, therfore let vs make haſt to poure out our hearts before him. Finally it is he that calleth ſinners, therfore let vs not delay to come to him. I haue (ſaith Dauid) made my ſinne knowen vnto thee, & haue not hidde my vnrighteouſnes. I haue ſaid, I wil confeſſe againſt me my vnrighteouſnes to the Lord, & thou haſt forgiuẽ the wickednes of my heart. Such is the other confeſſion of Dauid. Haue

Pſal. 13. 5.

Pſal. 51. 5.

mercy

mercy vpon me O God, accordinge to thy great mercy. And such is the confession of Daniell: We haue sinned, Lord we haue done perDan. 9.
uersely, we haue committed iniquities, & haue bin rebellious in swar- 5.
uing from thy cõmaundements. And such are other confessions that are commonly found in the Scriptures, the rehearsall whereof would almost fill a great volume. If we confesse our sinnes (saith Iohn) the 1.Ioh.1.
Lord is faithful to forgiue vs our sinnes. To whom should we cõfesse? 9.
euen to him: that is, if we fal downe with a troubled & humbled heart before him, if heartily accusing & condemning our selues before him we pray to be acquited by his goodnes and mercy.

10 He that hartily and before God shall embrace this confession, shal vndoutedly haue both a tongue ready to cõfesse, so oft as it shalbe nedefull for him to publish ỹ mercy of God before mẽ, & not only to whisper the secret of his heart to one man, & once & in his eare: but oft and openly, and in the hearing of all the world simply to rehearse both his owne shame and the magnificence & glory of God. After this maner when Dauid was rebuked of Nathã, he was pricked 2.Sa.12.
with the sting of conscience, & confessed his sinne before both God 13.
and man. I haue (saith he) sinned to the Lorde, that is to say, now I alleage nothing for my excuse, I vse no shiftes, but that all men may iudge me a sinner, and that the same thing which I would haue had secret frõ the Lord, may be also open to men. Therfore a willing confession before men alway soloweth the secret cõfession that is made to God, so oft as it is profitable for ỹ glory of God or for ỹ humbling of our selues. For this reason the Lord in old time ordained in ỹ peo- Leu.16.
ple of Israell, ỹ the priest should first speake the words, & the people 19.
saying after him should openly cõfesse their iniquity in ỹ church. For he foresaw ỹ this help was necessary for thẽ that euery man might be the better brought to a iust reknowledging of himselfe. And mete it is ỹ with ỹ confessiõ of our owne miserywe should among our selues, & before all the world glorifie the goodnesse & mercy of our God.

11 And it is conuenient ỹ this kinde of confessiõ be both ordinary in the church, and also extraordinarily vsed in speciall maner, if it happen at any time the people to be gilty of any generall fault. Of this second kinde we haue an example in ỹ solemne confession which all the people vsed by the meanes & guiding of Esdras and of Nehemias. For where as that long banishment, the destruction of the City Neh.1.
and Temple, the dissoluing of religion, was the punishmẽt of the cõ 7.
mon reuolting of them all: they could not acknowledge the benefit of deliuerance in such sort as was mete, vnlesse they did first condemne themselues. Neither maketh it matter, if in a whole Congregation

ſome few ſometime be innocent. For ſith they be the members of a feeble and diſeaſed body, they ought not to boaſt of healthfulneſſe. Yea it is not poſſible but they muſt alſo thẽſelues gather ſome infection and beare part of the blame. Therefore ſo oft as we be afflicted, either with peſtilence or warre, or barenneſſe or any other plague: if it be our duety to flie to mourning, to faſting and to other ſignes of giltineſſe: then confeſſion it ſelfe, wherupon all theſe things do hang, is not to be neglected. As for the ordinary cõfeſſion, beſide that it is commended by the Lordes owne mouth, there is no wiſeman that conſidering the profit thereof, dare diſallow it. For where as in all holy aſſemblies we make our apparaunce in the ſight of God and the Angels: what other beginning may there be of our pleading, but our reknowledging of vnworthineſſe? But ẏ (ſome man will ſay) is done by euery prayer. For ſo oft as we pray for pardon, we therby confeſſe our ſinnes. I graunt. But if you conſider how great is our careleſneſſe, or drouſineſſe, or ſluggiſhneſſe, you will graunt me that it ſhoulde be a profitable ordinance, if by ſome ſolemne vſe of confeſſion, the Chriſtian common people ſhoulde be exerciſed to humbling themſelues. For though the ceremonie that the Lord commaunded the Iſraelites, was parcel of the nurture of the law, yet in ſome maner it alſo belongeth to vs. And truely we ſee that this vſe is in well ordered churches profitably obſerued, that euery Sonday the miniſter ſhould rehearſe a forme of confeſſion in the name of himſelfe and of all the people, wherein he accuſeth all of wickednes, and craueth pardon of the Lord. Finally with this keye the gate to prayer is opened as well priuatly to euery man, as vniuerſally to all men.

12 Moreouer the Scripture alloweth two formes of priuate confeſſion, one that is made for our owne ſake, whereof that ſayinge of Iames is ſpoken, that we ſhould confeſſe our ſinnes one to an other, for his meaning is, that diſcloſing our wickedneſſes one to an other, we ſhould one help an other with mutuall counſell and comfort. The other forme, that is to be vſed for our neighbours ſake, to appeaſe him & reconcile him vnto vs, if he haue in any thing bin offended by vs. Now in the firſt kinde of confeſſion, although Iames in this hath aſſigned no man by name, into whoſe boſome we ſhoulde vnlode our ſelues, leaueth vs a free choiſe, to confeſſe to him that ſhall ſeeme meeteſt vnto vs of all the flocke of the church: yet we ought principally to choſe the Paſtors, becauſe they are for the moſt part in compariſon of the other to be iudged meeteſt. I ſay that they are meeteſt in compariſon of the reſt, becauſe the Lorde appointeth them by the very calling of their miniſtery, at whoſe mouth we ſhoulde be inſtru-

Iac. 5. 16.

Mat. 16. 19.

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cted to subdue and correct our sinnes, and also may receiue comfort by trust of pardon. For as the office of mutuall admonishment & reprouinge is committed to all men, yet it is specially enioyned to the ministers. So when as we all ought to comfort and confirme one an other in confidence of Gods mercy: yet we see that the ministers, to assure our consciences of the forgiuenesse of sinnes, are ordayned as it were witnesses and pledges thereof, in so much that they be sayd to forgiue sinnes and loose soules. When thou hearest this to be ascribed vnto them, thinke that it is for thy profit. Therefore let euery one of the faithfull remember this to be his duety, if he be priuately so vexed and troubled with the feelinge of sinnes that he can not winde out himselfe without help of an other, not to neglect the remedy that the Lord hath offered him: that is, for his relefe to vse the priuate confession to his owne Pastor: and for his comfort to craue the priuate help of him, whose duety it is both publiquely and priuately to comfort the people of God with the doctrine of the Gospell. But alway this moderation is to be vsed, where God appointeth no certainetie, not to binde consciences with a certayne yoke. Hereupon followeth that such Confession ought to be free: not to be required of all men, but to be commended to those onely that shall vnderstand themselues to haue nede of it. Then that euen they that vse it for their nede, should not be compelled by any commaundement, or trayned by any deceite, to recken vp all their sinnes, but so farre as they shall thinke it behoueful for them, that they may receiue sound frute of comfort. Faithfull Pastors ought not only to leaue this liberty to the churches, but also to maintaine it, & stoutly stand in defence of it, if they will haue tyranny absent from their ministery and superstition from the people. Mar. 18. Iohn. 3. 23.

13 Of the other sorte of confession Christ speaketh in Matthew. If thou offer thy gift at the altar, & there remembrest that thy brother hath any thing against thee, leaue thy gift there, & go, & first be reconciled to thy brother, & then come and offer thy gift. For so charity that hath bin appaired by our fault, is to be repaired by acknowledging & craving pardon of the offence that we haue committed. Vnder this kinde is contained their confession that haue sinned euen to the offending of the whole church. For if Christ maketh so great a matter of the priuate offence of one mã, to forbid from holy misteries all them that haue sinned against their brother, till they be with iust amendes reconciled: how much greater reason is it, that he that hath offended the church with any euill example, should recouer the fauour of the church with acknowledging his fault? So was the Corin- Matt. 5. 23. 2. Cor. 2. 6.

thian receiued againe to the communion, when he had yelded himselfe obedient to correction. Also this forme of confession was vsed in ỹ old church, as Ciprian maketh mention. They do penance (saith he) in due time, & then they come to confession, and by laying on of the handes of the bishop & the Clergy, they receiue leaue to come to the cõmunion. Any other order or forme of cõfessing, the Scripture vtterly knoweth not, & it is not our duety to binde consciences with new bonds, whom Christ most sharply forbiddeth vs to bring in bõdage. In the meane time I do so much not speake against it that the shepe should present themselues to their shepeherd whẽ they meane to be partakers of the holy supper, that I would most gladly haue it euery where obserued. For both they that haue an encombred conscience, may from thence receiue singular profit, & they that are to be admonished do by that meane prepare place for admonishment, but so alway that tyranny and superstition be away.

14 In these three kindes of confession, the power of ỹ keies hath place: that is, either when the whole church with solemne reknowledging of their faultes craueth pardon: or when a priuate man, that by any notable fault hath bred cõmon offence, doth declare his repentance: or when he that for the vnquietnes of his conscience, doth nede help of ỹ minister discloseth his weakenes vnto him. But there are diuerse ways of taking away offence, because although thereby also the peace of conscience is prouided for, yet the principal end is, that hatred should be takẽ away, & mens mindes knit together with a bond of peace. But this vse that I haue spoken of, is not to be despised, that we may the more willingly cõfesse our sinnes. For when the whole church standeth as it were before the iudgemẽt seate of God, confesseth it selfe gilty, and hath one only refuge vnto the mercy of God: it is no slender or light comfort to haue there present Christs embassadour, hauing cõmaundemẽt of reconciliatiõ, of whom it may heare absolution pronounced vnto it. Here the profitablenes of the keies is worthily cõmended, whẽ this embassage is performed rightly, & with such order & religiousnes as beseemeth it. Likewise when he that had in a maner estranged himselfe from the Church, receiueth pardon & is restored into brotherly vnity: how great a benefite is it that he vnderstandeth himselfe to be forgiuẽ by thẽ, to whom Christ hath sayd: To whom soeuer ye forgiue sinnes in earth, they shal be forgiuen in heauen. And of no lesse effectualnes & profit is priuate absolutiõ, when it is asked by them that haue neede of speciall remedy to relieue their weakenes. For it happeneth oftẽtimes, that he which heareth the generall promises that are directed to ỹ whole congrega-

Mat.18. 19. Ioh.20. 23.

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tion of the faithful, remaineth neuertheles in some dout, & hath stil an vnquiet minde, as though he had not yet obtained pardon: & the same mā, if he haue disclosed to his person ỹ secret sore of his mind, & heareth peculiarly directed to himselfe that saying of the Gospel, Thy sinnes are forgiuē thee, be of good hope, stablisheth his minde vnto assurednes & is deliuered frō that trembling, wherewith he was before tormented. But when we speake of the keyes, we must take hede that we dreame not of a certaine power seuered from the preaching of ỹ Gospel. In an other place we shal haue occasion more fully to declare this matter again, where we shal entreat of the gouernment of the church: & there shall we see that all the power to binde & to loose, which Christ hath giuen to his church, is bound to the worde. But this is most true in the ministery of the keyes, the whole force wherof standeth in this, ỹ the grace of the Gospel be publikely & priuatly sealed vp in the heartes of the faithful, by them whom the Lord hath ordained: which can not be done but by only preaching. Mat. 9. 2.

15 But what say the Romish diuines? They decree that euery one of either kinde, so soone as they come to the yeres of discretiō, must yearely once at the least confesse all their sinnes to their owne priest: & that their sinne is not forgiuen, vnlesse they haue firmely conceiued an entent to confesse it: which intent if they performe not when occasion is offred that they may do it, there is now no more entry open for thē into Paradise. And that the priest hath the power of the keies, wherwith he may loose & binde a sinner: because the word of Christ is not in vaine, Whatsoeuer ye binde. &c. About this power they stoutly fight amonge themselues. Some say that there is but one keye in substance, that is the power to binde & loose, and as for knowledge, that it is in dede requisite for a good vse, but that it is only as an accessary & is not essentially ioyned with the other. Some other, because they saw this to be too much an vnbridled licence, haue reckened vp two keies, discretion, & power. Other againe, when they saw the lewd boldnes of priestes to be restrained by this moderation, haue forged other keies, that is to say, authority of discerning which they should vse in giuing determinate sentence: & power, which they should practise in executing of their sentence: & that knowledge standeth by as a coūseller. But they dare not simply expound this binding & loosing to be to forgiue and put away sinnes, because they heare the Lorde cryinge out in the Prophet: It is I, and none other but I: it is I, it is I that put away thy sinnes, O Israell, But they say it is the priestes office to pronounce who be bounde or loosed, and to declare whose sinnes are forgiuen or retained: and that he doth declare it, either

C. Omnis vtriusque sexus. De summa trinitate & fide catho. It is a decree of Pope Innocentius, in the coūsell of Lateran. & is recited. Libr. 4. Senten 14. ca. 2 li. 4. Sē ten. dist 19. ca. 2. Mat. 18. 19. Esa. 43. 11. and 25.

by confeſſion when he abſolueth & retained ſinnes,or by ſentence when he excommunicated and receiueth againe to partaking of the Sacramentes.Finally,when they vnderſtand that they be not yet out of this dout,but that it ſtil may be obiected againſt them,that oftentimes their prieſts do binde and looſe men vnworthy,which are not therfore bounde or looſed in heauē:then(which is their laſt refuge) they anſwere that the giuing of the keyes,muſt be conſtrued with a limitation,that is to ſay, that Chriſt hath promiſed, that before his iudgement ſeate ſuch ſentence of the Prieſt ſhalbe allowed as hath bin iuſtly pronounced, accordinge as the deſeruinges of him that is bounde or looſed,did require. Moreouer they ſay, that theſe keyes are giuen by Chriſt to all Prieſts, and are deliuered to them by their Biſhoppes, at the time of their promotinge to prieſthoode: but the free vſe of them, remaineth only with ſuch as do exerciſe Eccleſiaſticall offices: and that the excommunicate & ſuſpended Prieſtes haue in deede the keyes, but rufty & bounde vp. And they that ſay theſe things may well ſeeme modeſt & ſober in cōpariſon of ỹ reſt, which vpon a new anuielde haue forged new keyes with which they ſay the treaſure of the church is locked vp. Theſe keyes we ſhall hereafter trie in place fit for it.

16 Now I will in few wordes anſwere to euery one of theſe particularly. But at this preſent I ſpeake not by what right or what wronge they binde the ſoules of the faithfull with their lawes, foraſmuch as we will conſider that when place ſeruеth. But where they charge men with a law of reckeninge vp all their ſinnes: where they ſay that ſinne is not forgiuen but vpon condition, if there be an intent conceiued to confeſſe it:where they babble that there remaineth no entrie into Paradiſe,if occaſion of confeſſinge be neglected: this is in no wiſe to be ſuffered. Muſt all ſinnes be reckened vp?But Dauid, (Who as I thinke)had well ſtudied vpon the confeſſion of his ſinnes, yet cried out:who ſhall vnderſtand his errours? Lord cleanſe me from my ſecret ſinnes. And in an other place.My iniquities haue paſſed aboue my heade,and like a weighty burden haue waxed heauy aboue my ſtrength. Truely he vnderſtoode how great was the bottomleſſe depth of our ſinnes: how many were the ſortes of our miſchieuous doings,how many heades this monſter Hydra did beare,& how long a taile ſhe drew after her. Therefore he went not about to recken vp a regiſter of them, but out of the depth of euills, he cried vnto the Lord:I am ouerwhelmed, I am buried and choked, the gates of hels haue compaſſed me,let thy hand draw me out, which am drowned in the great pit,and am fainting and ready to die.Who now may thinke

Pſal.19. 13.

Pſal.38. 5.

vpon

vpon the numbring of his sinnes, whē he seeth that Dauid can make no numbre of his?

17 With this butchery, the soules that haue bin touched with any feelinge of God, haue bin more cruelly vexed. First they called themselues to accompt: then they deuided sinnes into armes, into boowes, into braunches, and into twigges, according to these mens rules: then they weyed the qualities, quantities, and circumstances. And so the matter went a litle forward. But when they had proceeded a litle further, than was on ech side skie, and on ech side seae, no hauen, no safe roade: the mo that they had passed ouer, the greater heape alway did thrust it selfe into their sight, yea they rose vp as hye mountaines, & there appeared no hope, not so much as after long cō passings, any way to escape. And so they did sticke fast betwene the sacrifice & the stone, & at last was found no other issue but desperation. Then these cruel butchers, to ease the woundes that themselues had made, laid certaine gentle plaisters, that euery man should do as much as he could. But new cares againe rose vp, yea new tormentes did slea the silly soules, as to thinke: I haue not emploied time enough, I haue not endeuored my selfe with such diligence as I ought, I haue passed ouer many things by negligēce & the forgetfulnes that commeth by negligence is not excusable. Thē were there ministred other plaisters to asswage such paines, as Repent thee of thy negligence: if it be not altogether careless, it shall be pardoned. But all these things can not close vp the wounde, and are not so much easment of the euill, as poisons couered with honey, that they should not with their bitternesse offend the first tast, but enter into the bowels before that they be perceiued. Therfore this terrible saying alway calleth vpon thē & soundeth in their eares: Confesse all thy sinnes. And this horrour can not be appeased but by assured cōfort. Here let the readers consider, how possible it is to bring into accompt all the doings of a whole yere, & to gather together what sinnes they haue done euery day: forasmuch as experience proueth to euery man, that when at eueninge he shall recken vp the faultes but of one day, his memory is confounded therwith, so great a multitude & diuersity presenteth it selfe. For I speake not of grosse & blockish hypocrites that thinke they haue done sufficiently, if they haue noted three or foure of the greatest sinnes: but I speake of the true worshippers of God, which when they see themselues oppressed with the examination that they haue made, do adde also this saying of Iohn: If our owne heart do accuse vs, God is greater than our heart: and so they quake for feare at the sight of that iudge, whose knowledge farre surmounteth our vnderstanding. 1. Ioh. 3. 20.

18 But wheras a great parte of the world rested them vpon such flatteries, wherewith so deadly a poyson was tempered, this came not so to passe, because they beleued ỳ God was satisfied, or because they themselues were fully satisfied: but that the anchor cast as it wer in the midde sea, shoulde rest a litle from saylinge, or as a wayfaringe man weary and faintinge, shoulde lye downe in the way. I laboure not much in prouinge this. For euery man may be witnesse to himselfe. I will in a shorte summe shew, what maner of law this was. First simply it is impossible, and therefore it can do nothing but destroy, damne, confounde, and cast in ruine and desperation. And then whē it hath ledde sinners from the true feelinge of their sinnes, it maketh them hypocrites and ignoraunt of God & themselues. For while they are wholly busied in reckening vp of their sinnes, in the meane time they forget the secrete sinke of vices, their hidden Iniquities, and inward filthinesse, by knowledge whereof they shoulde chiefely haue weyed their misery. But this was a most certaine rule of confession, to acknowledge and confesse the bottomlesse depth of our euill to be so great as passeth our vnderstandinge. After this rule we see that the Luc. 18. 23. Publicanes confession was made. Lorde be mercifull to me a sinner: as if he should say: All that euer I am, I am altogether a sinner, and I can not attaine with witte or expresse with tongue the greatnesse of my sinnes: let the bottomlesse depth of thy mercy swallow vp the bottomlesse depth of my sinne. But then thou wilt say, what? are not all our sinnes to be confessed? is no confession acceptable to God, but that which is knitte vp in these two wordes, I am a sinner? No, but rather we must endeuour our selues as much as in vs lyeth, to poure out our heart before the Lorde, and not onely in one worde confesse our selues sinners, but also truely and heartily acknowledge our selues to be such: and with all our thought recorde, howe great and diuerse is our filth of sinnes, not onely that we be vncleane, but what, how great, and in howe many partes is our vncleanesse: not onely that we be detters, but with howe great dettes we be loden, and howe many wayes charged: not onely that we be wounded, but also with howe many and deadly strokes we be wounded. With Psa. 19. 31. this reknowledging when the sinner hath wholly poured out himselfe before God, lette him earnestly and sincerely thinke, that yet there remayne moe sinnes, and that the secret corners of their euils are so depe, that they cā not be throughly discloſed. And he crieth out with Dauid: Who vnderstandeth his errours? Lord cleanse me frō my hidden sinnes. Now where they affirme, that sinnes are not forgiuen but with an intent of confessinge firmely conceiued, and that the gate of

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paradise is shut against him that neglecteth occasion offered when he may be confessed, God forbid that we shoulde graunt them that. For there is no other forgiuenes of sinnes, than alway hath bin. It is not read that all they haue cõfessed their sinnes in the eare of some priest, that we reade to haue obtained forgiuenesse of sinnes at Christes hand. And truely they could not confesse, where there were neither any priests cõfessors, nor any cõfessing at all. And in many ages after, this confession was vnheard of, at which time sinnes were forgiuen without this condition. But that we may not neede to dispute longer about this, as about a doutfull matter, the word of God is plain, which abideth for euer: Whensoeuer the sinner repenteth, I will no more remember all his iniquities. He that dare adde any thing to this word, bindeth not sinnes, but the mercy of God. For whereas they say, that Iudgement can not be giuen but when the cause is hearde, we haue a solution in readinesse, that they do presumptuously take that vpon themselues, which haue made themselues iudges. And it is a maruell, that they do so boldly frame to themselues such principles, as no man in his right wit will graunt. They boast that the office of Binding and Loosing is committed to them, as though it were a certaine iurisdictiõ ioyned with Inquisitiõ. Morouer their whole doctrine crieth out, that this authority was vnknowen to the Apostles. Neither doth it belong to the priest, but to him which desireth absolution, to know certainely whether the sinner be loosed or no: forasmuch as he that heareth can neuer know whether the reckning be iust and perfect. So should there be no absolution but such as is restrained to his wordes that is to be iudged. Moreouer the whole order of loosing standeth of faith & repentance, which two things are hidden frõ the knowledge of mã, when sentence must be giuen vpon an other man. It foloweth therefore, that ỹ assurance of binding & loosing is not subiect to the iudgement of an earthly iudge: because the minister of the word, when he doth his office, can not giue absolution but cõditionally: but that this is spoken for the sinnes sake, Whose sinnes ye forgiue. &c. that they should not dout that the pardõ which is promised by the commaundement and word of God, shall be ratified in heauen. Eze. 18. 21.

19 Therefore it is no maruell, if we condemne and desire to haue vtterly taken away this Auricular confession, a thing so pestilent & so many waies hurtful to the Church: but if it were a thing by it selfe indifferent, yet forasmuch as it is to no vse nor profite, and hath giuen cause to so many wickednesses, sacrileges and errours, who will not thinke that it ought to be presently abolished? They do in dede recken vppe some good vses, which they boast vpon as very profitable, but

theſe either falſe or of no value at all. One only they commend with a ſingular prerogatiue, that ſhame is a great puniſhment of him that cõfeſſeth, wherby the ſinner both is for time to come made warer, & preuenteth the puniſhment of God in puniſhing himſelfe. As though we did not humble a mã with ſhamefaſtnes enough when we cal him to ẏ hie iudgement ſeate of heauen, I meane to the hearing of God. It is forſooth very well profited, if for ſhame of one mans knowledge we ceſſe to ſinne, and be not aſhamed to haue God witnes of our euil conſcience. Although the very ſame is alſo moſt falſe, for it is to be ſeene that by nothing groweth greater confidence or licentiouſneſſe to ſinne, than when men hauinge made confeſſion to a prieſt, thinke that they may wipe their mouth and ſay, I did it not. And not onely they are made all ẏ yeare long the bolder to ſinne: but ail the reſt of the yeare bearing themſelues bolde vpon confeſſion, they neuer ſigh vnto God, they neuer returne to themſelues, but heape ſinnes vpon ſinnes till they vomit vp all at once as they thinke. And when they haue once vomited them vp, they thinke themſelues diſcharged of their burden, and that they haue taken away from God the iudgemẽt that they haue giuen to the prieſt, & that they haue brought God in forgetfulnes when they haue made the prieſt priuie. Moreouer who doth merily ſee the day of confeſſion at hande? Who goeth to confeſſion with a cherefull heart, and cõmmeth not to it rather againſt his will, & as it were drawinge backeward, like as if he were taken by the necke & drawen to priſon? vnleſſe paraduenture it be the very prieſtes, that vſe ioyfully to delite themſelues with mutuall rehearſals of their doings, as were with mery tales? I will not defile much paper with monſtruous abhominations whereof auricular confeſſion ſwarmeth full. Onely this I ſay, If that holy mã did not vnwiſely, that for one rumor of fornication tooke away confeſſion out of his Church, yea, out of the remembrance of his flocke: then we be thereby put in minde what is needefull to be done at this day vpon infinite whordomes, adulteries, inceſtes and bawderies.

20 Where the Confeſſionars alleage for this purpoſe the power of the keyes, and do therupõ ſet the peupe and prore of their kingedome, as the prouerbe is: it is to be ſeene how much they ought to auayle. Then (ſay they) are the keyes giuen without cauſe? Is it ſayd without cauſe: Whatſoeuer you looſe vpon earth, ſhall be alſo looſed in heauen? Do we then make the worde of Chriſt voyde? I anſwere there was a weighty cauſe why the keyes ſhould be giuen, as both I haue euen nowe already declared, and ſhall more plainely ſhew againe when I come to entreat of Excommunication. But what

Mat.18. 18.

if I do with one swerde cutt of the holde of all that they require, that is with saying, that sacrificing priestes are not ỹ vicars nor successors of the Apostles? But this shall also be to be entreated of in an other place: but nowe they raise vp an engine whereby they wolde most of all defende themselues, and thereby may all their buildinges be ouerthrowen. For Christ did not geue his Apostles ỹ power to binde and loose, before that he gaue them the holy Ghost. Therfore I say, that none haue the power of the keyes that haue not first receiued the holy Ghost. I denie that any man can vse the keyes, but hauing the holy Ghost going before, and teaching him and informing him what is to be done. They trifling say, that they haue the holy Ghost. but in dede they denie it, vnlesse paraduenture they faine (as they do faine in dede) the holy Ghost to be a vaine thing and a thing of nothing, but therin they shall not be beleued. And by this engine they are vtterly ouerthrowen, that of what soeuer dore they boast that they haue the keye, a man may alway aske them whether they haue the holy Ghost which is the iudge and gouerner of the keyes. If they aunswer that they haue, then they may be asked againe, whether the holy Ghost may erre. This they will not be glad to speake expresly, although they crokedly vtter the same by their doctrine. It is therefore to be gathered, that no priestes haue power of the keyes which do commonly without consideration loose those thinges that the Lorde wolde haue to be bounde, and binde those thinges that the Lorde commaunded to be loosed.

21 Wheras they see themselues conuinced by most clere experimentes, that they do without choise loose and binde the worthy and vnworthy, they vsurpe a power without knowledge. And although they dare not denie that knowledge is requisit for a good vse, yet they write that the very power is geuen to euel disposers of it. But this is the power, whatsoeuer thou bindest or loosest in earthe, shalbe bounde or loosed in heauen. Either the promise of Christ must lie, or they that haue this power do well binde and loose. Neither may they dallie and say, that the saying of Christ is limited according to the deseruings of him that is bound or loosed. And we also confesse, that none can be bound or loosed, but they that are worthy to be bound or loosed. But the messengers of the Gospell and the Church haue the worde, by which they measure this worthinesse, in this worde the messengers of the Gospell, may promise to all men forgeuenesse of sinnes in Christ by faith, they may proclaime damnation into all and vpon all that embrace not Christ. In this word the Church pronounceth that fornicatours, adulterers, theues, mansleyers, couetous men, 1 Cor. 6. 9.

vniuſt men,haue no parte in the kingdom of God, and bindeth ſuch with moſt ſure bondes. With the ſame worde the Church looſeth them whome it comforteth being repentant. But what power ſhall this be,not to know what is to be bounde or looſed,& not to be able to binde or looſe without knowledge? Why then do they ſay that they looſe by authoritie geuen vnto them, when the looſing is vncertain? What haue we to do with this imaginatiue power, if there be no vſe of it? But I haue it already proued that either there is no vſe of it, or ſo vncertaine an vſe as may be accompted for none at all. For wheras they confeſſe that there is a great parte of prieſtes that do not rightly vſe the keyes, and that the power without lawefull vſe is of no effect. Who ſhall aſſure me that he of whome I am looſed is a good vſer of the keyes? if he be an euell vſer of it, what hath he els but ſuch a voide diſpoſing of them,as to ſay, what is to be found or looſed in thee I knowe not, for aſmuch as I lack the right vſe of the keyes,but if thou deſerue I looſe thee.But ſo much might do, I will not ſay a lay man (for they could not beare that with patient eares)but a Turke,or a Deuell.For it is aſmuch as to ſay,I haue not the worde of God the ſure rule of looſing, but there is power geuen me to looſe thee, if thy deſeruinges be ſo. We ſee therefore what they meant, when they defined the keyes to be the authoritie of diſcerning, and power of executing: and that knowledge is adioined for a counſeller, and like a counſeller ſerueth for a good vſe: vndoubtedly euen they deſired to reigne at their owne will, licentiouſly,without God and his worde.

22 If any man take exception and ſay, that the lawfull miniſters of Chriſt ſhall be no leſſe doubtefull in their office, bycauſe the abſolution that hangeth vpon faith ſhall alway remaine doubtefull:and then that ſinners ſhall haue either none or a could comforte,bycauſe the miniſter himſelfe which is no competent iudge of their faith, can not be aſſured of their abſolution:we haue aunſwer thereunto in redineſſe. For they ſay that no ſinnes are forgeuen by the prieſt, but ſuch whereof himſelfe hath bene the hearer:ſo by their opinion,the forgeuenes hangeth vpon the iudgement of the prieſt, and if he do not wiſely diſcerne who be worthy of pardon, the whole doing is voide and of no effect.Finally the power whereof they ſpeake,is a iuriſdiction adioined to examination,wherunto pardon and abſolution is reſtrained. In this point is found no ſure ground, but rather it is a bottomleſſe depth. For where the confeſſion is not found, the hope of pardon is alſo lame,and then the prieſt himſelf muſt needes ſticke in ſuſpenſe while he can not tell, whether the ſinner do faithfully

recken

recken vp all his euell deedes. Finally (such is the ignoraunce and rudenesse of priestes) the most parte are no fitter to do this office, than a shomaker is to plowe the ground, and the rest in a manner all ought worthily to suspect themselues. Herevpon therefore riseth the perplexitie and doubtfulnesse of the Popes absolution, bycause they will haue it grounded vpon the person of the priest, and not onely that, but also vpon knowledge, that he may iudge onely of thinges informed, examined and proued. Now if a man should aske of these good docters, whether a sinner be reconciled to God, when some sinnes are forgeuen: I see not what they haue to aunswer, but that they shalbe compelled to confesse that all is vnprofitable, that the priest pronounceth of the forgeuenesse of those sinnes that he hath heard rehearsed, so long as the other sinnes are not deliuered from condemnatiō. On the behalf of him ỹ confesseth how hurtfull carefulnesse holdeth his conscience bound, appereth hereby, that when he resteth vpon the priests discretion, as they call it, he can determine nothing certainly by ỹ word of God. The doctrine that we teach is free and cleare from all these absurdities. For the absolution is conditionall, that the sinner should trust that God is mercifull vnto him, so that he sincerely seeke the cleansing of his sinnes in the sacrifice of Christ, and obeye the grace offred him. So he can not erre, which according to the office of a preacher, proclaimeth that which is geuen him in instructions by the word of God. And the sinner may embrace a sure and cleare absolution, when that simple condition is annexed of the embracing the grace of Christ, according to that generall doctrine of the maister himselfe, Be it done to thee according to thy faith. Which hath bene wickedly despised in the Papacie. Matt. 9. 29.

23 How foolishly they confound those things that the Scripture teacheth of the power of keyes, I haue promised that I will speake in an other place, and there shalbe a more conuenient place for it, when I come to entreate of the gouernement of the Church. But let the readers remēber that those things are wrongfully wrested to Auricular and secret confession, which are spoken by Christ partly of the preaching of the Gospell, and partly of excōmunication. Wherefore when they obiect that the power of loosing is geuen to the Apostles, which priests may vse in forgeuing sinnes acknowledged vnto them, it is plaine that they take a false and fonde principle: becausse the absolution that serueth faith, is nothing els but a witnesse of pardō takē out of the free promise of the Gospell. As for the other confession, that hangeth vpō the discipline of the Church, it pertaineth nothing to secret sinnes, but rather to example, that common offence of the

Church may be taken away. But wheras they ſcrape together here and there teſtimonies, to proue that it ſufficeth not to confeſſe ſinnes either to God onely or to lay men, vnleſſe a prieſt be the hearer of them, their trauaile therin is but lewd, and ſuch as they may be aſhamed of. For when the auncient fathers counſell ſinners to vnburden themſelues to their owne paſtour, it can not be expounded of particular rehearſall which then was not in vſe. Then, Lumbard and ſuch like (ſuch was their ſiniſter dealing) ſeme of ſet purpoſe to haue geuen themſelues to fained bokes, by pretenſe whereof they might deceiue the ſimple. They do in deede truely confeſſe, that becauſe abſolution alway accompanieth repentance, therefore there proprely remaineth no bond when a man is touched with repentance, although he haue not yet confeſſed, and therefore that then the prieſt doth not ſo much forgeue ſinnes as pronounce and declare them forgeuen. Albeit in the word of declaring they ſlily bring in a groſſe errour, thruſting a ceremonie in ſtede of doctrine. But wheras they patche vnto it, that he is abſolued in the face of the Church that had alredy obteined pardon before God: they do inconueniently drawe to ỹ peculiar vſe of euery particular man, that which we haue already ſaid to be appointed for common diſcipline, where the offenſe of a hainous and notorious fault is to be taken away. But by and by after, they depraue and corrupt moderation, adding an other manner of forgeuing, with an enioyning of penaltie and ſatisfaction, wherin they preſumptuouſly claime to their owne ſacrifices a power to part that in halfes, which God hath in all places promiſed vs whole together. For when he ſimply requireth repentance and faith, this partition or exceptiõ is a very robberie of God. For it is in effect aſmuch as if the prieſt taking vpon the perſone of a Tribune, ſhould become interceſſour to God, and would not ſuffer God of his mere liberalitie to receiue him into fauour, that hath lien proſtrate before the Tribunes ſeates, and there hath bene puniſhed.

24 The whole ſumme commeth to this point, that if they will make God the authour of this counterfait cõfeſſion, therein is their fallſhod condemned, as I haue proued them falſe forgers in the fewe places that they allege. But ſith it is euident that it is a law made by men, I ſay that it is both tiránicall and made iniuriouſly againſt God, who binding mens conſciences to his word, will haue them free from the bondage of men. Now when for the obteining of pardon, there is a neceſſitie preſcribed of that thing which the Lorde wolde to be free, I ſay that this is a ſacrilege not to be ſuffred, bycauſe there is nothing more properly belonging to God, than to forgeue ſinnes,

wherein

wherein consisteth saluation for vs. Moreouer I haue shewed that this tirannie was first brought in, when the world was oppressed with filthy barbarousnesse. I haue also taught that it is a pestilent law, that either throweth downe hedlong into desperation the poore soules in whom so euer abideth a feare of God: or where there reigneth careleſnes, deliteth thē with vayne flatteries, & so maketh thē duller. Last of all I haue declared, that what so euer mitigations they bring, tend to no other ende, but to entangle, darken and depraue pure doctrine, and hide vngodlinesse with deceitfull colors.

25 The third place in Repentance they assigne to satisfaction, whereof all that euer they babble may be ouerthrowen with one worde. They say that it is not enough for him that repenteth, to absteine from his former euels, and chaunge his behauior into better, vnlesse he make satisfaction to God for those thinges that he hath done: And that there be many helpes by which we may redeme sinnes, as wepinges, fastinges, oblations and the workes of charitie. With these we must winne the Lord to be fauorable, with these we must pay our dettes to the righteousnesse of God, with these we must make amendes for our defaultes, with these we must deserue pardon. For although by the largenes of his mercy he hath forgeuen our faulte, yet by the discipline of his iustice he reteineth the peine, and that this is the peine that must be redemed with satisfactions. But in effect all that they say commeth to this point, that we do in deede obteine pardon of our sinnes at the mercifulnesse of God, but by meanes of the deseruing of our workes, by which the offense of our sinnes may be recompensed, that due satisfaction may be fully made to Gods righteousnesse. Against such lies. I set the free forgeuenesse of sinnes, than which there is nothing more euidētly spoken of in the Scripture. First, what is forgeuenesse, but a gift of mere liberalitie? For the creditour is not said to forgeue, that acknowledgeth by acquitance that the mony is payed, but he that without any payment willingly of his owne liberalitie cancelleth the detters bonde. Secondly, why is this word, Freely, added, but to take away all opinion of satisfaction? With what confidence therefore do they yet set vp their satisfactions, that are stricken downe with so mighty a thunderbolt? But what? when ỹ Lord crieth out by Esay, It is I, it is I, that do put away iniquities for mine owne sake, and will not be mindefull of thy sinnes: doth he not openly declare, that he fetcheth the cause and fundation of forgeuenesse only from his owne goodnes? Moreouer whereas the whole Scripture beareth this witnesse of Christ, that forgeuenesse of sinnes is to be receiued by his name, doth it not

Libr. 4. Sentēt. Distinct. 10. cap. 4. c. Nō sufficit. de pōt. ca. med. eadem dist ca. nullus. eadem dist.

Esa. 52. 3. Rom. 5. 8. Colos. 2. 14. Tit. 3. 5.

Esa. 43. 15.

Act. 10. 43.

thereby exclude all other names? How then do they teache that it is receiued by the name of ſatisfactions? Neither can they denie that they giue this to ſatisfactions, although they ſay that the ſame be vſed as helpes by way of meanes. For whereas the Scripture ſaith By the name of Chriſt, it meaneth that we bring nothing, we allege nothing of our owne, but reſte vpon the onely commendation of Chriſt. As
2.Cor.5 19. Paule, where he affirmeth that God is reconciling the world to him ſelfe in Chriſt, for his ſake not imputing to men their ſinnes, he immediatly ſheweth the meane and manner how: bycauſe he that was without ſinne, was made ſinne for vs.

Libr. 3. Sentēt. diſt 9. 26 But (ſuch is their peruerſneſſe) they ſay that both forgeueneſſe of ſinnes and reconciliation are performed both at one time, when we are in Baptiſme receiued into the fauour of God by Chriſt: that after baptiſme we muſt riſe againe by ſatisfactions: and that the bloud of Chriſt profiteth nothing, but ſo far as it is diſtributed by the keyes of the Church. Neither do I ſpeake of a doubtefull matter, for aſmuch as they haue in moſt euident writinges bewrayed their owne filthineſſe, and not one or two of them, but all the Scholemen vniuerſally. For their Maiſter, after that he had confeſſed that Chriſt had payed the penaltie of ſinnes vpon the tree, according to the doctri-
1.Pet.2. 24. ne of Peter, immediatly correcteth his ſaying with adding this exception, that in baptiſme all temporall penalties of ſinnes are releaſed,
2.Tim. 1.9. but after baptiſme they are miniſhed by the helpe of penaunce, that ſo the croſſe of Chriſt and our penaunce may worke together.
1.Ioh.2 2.&12. But Iohn ſaith far otherwiſe, if any ſinne, we haue an aduocate with the Father, euen Ieſus Chriſt, which is the propitiation for our ſinnes. I write vnto you children, bycauſe your ſinnes are forgeuen you for his names ſake. Truely he ſpeaketh to the faithfull, to whom when he ſetteth forth Chriſt to be the propitiation of ſinnes, he ſheweth that there is no other ſatisfaction by which God, being diſpleaſed, may be made fauorable and appeaſed. He doth not ſay: God was ones reconciled vnto you by Chriſt, now ſeeke you other meanes: but he maketh him a perpetuall aduocate, alway to reſtore vs by his interceſſion into the fauour of his father: a perpetuall propitiation, by which our ſinnes may be cleanſed away. For this is euer true that the
Iohn.1. 36. other Iohn ſaid: Beholde, the Lambe of God, beholde him that taketh away the ſinnes of the world. He taketh them away (ſaith he) himſelfe and none other, that is to ſay: for aſmuch as he alone is the Lambe of God, he alone alſo is the oblation for ſinnes, he alone the propitiation ſacrifice, he alone the ſatisfaction. For wheras the right and power to forgeue belōgeth proprely to the father, in the reſpect

that

that he is distinguished from the sonne, as we haue alredy sene: Christ is here set in an other degree, that taking vpon himselfe the paine due vnto vs, he hath taken away our giltinesse before the iudgement of God. Wherevpon foloweth, the we shall no otherwise be partakers of the satisfaction made by Christ, vnlesse the same honour remaine whole with him, which they do wrongfully take to themselues that go about to appease God with their owne recompensinges.

27 And here it is good to consider two thinges: that Christ may haue his due honour kept vnto him whole and vnminished: and that the consciences being assured of the forgeueneſſe of sinne, may haue peace with God. Esaye saith, that the father hath layed the iniquities of vs all vpon his sonne, that we shoulde be healed by his stripes. Which thing Peter rehearsing in other wordes saith: that Christ did in his body beare our sinnes vpon the tree. Paule writeth that sinne was condemned in his flesh, when he was made sinne for vs. That is to say, that the force and curse of sinne was slaine in his flesh, when he was geuen to be a sacrifice, vpon which the whole heape of our sinnes, with all their malediction and curse, with the dredfull iudgement of God, and condemnation of death should be cast. Here those triflinges are in no case to be heard, that after the first purging, euery one of vs doth none otherwise fele the effectualneſſe of the passion of Christ, than after the measure of satisfactorie repentance: but so oft as we fall, we be called backe to the onely satisfaction of Christ. Now set before thee their pestilent follies, as for example: That the grace of God worketh alone in the first forgeueneſſe of sinnes: that if we afterwarde fall, to the obteining of a seconde forgeueneſſe our workes do worke with it. If these thinges may haue place, do these thinges that are here before assigned to Christ remaine safe vnto him? It his a meruellous greate difference, betwene this that our iniquities are layed vpon Christ, that they shoulde be cleansed in him, & this that they are cleansed by our owne workes: betwene this that Christ is the procuringe of mercie, and this that God must be made mercifull by workes. But if we speake of pacifieng the conscience: what pacification shall this be for a mans conscience, to heare that his sinnes are redemed by satisfactions? When shall he certainely knowe the measure of his satisfactiō? Therfore he shall alway doubte whether he haue God mercifull or no, he shall alway be vexed, and alway quake for feare. For they that rest vpon light pety satisfactions, do too contemptuously esteme the iudgement of God, and do litle consider how great is the greuousneſſe of sinne, as we shall declare in an other place. But although we graūt them to redeme some sinnes

Esa. 53. 4. 1. Pet. 2. 24. Rom. 8. 3. Gala. 3. 13.

with iuſt ſatisfaction: yet what will they do when they are oppreſſed with ſo many ſinnes, for ſatisfactiō wherof a hundred liues although they were wholy applied therunto can not ſuffice? Beſide that, all the places wherin the forgeueneſſe of ſinnes is affirmed, do not belong to yonglinges, but to the already regenerate childrē of God, and them that haue bene long nouriſhed in the boſome of the Church. That
2 Cor. 5.20. embaſſage which Paule ſo honorably extolleth, I beſech you in the name of God, be ye reconciled vnto God, is not directed to ſtraungers, but to them that had bene already regenerate. But he, biddinge ſatisfactions farewell, ſendeth them to the croſſe of Chriſt. So when
Coloſſ. 2.20. he writeth to the Coloſſians, that Chriſt by the bloud of the croſſe hath pacified all thinges in heauen or in earth, he reſtraineth not this to the onely moment wherein we are receiued into the Church, but extendeth it to our whole courſe. Which eaſily appereth by the proceſſe of the text, where he ſaith, that the faithfull haue a redemption by the bloud of Chriſt, that is forgeueneſſe of ſinnes. Albeit it is ſuperfluous to heape together mo places, that redily offer themſelues to be founde.

28 Here they flee to the ſanctuarie of the fooliſh diſtinction, that ſome ſinnes are veniall, and ſome deadly: that for deadly ſinnes is great ſatisfaction due, that veniall ſinnes are purged with more eaſy remedies, as with ſaying of the Lords prayer, with ſprinkling of holy water, with abſolution at the maſſe. So they mocke and trifle with God. But whereas they alway haue in their mouth veniall and deadly ſinne, yet they coulde neuer diſcerne the one from the other, ſauing that they make vngodlines and vncleanneſſe of heart, a veniall ſinne.
Rom. 6. 23. But we (as the Scripture the rule of right and wrong teacheth vs) do
Eze. 18. 20. pronounce, that the rewarde of ſinne is death, and that the ſoule that ſinneth is worthy of death. But that the ſinnes of the faithful are ve-
Rom. 8. 1. niall, not for that they do not deſerue death, but bycauſe by the mercie of God there is no condemnation to them that are in Chriſt Ieſus, becauſe they are not imputed: bycauſe they are taken away by pardō. I know how vniuſtly they ſclaunder this our doctrine. For they ſay, that it is the Stoikes ſtraunge concluſion, concerning the equalitie of ſinnes. But they ſhall eaſily be conuinced by their owne mouth. For I demaunde of them, whether among the very ſame ſinnes that they cōfeſſe to be deadly, they do not acknowledge one to be greater than an other. It doth not therefore immediatly followe, that ſinnes are egall, becauſe they are all together deadly. When the Scripture definitiuely ſaith, that the reward of ſinne is death, that the obediēce of the lawe is the way of life, and that the tranſgreſſion of the lawe

is death,

is death, they can not escape this sentence. What end of satisfieng then will they finde in so great a heape of sinnes? If the satisfaction of one day be the satisfaction of one sinne, while they are about that one satisfaction, they wrappe themselues in many sinnes, sithe the iusteſt man passeth no one day wherin he falleth not many times. Now when they shall prepare themselues to make satisfaction for these sinnes, they shall heape vp great numbers, yea rather innumerable. Then the hope of satisfieng being cut of, what do they stay vpon? how dare they still thinke of satisfieng? Pro.24. 16.

29 They go about to winde out themselues: but (as the prouerbe is) the water still cleaueth vpon them. They forge a distinction of fault and penaltie. They confesse that the fault is forgeuen by the mercie of God, but that when the fault is forgeuen, the penaltie remaineth which the righteousnesse of God requireth to be payed: and that satisfactions do properly belong to the releaſe of the penaltie. Good God, what a skipping lightnesse is this? now they confesse that the forgeuenesse of the fault lieth freely open for men, which sometime they teache men to deserue with prayers and wepinges, and all other kindes of preparations. But yet still all that is taught vs in the scripture concerning the forgeuenesse of sinnes, doth directly fight against this distinction. Which although I thinke that I haue alredy more than sufficiently confirmed, yet I will adde some other testimonies wherwith these winding snakes may be holden so fast, that they shall not be able ones to folde in the toppe of their taile. This is the newe Testament which the Lorde hath couenanted with vs in his Christ, that he will not remember our iniquities. What he meant by these wordes, we learne by an other Prophet where the Lorde saith: If the righteous turne away from his righteousnesse, I will not remember all his righteousnesses. If the wicked depart frō his wickednesse, I will not remember all his iniquities. Wheras he saith that he will not remember their righteousnesse, this is asmuch to say, that he will haue no regard of them in respect to reward them. Therfore not to remember sinnes, is asmuch as not to call them to punishment. The same thing is called in an other place, to cast it behinde his backe, to wipe it away like a cloude, to drowne it in the bottome of the sea, not to impute it and to hide it. By such manners of speche the holy Ghost doth plainely expresse his meaning vnto vs, if we would apply vnto him willing eares to learne. Truely if God do punish sinnes, he imputeth them: if he taketh vengeance, he remembreth them: if he call them to iudgement, he doth not hide them: if he examine them, he doth not cast them behinde his backe: if he loke vpon them, he Ier. 31. 31. Eze. 18. 24. Esa. 38. 17. Esa. 44. 22. Mic. 7. 19. Psa. 32. 12.

hath not wiped them away like a cloude: if he ſift them, he hath not
Pſa. 52. 2. caſt them into the bottome of the ſea. And in this manner doth Auguſtine expound it in plaine wordes. If God haue couered ſinnes, then he would not loke vpon them: if he would not loke vpon them, then he would not marke them: if he would not marke thē, then he would not puniſh them: he would not knowe them, he had rather pardon them. Why therefore did he ſay that ſinnes were couered, that they ſhould not be ſeen: What was meant by this that God did ſee ſinnes, but that he did puniſh them? But let vs heare alſo out of an other place of the Prophet, vpon what conditions the Lorde forgeueth
Eſa. 1. 18. ſinnes. If (ſaith he) your ſinnes be as ſcarlet, they ſhall be made white as ſnow: if they be red like crimoſin, they ſhall be as woll. And in Ie-
Ier. 50. 20. remie we read thus: In that day the iniquitie of Iacob ſhalbe ſought for, and ſhall not be ſounde: the ſinne of Iudah, and it ſhall not be. Becauſe I will be fauorable to the remnantes that I ſhall preſerue. Wilt thou briefely vnderſtand what is the meaning of thoſe wordes?
Iob. 14. 17. Weye on the other ſide what is meant by theſe ſpeches: that the Lorde doth binde vp iniquities in a ſacke, doth gather them into a
Oſee. 13. 12. boundell and laye them vp, & doth graue them with an iron pointell
Ier. 17. 1. in an Adamant ſtone. If they ſignifie (as it is out of doubt) that vengeance ſhalbe geuen for recōpenſe, then is it alſo not to be doubted, but that by contrarie ſentences the Lorde affirmeth, that he remitteth all recompenſing of vengeance. Here I muſt beſech the readers not to harken to my gloſes, but onely that they will ſuffer the worde of God to take ſome place.

30 What, I pray you, had Chriſt done for vs, if we ſhould ſtill be
1. Pet. 2. 24. compelled to ſuffer paine for ſinnes? For when we ſay that he did beare all our ſinnes in his body vpon the tree, we meane nothing els thereby, but that he ſuffred all the peine and puniſhment that was due
Eſa. 53. 5. to our ſinnes. And the ſame hath Eſaye more liuely declared where he ſaith: the chaſtiſemēt (or correction) of our peace, was vpon him. What is the correction of our peace but the peine due to ſinnes? and which we ſhould haue ſuffred before that we could be reconciled to
Rom. 3. 24. God, vnleſſe that he had entred into our ſtede? Lo, thou ſeeſt plaine-
1 Cor. 1. 30. ly, that Chriſt ſuffred the peines of ſinnes, to deliuer them that be
Ephe. 1. 7. his from them. And ſo oft as Paule maketh mention of the redemptiō
Coloſ. 1. 14. perſormed by Chriſt, he vſeth to call it in Greke *Apolutroſin*, whereby he meaneth not onely redemption, as it is commonly taken, but
1. Tim. 2. 6. the very price and ſatisfaction of redemption. After which manner he writeth, that Chriſt gaue himſelfe *Antilutron*, a price of raunſome for vs. What propitiation is there with the Lorde (ſaith Auguſtine) but

ſacrifice?

sacrifice? And what sacrifice is there, but that which is offred for vs in the death of Christ? But that which is appointed in the lawe of Moses for cleansing the offenses of sinnes, ministreth vs a strong battell ramme. For the Lord doth not there apoint this or that manner of satisfieng, but requireth the whole recompense in sacrifices. Whereas yet in other thinges, he doth most diligently and in most exact order set out all the ceremonies of expiation. Howe commeth it to passe, that he commaundeth to recompense faultes committed, with no workes at all, but requireth onely sacrifices for satisfaction: but because his will is so to declare, that there is onely one kinde of satisfaction, whereby his iudgement is appeased? For the sacrifices that the Israelites did then offer, were not weyed by the worke of men, but were estemed by their truth, that is to say, by the onely sacrifice of Christ. But what manner of recompense the Lord receiueth of vs, Osee hath very well expressed in fewe wordes. Thou shalt (saith he) take away iniquitie, O God: Loe, here is forgeueneſſe of sinnes. And we shall pay thee calues of our lippes: Loe, here is satisfaction. I knowe that they yet do suttelly slippe away, when they make distinction betwene euerlasting peine, and temporall peines. But when they teach that temporall peine is any kinde of punishment that God taketh as well of the body as of the soule, except onely euerlasting death, this restraining of it doth litle helpe them. For the places that we haue aboue recited, do expresly meane this, that God receiueth vs into sauour with this condition, that in pardoning the fault, he pardoneth all the peine what so euer we had thereby deserued. And so oft as Dauid or the other Prophets do craue pardō of sinnes, they do also there withall pray to be released of the peine. Yea, the very feling of Gods iudgement doth driue them therunto. Againe, when they promise mercie at the Lordes hand, they do in manner alway of purpose preach of the peines and the forgeueneſſe therof. Truely when the Lorde in Ezechiell pronounceth that he will make an ende of the exile in Babylon, and that for his owne sake, not for the Iewes sake, he doth sufficiently shewe that both are of free gift. Finally, if we be deliuered by Christ from giltineſſe of fault, the peines that come thereof, must needes ceſſe.

Osee. 14.3.

Eze. 36. 22. and 32.

31 But for asmuch as they do also arme themselues with testimonies of Scripture, let vs see what manner of argumentes those bee that they allege. Dauid (say they) being rebuked by Nathan the Prophet of adulterie and māslaughter, receiued pardon of his sinne, and yet he was afterward punished by the death of his sonne that he had gotten by that adulterie. We are taught to redeme with satis-

2. Sam. 12. 13.

factions ſuch paines as were to be extended after forgeuenes of the fault. For Daniel aduiſed Nebuchadnezer to redeme his ſinnes with almes. And Salomon writeth that for equitie and godlineſſe, iniquities are forgeuen. And in an other place, that with charitie the multitude of ſinnes is couered. Which ſentence Peter alſo confirmeth. Againe, in Luke the Lord ſaith of the woman that was a ſinner, that many ſinnes are forgeuen her, becauſe ſhe hath loued much. Howe peruerſly and wrongfully they euer weye the doinges of God. But if they had marked (as they ſhould not haue ouerpaſſed it) that there are two kindes of Gods iudgement, they would haue ſeen in this rebuking of Dauid, a far other manner of puniſhment, than ſuch as might be thought to tend to reuengement. But bycauſe it not a litle behoueth vs all to vnderſtand wherunto the chaſtiſementes haue reſpect, wherwith God correcteth vs for our ſinnes, and how much they differ from thoſe examples wherewith he purſueth ...e wicked and reprobate with indignation: therefore I thinke it ſhall be not beſide the purpoſe to comprehend it ſhortly in a ſumme. For the order of plaine teaching, let vs call the one kinde of iudgement, the iudegement of Reuenge, the other of Chaſtiſemēt. It is to be vnderſtanded, that God ſo puniſheth his enemies with the iudgement of reuenge, that he vſeth his wrath againſt them, confoundeth them, deſtroyeth them, and bringeth them to nought. Therefore let vs take that to be properly the vengeance of God, when his puniſhing is ioined with his indignation: with the iudgement of Chaſtiſemēt he dealeth not ſo cruelly: as to be angry: nor puniſheth to deſtroy, nor ſendeth downe his lightening to kill. Therefore it is not properly puniſhment or vengeance, but correction and admoniſhment. The one is the doing of a iudge, the other of a father. For the iudge when he puniſheth an euell doer, he hath regard to the offenſe, & puniſheth the very fault: when the father ſomwhat rigorouſly correcteth his childe, he doth it not to be reuenged on him, or to puniſh him, but rather to teach him & make him warer in time to come. Chryſoſtome in a certaine place vſeth a ſimilitude ſomwhat differing from this, but yet it commeth to the ſame point. The ſonne (ſaith he) is beaten, and the ſeruant alſo is beaten: but the one is puniſhed as a bonde ſeruant, bycauſe he hath offended, and the other is chaſtiſed as a freeman and as a ſonne, neding correction. To the one his correction ſerueth for profe and amendement, to the other for a ſcourge and puniſhment.

Dan. 4. 24. Pro. 16. 6. & 10. 12. 1. Pet. 4 8. Luc. 7. 47.

32 But that we may haue the whole matter ſhortly and in a redy ſumme, let this be the firſt of two diſtinctions. Whereſoeuer puniſhmeat is to reuenge, there ſheweth it ſelf the curſe and wrath of God, which

which he alway withholdeth from the faithfull. Contrarywise Chastisement both is a blessing of God, and beareth a testimonie of his Ioue, as the Scripture teacheth. This difference is commonly euery where sufficiently expressed in the worde of God. For what so euer afflictions the wicked suffer in this present life, therein is painted out vnto vs as it were a certaine entrie of hell, frō whense they do alredy see a far of their eternall damnation: and they are so far from being amended or taking any profit thereby, that rather by such beginings they are prepared to the most cruell hell that at length abideth for them. But the Lorde chastising chastiseth his seruantes, but he doth not put them to death. Therefore they confesse that to be beaten with his rodde, was good for them vnto true instruction. But as we read euery where that the holy ones suffer such punishmentes with quiet minde, so they haue alway prayed to escape the first kinde of scourges. Chastse me Lorde (saith Ieremie) but in thy iudgement, not in thy wrath, least thou destroy me. Poure out thy wrath vpon the nations that haue not knowen thee, and vpon the kingdomes that haue not called vpon thy name. And Dauid saith: Lorde rebuke me not in thy wrath, nor correct me in thine anger. And it maketh nothing to the contrarie, that oftentimes it is said, that the Lord is angry with them that be his, when he punisheth their sinnes. As in Esaye: I will confesse to thee O Lorde, because thou hast bene angry with me: thy wrath is turned, & thou hast comforted me. Againe Abacuc. Thou that hast bene angry shall remember mercie. And Michee: I will beare the wrath of the Lord, because I haue sinned against him. Where he putteth vs in minde that not onely they that are iustly punished, nothing preuaile with murmuring against him, but also that the faithfull haue aswagement of their sorrow, in considering the purpose of God. For after the same manner it is said that he doth defile his owne inheritance, which yet (as we knowe) he will neuer defile. But that is spoken not in respect of the purpose or meaning of God that punisheth, but of the vehement feling of sorrow, which they fele that suffer any of his seueritie what so euer it be. But he not only pricketh his faithfull with no smal rigour, but sometimes so woūdeth them, that they thinke themselues not far from the damnatiō of hell. So he testifieth that they haue deserued his wrath, and so it behoueth that they should loth themselues in their euels, and be touched with the greater care to appease God, and carefully make hast to craue pardon. But euen in the very same doing he sheweth a more euident testimonie of his fauorable kindenesse than of his wrath. For ỹ couenant cōtinueth that was made with vs in our true Salomon: the truth

Iob. 3. 17. Prou. 3. 11. Heb 12. 5. Psa. 100 18. 18. Ps. 119. 17. Iere. 10 14. Psa. 6. 2. & 38 2. Esa. 12. 1 Haba 3. 2. Mich. 7. 9.

whereof he that can not decerne, hath affirmed, that it ſhall neuer
Pſa. 89. 31. bee made voide. If (ſaith he) his children forſake my lawe, and walke not in my iudgements: if they defile my ſtatutes, and kepe not my commaundementes. I will viſite their ſinnes with a rodde and with ſtripes: but I will not take away my mercie from him. Of which mercie to make vs aſſured, he ſaith, that the rodde wherewith he
2. Sam. 7. 14. will correct the poſteritie of Salomon, ſhalbe of menne, and ſtripes of the children of menne: by which clauſes when he meaneth moderation and lenitie, he therewithall ſecretly declareth, that they can not but bee confounded with extreme and deadly horrour, that fele the hand of God to be againſt them. Howe great regard he hath of
Eſa. 48. 10. this lenitie in chaſtiſing his Iſraell, he ſheweth in the Prophet: I haue purged thee (ſaith he) in fire: But not as Siluer, for then thou ſhouldeſt haue bene all conſumed. Albeit he teacheth that chaſtiſementes ſerue him for to cleanſe him, but he further ſaith that he vſeth the ſame ſo temperately, that he bee not to much conſumed by them. And that is needefull. For the more that euery man reuerently feareth God, and geueth himſelfe to follow godlineſſe, ſo much the tendrer he is to beare his wrath. For the reprobate, although they grone vnder his ſcourges, yet for that they wey not the cauſe, but rather turne their backe both to their owne ſinnes and to the iudgement of God, by that ſlouthfulneſſe they gather a hardneſſe: or bycauſe they murmure and kicke againſt him, and do make an vprore againſt their iudge, that furious ſudden rage aſtonieth them with madneſſe and furor. But the faithfull being admoniſhed by his correction, by and by deſcend to conſider their ſinnes, & being ſtriken with dread and horrour, they flee in humble wiſe to pray to him for pardon, vnleſſe the Lorde did aſwage theſe ſorrowes wherewith the poore ſoules torment themſelues, they would fainte a hundred times euen in ſmal tokens of his wrath.

33 Then let this be the ſecond diſtinction, that when the reprobate are ſtryken with the ſcourges of God, they do alredy after a certaine manner beginne to ſuffer peines by his iudgemēt, and though they ſhall not eſcape vnpuniſhed, for that they haue not taken hede to ſuch tokēs of the wrath of God, yet they are not puniſhed to this ende, to make them come to a better minde: but onely that, to their great hurt, they ſhould proue God to be a iudge and reuenger. But children are beaten with roddes, not that they ſhoulde thereby be puniſhed of God for their ſinnes, but that they ſhould therby profit to amendement. Therefore we take it that they rather haue reſpect to the time to come, than to the time paſt. This I had rather expreſſe

in

in Chrysostomes wordes than mine owne. For this (saith he) God doth lay peine vpon vs, not punishing our sinnes past, but correcting vs against time to come. And so saith Augustine: That which thou suffrest, that for which thou lamentest, is a medicine to thee and no peine, a chastisement and no damnation. Put not away the scourge, if thou wilt not be put away from the inheritance, &c. Know ye brethren that all this miserie of mankinde when the world groneth is a medicinall sorrow, and not a pennall sentence, &c. These sentences I haue therefore thought good to alleage, that the manner of speche that I haue aboue written, shoulde not seme to any man newe and vnused. And hereunto serue all the complaintes full of indignation wherein the Lorde oftentimes doth expostulate of the vnkindenesse of the people, for that they stiffly despised all punishments. In Esaye he saith: To what purpose should I strike you any more: from the sole of the foote to the crowne of the hed, there is no whole place. But becausse the Prophets are full of such sayinges, it shalbe sufficient to haue briefly shewed that God doth punish his Church for none other intent, but that it shoulde be tamed and amend. Therefore when he did cast Saul out of the kingdome, he punished him to reuengement: When he toke from Dauid his yonge sonne, he corrected him to amendement. According to this meaning is that to be taken which Paule saith, when we are iudged of the Lorde, we are corrected, that we should not be damned with this worlde. That is, when we that be the children of God are afflicted with the hande of our heauenly father, this is no peine wherewith we should be confounded, but only a chastisement wherewith we should be instructed. In which pointe Augustine is plainely on our side. For he teacheth that the peines wherewith men are a like chastised by God, ar diuersly to be considered: bycause to the holy ones they are battels and exercises after the forgeueneſse of their sinnes, to the reprobate they are without forgeueneſse peines of wickedneſse. In which place he rehearseth how peines were layed vpon Dauid and other godly men, and saith that the same tended to this ende, that their godlineſse shoulde by such humbling of them, be exercised and proued. And where Esaye saith, that the Iewish people had their iniquitie forgeuen them, bycause they had receiued full chastisement at the Lordes hande: this proueth not that the pardon of sinnes hangeth vpon the full paiment of the peine: but it is in effect asmuch as if he had said: Bycause ye haue alredy suffred peines enough, and by the greuousneſse and multitude thereof haue bene now pined away with longe mourning and sorrowe, therefore it is nowe time that receiuing the tidinges

In serm. de pœnitēt. & confess.

Esa. 1.5.

1. Sam. 15.23. 2 Sam. 12.18. 1 Cor. 11.32.

Lib. de Peccato, merito, ac remis. 2. cap. 33. & 34.

Esa 40. 2.

of full mercie, your heartes shoulde reioyce and fele me to be your father. For there God did take vpon him the person of a father, which repenteth him euen of his iuste seueritie, when he was compelled sharply to correct his sonne.

34 With these thoughtes it is necessarie that the faithfull be furnished in bitternesse of afflictions. It is time that the iudgement beganne at the house of the Lorde, in which his name is called vpon. What should the children of God do, if they did beleue the seueritie of God that they fele to be his vengeance? For he that being striken with the hand of God, imagineth God a punishing iudge, can not conceiue him but angry and enemie vnto him, and detest the very scourge of God as a curse and damnation. Finally he can neuer be perswaded that God loueth him, that shall thinke him so minded toward him, that he is still minded to punish him. But he only profiteth vnder the rod of God, that thinketh him to be angry with his sinnes, but merciefull & louinge to himselfe. For otherwise that must needes happen, which the Prophet complaineth that he felt, where he saith. Thy wraths, O God haue passed ouer me: thy terrors haue oppressed me. Also that which Moses writeth, bycause we haue fainted in thy wrath: and we haue bene troubled in thy indignation, thou hast set our iniquities in thy sight, and our secretes in the light of thy countenance: because all our dayes are gone away in thy wrath: our yeres are consumed as the word that is passed out of a mouth. On the other side Dauid saith thus of his fatherly chastisementes, to teach that the faithfull are rather holpen than oppressed thereby: Blessed is the man whom thou hast corrected O Lorde, and hast instructed in thy lawe, to geue him quiet from euell dayes, while a pit is digged for the sinner. Truely it is a harde tentation, when God sparing the vnbeleuers and winking at their faultes, semeth more rigorous against them that be his. Therefore he gaue them a cause of comfort, the admonishment of the lawe, whereby they shoulde learne, that it is done to prouide for their saluation when they are called againe into the way, and the wicked are caried hedlong into their errours, whose ende is the pit. And it is no difference whether the peine be euerlasting or during for a time. For as well warre, famine, pestilence, and sickenesse as the iudgement of eternall death are the curses of God, when they are layed vpon menne to this ende, to be instrumentes of the Lordes wrath and vengeance against the reprobate.

1. Pet. 4. 17.
Iere. 25. 29.
Psa 88. 17.
Psa. 90. 7.
Psa. 94. 12.
Psa. 88. 17.

35 Nowe (as I thinke) all men do perceiue whereunto tended that chastisement of the Lorde vpon Dauid: euen to be an instruction that God is greuously displeased with manslaughter and adulterie,

against

againſt which he had ſhewed ſo great an indignation in his beloued and faithfull ſeruant: that Dauid ſhould be taught to be no more ſo bold to do ỹ like deede: & not to be a paine whereby he ſhould make a certaine recompenſe to God. And ſo is to be iudged of the other kinde of correction, wherby the Lord puniſhed his people with a ſore peſtilence, for Dauids diſobedience wherinto he was fallen in numbring ỹ people. For he did in deede freely forgiue to Dauid the giltineſſe of his ſinne: but becauſe it pertained both to the publike example of all ages, and alſo to the humbling of Dauid, that ſuch a hainous offenſe ſhoulde not remayne vnpuniſhed: therefore he moſt ſharply chaſtiſed him with his rod. Which marke alſo we ought to haue before our eyes in the vniuerſall curſe of mankinde. For wheras after pardon obtained, we do all yet ſuffer the miſeries that were laid vpon our firſt parent for paine of ſinne: we perceiue our ſelues by ſuch exerciſes to be admoniſhed, how grieuouſly God is diſpleaſed with the tranſgreſſion of his law: that being throwen downe & humbled with knoweledge in conſcience of our owne miſerable eſtate, we may the more feruentely aſpire to true bleſſednes. But he ſhalbe moſt fooliſh that ſhall thinke, that the calamities of this preſent life are layed vpon vs for the giltines of ſinne. And that I thinke was the meaning of Chryſoſtome when he wrote thus. If God do therefore lay paines vpon vs, that he ſhould call vs, perſeuering in euils to repentãce, then when repentance is once ſhewed, the paine ſhalbe ſuperfluous. Therfore, as he knoweth it to be expedient for euery mans nature, ſo he handeleth one man more roughly, and an other with more louinge tenderneſſe. Therfore where he mindeth to teach that he is not vnmeaſurable in taking puniſhmẽts, he reprocheth to the hard hearted and obſtinate people that being ſtriken yet they make not an end of ſinning. In this meaninge he cõplaineth, that Ephraim was as a cake ſcorched on the one ſide, and raw on the other, becauſe the corrections did not pearce into their mindes, that the people hauing their vices boyled out, might be made meete to receiue pardon. Truely he that ſo ſpeaketh, ſheweth, that ſo ſoone as a man hath repented, he will byandby become appeaſable: and that by our ſtifnes he is enforced to that rigour in chaſtiſing of faultes, which ſhould haue bin preuented with willing amendement. Yet foraſmuch as we all are of ſuch hardnes and rudeneſſe, as vniuerſally needeth chaſtiſemẽt: it ſeemed good to him being a moſt wiſe father, to exerciſe all without exceptiõ with a cõmon ſcourge all their life long. But it is maruelous why they ſo caſt their eyes vpon the only example of Dauid, & are not moued with ſo many examples, in which they might haue beholdẽ free for-

2. Sa. 24. 15.

Hom. 3. de proui. ad Stargirium.

Ier. 5. 3. Oſe. 7. 7

Luk.18.14. giueneſſe of ſinnes. It is read that the Publicane went out of the tẽple iuſtified. There followed no paine. Peter obtayned pardon of his offence, his teares we reade (ſayth Ambroſe) his ſatisfaction we read not. And the man ſicke of the Palſey heard it ſpoken to him: Riſe: thy ſinnes are forgiuen thee. There was no paine layed vpon him. All the abſolutions that are rehearſed in the Scripture, are ſet out as giuẽ freely. Out of this great nõber of examples, a rule ſhould rather haue bin gathered than of that only example that containeth in it a certayne ſpeciall matter.

Luk.22.61.

Mat.2.9.

Dan.4.24. 36 Daniel in his exhortation wherin he counſelleth Nabuchadnezer to redeeme his ſinnes with righteouſneſſe, and his iniquities with pityinge of the poore: his meaning was not to ſay, that righteouſneſſe and mercy are ſatisfactory appeaſementes of God, and redẽption of paines (for God forbid that there were euer any redẽptiõ ſauing only the bloud of Chriſt) but to referre this word Redeeming rather to men than to God, as if he had ſayd: O king, thou haſt vſed an vnrighteous and violent goruernment, thou haſt oppreſſed the humble, thou haſt ſpoyled the poore, thou haſt hardly and vniuſtly handled thy people: for thy vniuſt exactions, for thy violence and oppreſſion, now render to them mercy and righteouſneſſe. Likewiſe Salomon ſayth, that with charity the multitude of ſinnes is couered: not before God, but amonge men themſelues. For thus is the whole verſe: Hatred raiſeth vp contentions: but charity couereth all iniquities. In which verſe, as his maner is, he doth by way of compariſon of contraries, compare the euils that grow of hatreds, with the frutes of charity: in this meaninge, they that hate together, do one bite, barke at, reproch and rayle at an other, and turne all things to the worſt: but they that loue together, do diſſemble many thinges amonge themſelues, do winke at many thinges, and pardon many thinges one to the other: not that the one alloweth the others faultes, but beareth with them, and helpeth them with admoniſhinge, rather than galleth them with reproching them. And it is not to be douted that Peter alleageth this place in the ſame ſenſe, vnleſſe we will accuſe him of deprauing and wrongfully wreſting the Scripture. But whereas he teacheth that ſinne is purged with mercifulneſſe and liberality, he doth not meane that recompenſe is therewith made for ſinne before the face of the Lorde, ſo that God beinge appeaſed by ſuch ſatisfaction doth releaſe the paine that otherwiſe he would haue layd vpon thẽ, but after the accuſtomed manner of the Scripture he declareth that they ſhall finde him merciſull vnto them that leauinge their former vices and iniquities, do turne to him by godlines & trueth: as if he

Pro.10.12.

1.Pet.4.8.

Pro.16.6.

ſhoulde

ſhould ſay, that the wrath of God doth ceſſe and his iudgement reſt, when we ceſſe frō our euill doinges. Neither doth he there deſcribe the cauſe of pardō, but rather the maner of true conuerſion. As many times the Prophets do declare that Hypocrites do in vaine peſter God with forged ceremonious vſages in ſtede of repentance, whereas it is vprightnes of life with the duties of charity that deliteth him. As alſo the author of the Epiſtle to the Hebrues commendinge liberality and gentleneſſe, teacheth that ſuch ſacrifices pleaſe God. And when Chriſt, taunting the Phariſes that giuinge heede only to cleanſinge of diſhes, they neglected the cleanneſſe of the heart, commaunded them to giue almes that all might be cleane: he did not thereby exhorte them to make ſatisfaction: but only teacheth what maner of cleanneſſe pleaſeth God. Of which kinde of ſpeach we haue entreated in an other place. Heb.13 16. Mat.23. 25. Luc.11. 39.

37 As touching the place of Luke, no man that hath with ſounde iudgement read the parable that the Lord did there recite, will make vs any controuerſie thereupon. The Phariſee thought with himſelfe, that the Lord did not know the woman, which he had ſo eaſily receiued into his preſence. For he thought that Chriſt would not haue receiued her, if he had knowen her ſuch a ſinner as ſhe was. And therby he gathered, that Chriſt was not a Prophet that might in ſuch ſort be deceiued. The Lord, to ſhewe that ſhe was no ſinner to whom her ſinnes were already forgiuen, did put out this parable. There were two detters to one creditour vpō vſurie: the one ought fifty, the other ought fiue hundred, both had their dettes forgiuen them. Whether oweth more thanke? the Phariſee anſwered: he to whom moſt is forgiuen. The Lord replied: learne hereby that this womans ſinnes are forgiuē her, becauſe ſhe hath loued much. In which words (as you ſe) he maketh not her loue the cauſe, but the proofe of the forgiueneſſe of her ſinnes. For they are deriued vpon a ſimilitude of that dettour, to whome fiue hundred was forgiuen, to whome he did not ſay that therefore it was forgiuen, becauſe he had loued much: but therefore loued much, becauſe it was forgiuen. And hereunto muſt that ſimilitude be applied in this ſorte: Thou thinkeſt this woman to be a ſinner: but thou oughteſt to know that ſhe is none ſuch, foraſmuch as her ſinnes be forgiuen her. And that her ſinnes be forgiuē her, her loue ought to proue vnto thee, whereby ſhe rendereth thanke for this benefit. It is an argument gathered of the following effect, wherby any thing is proued by ſignes enſuinge. By what meane ſhe obtayned forgiuenes of ſinnes, the Lord openly teſtifieth: Thy faith, ſaith he, hath ſaued thee. Therefore we obtayne forgiueneſſe by fayth: Luc.7. 36.

By charity we giue thankes, and teſtifie the bountifulneſſe of the Lord.

38 As for thoſe things that are commonly founde in the bookes of olde wryters concerninge ſatisfaction, they litle moue me. I ſee in deede that many of them, (I will ſpeake plainly) in a maner all whoſe books remaine, haue either erred in this point, or ſpokē to crabbedly and hardly: but I will not graunt that they were ſo rude and vnskilfull as to haue wrytten thoſe thinges in that ſenſe that the new Satisfactionars do readē thē. Chryſoſtome in one place writeth thus: where mercy is required, examination ceſſeth: where mercy is asked, iudgement is not rigorous: where mercy is craued, there is no place for paine: where is mercy, there is no inquiſition. Where is mercy, the anſwere is pardoned. Which wordes howſoeuer they be wreſted, yet they can neuer be made to agree with the Schoolemens doctrines. In the booke of Eccleſiaſticall doctrines, which is fathered vpon Auguſtine, is red thus: Satisfaction of repentance is, to cut of the cauſes of ſinnes, and not to graunt an entrie to their ſuggeſtions. Whereby appeareth that the doctrine of ſatisfaction that was ſayd to be giuen in recompenſe for ſinnes committed, was euen in thoſe times laughed to ſcorne: foraſmuch as they referre all ſatisfaction to a heedefulneſſe in abſtaining frō ſinnes in time to come. I will not alleage that which the ſame Chryſoſtome ſayth, that he requireth of vs no more, but that we ſhoulde confeſſe our ſinnes vnto him with teares: ſith ſuch ſentences are many times found in his wrytings & others. Auguſtine in deede in ſome places calleth the workes of mercy, remedies to obtaine forgiueneſſe of ſinnes: but becauſe no man ſhoulde ſtumble at that litle word, he himſelfe preuenteth it in an other place. The fleſh of Chriſt (ſayth he) the true and onely ſacrifice for ſinnes, not onely theſe ſinnes that are wholly put away in baptiſme, but alſo theſe that afterward creepe in by weakenes: for which the whole church crieth out at this day, Forgiue vs our treſpaſſes. And they are forgiuen by that ſingular ſacrifice.

Hom. 2. in Pſal. 50.

Hom. 10 in Gen.

Enchir. ad Laurentiū.

Mat. 6. 12.

39 They haue for the moſt parte called ſatisfaction, not a recompenſe to be rendred to God, but an open declaration whereby they that had bin excommunicate when they woulde be receiued againe to the communion, did aſſertaine the church of their repentāce. For there were enioyned vnto them when they did repent certaine faſtinges and other thinges, whereby they might perſwade men that they were truely and hartily weary of their former life, or rather blotte out the remembrance of their former doinges: and ſo they were ſayd to make ſatisfaction not to God, but to the Church. Which

is also expressed of Augustine in these wordes in his Enchiridion to Laurence: Out of that auncient custome the confessions and satisfactions that are at this day vsed, tooke their beginning. Truely very viperous birthes, by which is brought to passe, that there remaineth not so much as a shadowe of that better forme. I know that the olde wryters do sometime speake somewhat hardly, and as I sayd euen now, I do not deny that paraduenture they erred herein. But those thinges that were besprinkled with a few spots, when they are once handeled with these mens vnwashed handes, are altogether defiled. And if we must contende with the authority of olde wryters: good God, what olde wryters do they thrust vnto vs? A good parte of those wherewith Peter Lombard their champion hath botched vp his patched Sentences, is gathered out of the vnsauory dotages of certaine monkes that are caried about vnder the name of Ambrose, Hierome, Augustine, and Chrysostome. As about this presente question he taketh in a maner all out of Augustines boke of repentance, which is foolishely botched of good and bad by some scraper together. It beareth in deede the name of Augustine, but such a booke as no man beinge but meanely learned, would voutchsaue to acknowledge for his. But whereas I do not so narowly examine their follies, lette the readers pardon me whom I would ease of that tediousnesse. For to me it should not be very labourſome, and yet very pausible to bewray to their great shame those thinges that they haue heretofore boasted vpon as misteries, but because my purpose is to teach frutefully, therfore I passe them ouer.

Cap. 65 & is rehearsed in the Decretes cap. in actionibus. de pœnit. distic. 1.

The v. Chapter.

Of the supplyings vvhich they adde to satisfactions, as pardons and purgatory.

OVt of this doctrine of satisfactions do flowe indulgences or pardons. For they say that that which our power wanteth to make satisfaction, is supplied by these pardons. And they runne so farre foorth into madnesse, that they define them to be the distribution of the merites of Christ & of the martyrs, which the Pope dealeth abroade by his bulles. But although they haue more neede of Helleborus to putge their frentike braine, than argumentes to answere them, so that it is not much worthy the trauaile to stand vpon confutinge such triflinge errours, which are already shaken with many battelrammes, and of themselues grow into decaied age, and bende toward fallinge: yet because a shorte confutation of them shalbe profitable for some that be ignoraunt, I will not altogether o-

mit it. As for this that pardons haue ſo longe ſtande ſafe, and haue ſo longe bin vnpuniſhed, hauinge bin vſed with ſo outragious and furious licentiouſneſſe: this may ſerue to teach vs in how darke a night of errours, men in certaine ages paſt haue bin drowned. They ſawe themſelues to boopenly and vncolouredly ſcorned of the Pope & his Bulbearers, gainefull markets to be made of the ſaluation of their ſoules, the price of ſaluation to be valued at a few pence, and nothing ſet out to be frely giuen: that by this colour they be wiped of offrings to be filthily ſpent vpon brothels, bawdes and banketinges: that the greateſt blowers abroade of pardons are the greateſt deſpiſers of thē: that this monſter doth daily more & more with greater licentiouſneſſe ouerrunne the worlde, and grow into outrage, and that there is no ende, newe lead dayly brought, and newe mony gotten. Yet with hye reuerence they receiued, they worſhipped and bought pardons, and ſuch as among the reſt ſaw ſomewhat farther, yet thought them to be godly deceites, whereby men might be beguiled with ſome profit. At the length, ſince the world ſuffered it ſelfe to be ſomewhat wiſer, pardons waxe colde, and by litle and litle become froſen, till they vtterly vaniſh away.

2 But foraſmuch as many that ſee the filthy gaminges, the deceites, theftes, and robberies, wherewith the pardoners haue heretofore mocked and begiled vs, yet ſee not the very fountayne of vngodlineſſe from whence they ſpringe: it is good to ſhew not onely of what ſort pardons be, but alſo what they be, when they are wiped frō all ſpottes. They call the treaſure of the church, the merites of Chriſt and of the holy Apoſtles and Martyrs. The principall cuſtody of this barne (as I haue already touched) they faine to be deliuered to the biſhop of Rome, that he ſhould haue the diſtributiō of ſo great gifts, that he might both giue them by himſelfe, and alſo graunt iuriſdiction to other to giue them. Hereupon procede from the Pope ſomtime plenary pardons, ſomtime pardons for certaine yeres: from the Cardinals, pardons for a hundred dayes: from Biſhoppes, pardons for forty dayes. But they be (as I may naturally deſcribe thē) the profaninge of the bloud of Chriſt, Sathans mockery, to leade away the chriſtian people from the grace of God, from the life that is in Chriſt, and to turne them from the true way of ſaluation. For how could the bloude of Chriſt be more filthily prophaned, than when it is denied to ſuffice the remiſſion of ſinnes, to reconciliation and ſatisfaction, vnleſſe the want thereof as being withered and waſted, ſhoulde be otherwiſe ſupplied and profited? The law and all the Prophetes (ſaith Peter) beare witneſſe of Chriſt, that by him forgiueneſſe of ſinne is

Act. 10. 43.

to

to be receiued: Pardons giue remission of sinnes by Peter, Paul and the Martyrs. The bloud of Christ (saith Iohn) cleanseth vs frō sinne: 1. Ioh. 1
Pardons do make the bloud of Martyrs the washing away of sinnes. 7.
Christ (saith Paul) which knew not sinne, was made sinne for vs, ỹ is, 2. Cor. 5
the satisfaction of sinne, that we might be made the righteousnesse 21.
of God in him: Pardons do sette the satisfaction of sinnes in the
bloude of Martyrs. Paule cried out and testified to the Corinthians, 1. Cor. 2
that only Christ was crucified and died for them: the pardons pro- 13.
nounce that Paule and other died for vs. In an other place he sayth Act. 20.
that Christ purchased the church with his bloud: the pardōs appoint 28.
an other price of purchace in ỹ bloud of Martyrs. The Apostle saith, Heb. 10.
that Christ with one oblation made perfect for euer them that were 14.
sanctified: the pardons crie out to the contrary and say, that sanctifi-
cation is made perfect by the Martyrs, which otherwise were not suf-
ficient. Iohn sayth that all the saintes washed their gowns in the Reue. 7.
bloud of the lambe: the pardons teach men to wash their gownes in 14.
bloud of saintes.

3 Leo Bishop of Rome, writeth notably wel to ỹ Palestines against Epi. 81.
these sacrileges. Although (saith he) the death of many saintes hath Psa. 116
bin precious in the sight of the Lord, yet the killing of no innocent 15.
hath bin the propitiation of the world. The righteous receiued, but
gaue not crownes: and out of the valiantnesse of the faithful are gra-
uen examples of pacience, not gifts of righteousnes. For their deathes
were euery one singular to themselues, & none of thē did by his end
pay the det of an other, forasmuch there is one Lord Christ, in whom
all are crucified, all are dead, buried, and raised vp againe. Which sen-
tence (as it was worthy to be remēbred) he repeated in an other place
There can nothinge be required more plaine to destroy this wicked
doctrine. Yet Augustine speaketh no lesse fitly to ỹ same effect. Thogh Epi. 97.
(saith he) we die brethren for brethren, yet the bloud of no Martyrs Tract. in
is shed for ỹ forgiuenes of sinnes. Which thing Christ hath done for Ioh. 84.
vs, neither hath he therin done that for vs, that we should folow him,
but hath giuē vs a thing to reioice vpon. Againe in an other place, As Lib. 4.
only the sonne of God was made the sonne of mā, to make vs w̄ him ad Bo-
the sonnes of God: so he alone for vs hath takē vpon him punishmēt nif. ca. 4.
without euil deseruinges, that we by him might without good deser-
uinges obtaine grace not due vnto vs. Truely where as all their do-
ctrine is patched together of horrible sacrileges and blasphemies, yet
this is a more monstruous blasphemy than all the other. Let them re-
member thēselues, whether these be not their decrees: that the Mar-
tyrs haue by their death done more to God, and deserued more, than

was nedefull for themſelues: and that they had remaining ſo great a plenty of deſeruings, as did alſo ouerflow vnto other: and that therfore, leaſt ſo great goodneſſe ſhoulde be ſuperfluous, their bloud is mingled with the bloud of Chriſt, and of both theſe bloudes is made the treaſure of the church, for the remiſſiō and ſatisfaction of ſinnes.

Colo.1. 24. And that ſo is the ſayinge of Paule to be taken: I ſupply in my body thoſe things that want of the ſuffrings of Chriſt for his body, which is the church. What is this elſe but to leaue Chriſt only his name, otherwiſe to make him but a common pety ſaint, that may ſcarcely among the multitude be knowen from the reſt? He only, only ſhoulde haue bin preached, he onely ſet foorth, he only named, he only bin looked vnto, when the obtaining of forgiueneſſe of ſinne, ſatisfactiō, and ſanctification are entreated of. But let vs heare their curtalled argumentes. Leaſt the bloude of the Martyrs ſhoulde be ſhed in vaine, therefore let it be employed to the common benefit of the Church. Is it ſo? was it no profit to glorifie God by their death? to ſubſcribe to his trueth with their bloud? by deſpiſinge this preſent life, to teſtifie that they ſought for a better life? by their ſtedfaſtneſſe to ſtrengthen the faith of the church, and ouercome the ſtubborneſſe of the enemies? But this is the matter in deede: they acknowledge no profit of the Martyrs death, if Chriſt only be the propitiator, if he onely died for our ſinnes, if he onely was offered vp for our redemption. So (ſay they) Peter and Paul might neuertheleſſe haue obtayned the crown of victory, if they had died in their beddes. And whereas they haue fought euen to the ſhedinge of their bloude, it woulde not agree with ỹ iuſtice of God to leaue the ſame barren & frutcles. As though God could not tel how to encreaſe in his ſeruants their glory, according to the meaſure of his gifts. But the church receiueth in commune together profite enough, when it is by their triumphes encouraged to a zealous deſire to fight.

4 But how maliciouſly do they wreſt that place of Paule where he

Colo.1. 24. ſaith, that he ſupplieth in his body thoſe thinges that wanted of the ſufferings of Chriſt? For he referreth not the default or ſupplying, to the worke of redemption, ſatisfaction, & expiation: but to thoſe afflictions wherwith all the members of Chriſt, that is to ſay, all the faithfull muſt be exerciſed, ſo longe as they ſhall be in this fleſh. He ſayth therfore, that this remaineth of the ſufferings of Chriſt, that he dayly ſuffereth in his members the ſame that he once ſuffered in himſelfe. Chriſt vouchſaueth to do vs ſo great honor, to recken and accompt our afflictions his owne. Where as Paule added theſe wordes, For the church, he meaneth not for the redemption, for the reconciliation,

for

for the satisfaction of the church, but for the edifyinge and profit of the church. As in an other place he sayth, that he suffereth all things for the electes sakes, that they may obtaine the saluation which is in Christ Iesu. And he wrote to the Corinthians, that he suffered all the troubles that he suffred, for their comfort and saluation. And immediatly in the same place he expoundeth himselfe, when he sayth further, that he was made a minister of the church, not for redemption, but accordinge to the dispensation that was committed vnto him, to preach the Gospel of Christ. If they yet require an other expositour, let them heare Augustine. The sufferinges of Christ (sayth he) are in Christ only as in the head: and both in Christ & the church, as in the whole body. Whereby Paule being one member saith, I supply in my body that which wanteth in the suffrings of Christ. Therfore if thou what soeuer thou be ỳ heareſt this, art one of the members of Christ, whatsoeuer thou sufferest of thẽ that are not the members of Christ, that same wanted in the suffrings of Christ. But wherunto the suffrings of the Apostles taken for the church of Christ do tend, he expoundeth in an other place where he sayth: Christ is to me the gate vnto you: because ye are the shepe of Christ bought with his bloud: acknowledging your price, which is not giuẽ of me, but preached by me. Then he addeth. As he hath giuen his soule, so ought we to giue our soules for our brethren, to edifie peace, & to cõfirme faith. These are Augustines words. But God forbid, that Paul should haue thought that any thing wanted in the suffrings of Christ, as concerning all fulnes of righteousnes, saluation and life: or that he meant to adde any thing thereunto, which so plainly and honorably preacheth, that the abundance of grace was so largely poured out by Christ, that it farre surmounted all the force of sinne. By it only all the saintes haue bin saued, & not by ỳ merit of their owne life or death, as Peter expresly testified: so that he should be sclanderous against God & Christ, that should repose the worthines of any saint any where else than in the only mercy of God. But why do I tary hereupon any longer, as vpon a matter yet doutfull, sith the very bewrayinge of such monstruous errours is a sufficient confutation of them?

2. Tim. 2 10. 1. Cor. 1 6. In Psal. 16. Tract. in Ioh. 47. Rom. 5. 15. Act. 15. 11.

5 Now (to passe ouer such abhominations) who taught the Pope to enclose in lead and parchement the grace of Iesus Christ, which the Lord willed to be distributed by the word of the Gospel? Truely either the Gospell of God must be false, or their pardons false. For, that Christ is offred vs in the Gospel, with all abundance of heauenly benefites, with all his merites, with all his righteousnes, wisdom and grace, without any exception, Paul witnesseth where he saith, that the 2. Cor. 1

word of reconciliation was deliuered to the miniſters, whereby they might vſe this forme of meſſage, as it were Chriſt giuing exhortation by them: we beſech you, be ye ſo reconciled to God? He hath made him ẏ knew no ſinne, to be made ſinne for vs, that we might be made the righteouſnes of God in him. And the faithful know of what va-
2. Cor. 1 17. lue is that common partakinge of Chriſt, which (as the ſame Apoſtle witneſſeth) is offred vs to be enioyed in the Goſpel. Contrariwiſe the pardõs do bring out of the ſtorehouſe of the Pope, a certaine pitance of grace, & faſten it to lead, parchement, yea and to a certaine place, & ſeuere it from the word of God. If a man ſhould aske whence this abuſe tooke beginning: it ſeemeth to haue proceded herof, that when in time paſt penitentes were charged with more rigorous ſatisfactiõs than all could beare, they which felt themſelues aboue meaſure oppreſſed with penãce enioyned them, required of the church a releaſe. The mitigation that was graunted to ſuch, was called an indulgence or pardon. But when they turned Satisfactions from the Church to God, & ſayd that they were recompenſes wherby men may redeeme themſelues frõ the iudgement of God, then they therwithall did alſo draw theſe indulgences or pardons to be propitiatory remedies, to deliuer vs from deſerued puniſhments. As for theſe blaſphemers that we haue recited, they forged thẽ ſo ſhameleſſely, that they can haue no colour at all.

6 Now let thẽ no more trouble vs with their purgation, becauſe it is with this axe already broken, hewed downe, & ouerthrowen from the very fundations. For I do not agree to ſome mẽ, that thinke beſt to diſſemble in this point, and make no mention at all of Purgatory, whereupon (as they ſay) great contentions do ariſe, but ſmall edification is gotten Truely I my ſelfe woulde alſo thinke ſuch triſles worthy to be negligently paſſed ouer, if they did not accompt thẽ earneſt matters. But foraſmuch as purgatory is builded of many blaſphemes, and is dayly vpholden with newe blaſphemes, and raiſeth vp many and grieuous offences, truely it is not to be winked at. This paraduenture might after a ſort haue bin diſſembled for a time, that it was inuented by curious and bolde raſhneſſe without the worde of God: that men beleued of it by, I wot not what reuelations, fained by the craft of Sathan: that for the confirmation of it, certaine places of Scripture were fondly wreſted. Albeit the Lord giueth not leaue to mans preſumptuouſnes ſo to breake into ẏ ſecret places of his iudge-
Deu. 18. 21. ments, & hath ſeuerely forbidden men to enquire for trueth at dead mẽ, neglecting his word, & permitteth not his word to be ſo vnreuerẽtly defiled. But let vs graunt, that all thoſe things might for a while

haue

haue bin borne with, as thinges of no great importaunce. But when the cleansinge of sinnes is sought elsse where then in the bloude of Christ, when satisfaction is giuen away to any other thinge, then it is most perillous not to speake of it. Therefore we must crie out not onely with vehement stretching of our voice, but also of our throte and sides: that Purgatory is the damnable deuise of Sathan, that it maketh voide the Crosse of Christ, that it layeth an intolerable sclander vpon the mercy of God, that it feebleth and ouerthroweth our faith. For what elsse is Purgatory amonge them, but the satisfaction that the soules of men departed do pay after their death? So that ouerthrowing the opinion of satisfaction, Purgatory is immediatly ouerthrowen by the very rootes. But if in our former discourse it is more than euident that the bloude of Christ is the onely satisfaction, propitiatory sacrifice and cleansing for the sinnes of the faithfull: what remaineth but that purgatory is a mere and horrible blasphemie against Christ? I passe ouer the robberies of God wherewith it is daily defended, the offenses that it bredeth in religion, and other thinges innumerable, which we see to haue come out of the same spring of vngodlinesse.

7 But it is good to wringe out of their handes such places as they haue falsly & wrongfully take out of the Scripture. When (say they) the Lord affirmeth that ỹ sinne against the holy Ghost should not be forgiuen in this world, nor in the world to come, thereby he sheweth that there is a forgiuenesse of some sinnes in the worlde to come. But who seeth not that the Lord there speaketh of the fault of sinne? Now if it be so, what is that to their Purgatory, forasmuch as by their opinion the paine is there suffred of those sinnes, wherof they deny not the fault to be forgiue in this present life? But that they may no more carp against vs, they shal haue yet a plainer solution. When the Lord meant to cut of all hope of Pardon from so haynous wickednesse, he thought it not enough to say that it should neuer be forgiue: but the more to amplify it, he vsed a diuision, wherin he comprehended both the iudgement that euery mans conscience feeleth in this life, & the last iudgement that shalbe openly pronounced at the resurrection: as thogh he should haue said: Beware ye of malicious rebellio, as of most present damnatio. For he that of set purpose shal endeuour to quench the light of the holy Ghost, shall not obtaine pardon, neither in this life which is giuen to sinners for their conuersion, nor in the last day when the lambes shalbe seuered by the angels of God fro the goats, and the kingdome of heauen shalbe cleansed from all offenses. Then they bringe foorth that parable out of Matthew: Agree with thine

Mat. 12. 32. Mar. 3. 28. Luc. 12. 10. Mat. 5. 25.

aduersary,least he deliuer thee to the Iudge, & the iudge to the Sargeant, and the Sargeant to the prison, from whence thou shalt not get our,vntil thou hast payed the vttermost farthing. If in this place the Iudge do signifie God,and the aduersary plentifse the Deuil,the Sargeant the Angell, and the prison purgatory, I wil gladly yeelde vnto them.But if it be euident to all men, that Christ meant there to show into how many daungers and mischieues they cast themselues, that had rather obstinatly pursue the extremity of the law, thā deale according to equity & good right, to the ende to exhort his disciples the more earnestly to agreement with equity: where thē I pray you shall Purgatory be found?

8 They fetch an argument out of ỹ saying of Paul,where he affir-
Phil. 2. 10. meth that the knees of thinges in heauen,earth & hels, shall bow to Christ.For they take it as cōfessed, that hels can not there be meant of those that are adiudged to eternall damnation. Therfore it remaineth that it must be the soules lying in paine in Purgatory. They did not reason very euil, if the Apostle did by kneelinge meane the true godly worshipping.But sith he teacheth only,that there is a dominiō giuen to Christ whereby all creatures are to be subdued,what proofe is there to the contrary,but that we may by hels vnderstand the Deuils,that shalbe brought before ỹ iudgement of God,to acknowledge
Rom.13 10. him their iudge with feare and trembling? Like as Paul himselfe expoundeth the same prophecy in an other place. All (sayth he) shalbe brought before the iudgemēt seate of Christ.For it is written:So truly as I liue,euery knee shall bow to me.&c.But we may not so expound
Reue.5. 13. that which is in the Reuelation:I haue heard all creatures,both these things that are in heauen, & those that are vpon the earth, and these that are vnder the earth,& those that are in the seae,& all those that are in thē,I haue heard thē all say to him that sitteth on the Throne & to the Lambe, Blessing & honor, and glory,and power,for euer & euer. That I do in deede easily graunt, but what creatures do they thinke to be here rehearsed? For it is most certaine, that there are contained creatures both without reason and without sense. Wherby is affirmed nothing else,but that all the partes of the world,from the hiest toppe of the heauens,to the very midle point of the earth,do in their maner declare the glory of their creator. As for that which they
2.Mach 12.43. alleage out of the history of the Machabees, I will not vouchsaue to answere it, least I should seeme to recken that worke in the number of the holy books.But Augustine receiued it for Canonicall.But first, of what sure credit did he receiue it? The Iewes (sayth he) esteeme not the wryting of the Machabees as they do the law,the Prophetes

and

and the Psalmes, of which the Lord himselfe hath witnessed as of his witnesses, saying: It was necessary, that all thinges should be fulfilled that are wrytten in the law, and the Psalmes, and Prophetes, concerning me. But it hath bin receiued of the Church not vnprofitably, if it be soberly read or heard. And Hierom teacheth without any douting that the authority thereof is of no force to prouing of doctrines. And it euidently appeareth by that old booke, which is entituled vnder the name of Cyprian, concerninge the exposition of the Crede, that it had no place at all in the olde Church. But why do I here striue without cause? As though the author himselfe doth not sufficiently shew, how much he is to be credited, whē in the end he craueth pardon, if he haue spoken any thing not well. Truely he that confesseth his wrytings to nede pardon, sayth plainly that they are not the oracles of the holy Ghost. Beside that, ỹ godlines of Iudas is praised for none other cause, but for that he had an assured hope of the last resurrection, when he sent an offring for the dead to Hierusalem. Neither doth the wryter of that history referre that which Iudas did to be a price of redemption, but that they might be partakers of the eternall life with the other faithful, that had died for their contry & religion. This doing was in deede not without superstition and preposterous zeale, but they are more thā fooles, that draw a sacrifice of the law so farre as vnto vs: forasmuch as we know that things do cesse by the comming of Christ, that then were in vse.

Contra gaudēt. epist. 2. cap. 23. Luk. 23. 2. Mach 15. 36.

9 But they haue an inuincible bulwarke in Paul, which can not so easily be battered. If any man (sayth he) build vpon this foundation, gold, siluer, precious stones, timber, heye, stubble, the Lord shall shew euery mans worke what it is: becausе it shal be reuealed in fier, & the fier shall trie euery mans worke what it is. If any mās worke do burne, it shall suffer losse, but he shalbe safe, but as through the fier. What fier (say they) can that be, but the fier of Purgatory? by which the filthinesses of sinne are clensed away, that we may enter pure in to the kingdom of God? But the most part of the old wryters thought it to be an other fier, that is to say, Trouble or the crosse, by which the Lord trieth them that be his, that they should not rest in the filthines of the flesh: & that is much more probable, than in faining purgatory. Albeit I do neither agree with these men, becausе I thinke I haue attained a certaine and much plainer vnderstanding of that place. But before that I vtter it, I woulde haue thē answere me, whether the Apostles & all ỹ saincts must haue gone through this fier of Purgatory? I know they wil say, nay. For it were to much inconueniēt that they must haue neded to be purged, whose merites they dreame to ouer-

1. Cor. 3

Chrysost. August. & others.

flow aboue measure to all the members of the church. But the Apostle affirmeth it. For he doth not say that the worke of some shalbe proued, but the worke of all. Neither is this my argumẽt, but Augustines, which so confuteth that expositiõ. And (which is more absurdity) he doth not say, ỹ they shal passe through the fire for all works: but if they haue faithfully builded the church, they shall receiue reward when their worke is examined with fier. First we see that the Apostle vsed a Metaphore, when he called the doctrines inuẽted by mans braines, wood, hey, & stubble. And the Metaphore hath an apparant rescue: that as wood so soone as it is put in the fier, consumeth & wasteth, so can not those doctrines continue when they come to be examined. Now no man is ignorant that such triall commeth of the holy Ghost. Therefore to folow the true cause of his metaphore, & match the partes together with iust relation, he called the triall of the holy Ghost, fier. For euen as the nerer that gold & siluer are put to the fier, so much the surer proufe they haue of their goodnes and finenes: so the Lords trueth, ỹ more exactly it is weyed with spiritual examination, so much the greater cõfirmation of credit it receiueth. As hey, wood, & stubble put to the fier, are brought to sudden consuming, so the inuentions of men not stablished by the word of God, can not beare the triall of the holy Ghost, but they byandby fal away and perish. Finally, if forged doctrines be compared to wood, hey, and stubble, because like wood, hey, & stubble, they are burned with fire & destroied: but they are not destroied or driuen away but by the spirit of the Lord: it followeth that the holy Ghost is the fier wherwith they shalbe proued, whose prouf Paul, according to the common vse of the Scripture, calleth The day of the Lord. For it is called ỹ day of the Lord, whensoeuer he doth any way shew his presence to mẽ. But thẽ his face principally shineth, when his trueth shineth vpõ vs. Now haue we proued, that Paul meaneth no other fier, but the triall of the holy Ghost. But how are they saued by ỹ fier, that suffer losse of their worke? That shall not be hard to vnderstande, if we consider of what kinde of men he speaketh. For he toucheth those builders of the church, that keping the true fundation, do build disagreeing matter vpon it, that is to say, they that not swaruing frõ the chiefe & necessary articles of faith, do erre in pointes that be smaler & lesse perilous mingling their owne deuises with the word of God. Such I say, must suffer losse of their worke, hauinge their deuises destroied. But themselues are saued, but as by the fier: that is to say, not that their ignorance and errour is allowable before the Lord, but because they are cleansed from it by the grace and power of the holy Ghost. Therfore

Enchir. ad Laurent. 68

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whosoeuer haue defiled the golden fineneſſe of Gods word with this dong of purgatory, they muſt nedes ſuffer loſſe of their worke.

10 But they wil ſay, it hath bin an auncient vſage of the church. Paule anſwered this obiection when he comprehendeth his owne time in that ſentence, where he ſayth, that all they muſt ſuffer loſſe of their worke, that in the building of the church, do lay any thing vpō the fundation that agreeth not with it, Therefore when the aduerſaries obiect againſt me, that it hath bin vſed aboue a thouſande and three hundreth yeares, to haue prayers made for the dead: I aske thē againe, by what word of God, by what Reuelation, by what example it was done. For here they do not only want teſtimonies of Scripture but alſo all the examples of holy men that there are red, do ſhew no ſuch thing. Of the mourning and order of funeralles there are ſomtimes found many & long tales: but of prayers you can not ſee one tittle. But of the greater weight that the matter is, the more it ought to haue bin expreſſely ſpoken. But the very old fathers themſelues that prayed for the dead, did ſee that herein they wanted both commaundement of God, and lawfull example. Why then durſt they ſo do? In this I ſay, they did ſuffer ſomwhat as men: & therfore I affirme that, that which they did, ought not to be drawē into example. For where as the faithfull ought to enterpriſe the doinge of nothing, but vpon aſſured conſcience, as Paule teacheth: this aſſuredneſſe is principally required in prayer. But it is likely that they were led by ſome reaſon vnto it: they ſought ſome comfort to relieue their ſorrow: and it ſeemed vnnatural not to ſhew before God ſome teſtimony of their loue toward the dead. Howe mans wit is enclined to this affection, all men know by experience. Alſo the receiued cuſtome was like a burninge brand to ſet many mens mindes on fier. We knowe that with all nations & in all ages there were funerals done for ỹ dead, & their ſoules yearely purged. For though Sathan beguiled fooliſh men with theſe deceites: yet he tooke occaſion ſo to begile by a true principle: that death is not a deſtructiō, but a paſſage out of this life into an other. And it is no dout, but that euē very ſuperſtitiō condēneth the Gentils before the iudgement ſeat of God, for neglecting the care of the life to come, which they profeſſed themſelues to beleue. Nowe Chriſtians, becauſe they would not be worſe than Heathē men, were aſhamed to do nothing for the dead, as though they were vtterly deſtroied. Herupon came that il aduiſed diligence: becauſe if they were ſlow in looking to ỹ funerals, in banketinges & offrings, they thought that they had put themſelues in daunger of a great reproche. And that which firſt proceeded from a wrongful following of the Heathens example,

was so multiplied by often new encreases, that now it is the principal holynesse of Papistry, to help the dead in distresse. But the Scripture
Reu.14. 13. ministreth an other much better and perfecter comfort, when it testifieth, that the dead are blessed that die in the Lorde. And it addeth a reason: because from thence forth they rest frō their labours. And we ought not so much tenderly to follow our owne affection of loue, to set vp a wrōgful maner of praying in the church. Truely he that hath but meane wisdom, doth soone perceiue that all that is red hereof in the olde wryters, was done to beare with the common vsage, and the ignorance of the people. They themselues also, I graunt, were caried away into errour euen as vnaduised lightnes of beliefe is wont to rob mens wits of iudgement. But in the meane time the very readinge of them doth shew, how doutingly they commend prayers for the dead. Augustine in his booke of confessions, reporteth that Monica his mother did earnestly desire, that she might be remembred in celebrating the ministeries at the Altar. An old wiues request, which ỹ sonne neuer examined by the rule of the Scripture, but according to his affectiō of nature, would haue it allowed of other. As for the booke that he made of care for the deade, containeth so many doutinges, that of right it ought with the coldnes thereof to quench the heate of a foolish zeale: if any man desire to be a proctor for dead men, truely with cold likelihodes it wil bring them out of care that were before careful. For this is one piller of it, that this doing is not to be despised, because it is a custome growē in vse, that the dead should be prayed for. But though I graūt to the old writers of the church, that it is a charitable vse to help the dead: yet we must stil hold one rule which cā not deceiue: that it is not lawfull for vs in our prayers to vse any thing of our own, but our requestes must be made subiect to the word of God: because it is in his wil to appoint what he wil haue to be asked. Now where as the whole lawe and the Gospell do not so much as in one sillable giue liberty to pray for the dead, it is a prophane abuse of the inuocation of God to atttempt more than he commaundeth vs. But that our aduersaries may not boast that they haue the aunciēt church cōpanion of their errour: I say there is great difference betwene thē & it. They vsed a memorial of ỹ dead, least they should seeme to haue cast away all care of them: but they did therewithall confesse that they douted of their state. As for purgatory, they so affirmed nothing that they helde it for a thinge vncertaine. These men require to haue that which they haue dreamed of purgatory, to be holdē wout questiō for an article of faith. They slenderly & only to passe it lghtly ouer, did in the cōmunion of the holy supper cōmend their dead to God:

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These do continually call vpon the care of the dead,and with importunate praising it,do make it to be preferred aboue all dutieful works of charitie.Yea and it were not harde for vs to bringe forth some testimonies of the olde writers, that do manifestly ouerthrowe all those prayers for the dead,which then weare vsed. As this of Augustine,when he teacheth that all men loke for the resurrection of the flesh and the eternall glorie,and that euery man then receiueth the rest that followeth after death, if he be worthy when he dieth. And therefore he testifieth, that all the Godly do immediatly after death enioy the blessed rest as well as the Prophets, Apostles and martyrs. If their estate be such, what I beseche you, shall our prayers availe them? I passe ouer the grosser superstitions, wherewith they haue bewitched the mindes of the simple: which yet are so innumerable and the most part so mōstruous,that they can haue no honest collour to excuse them. Also I let passe those most filthy byings and sellings that they haue vsed, while the worlde was in such grosse senslesse ignorance.For both I shoulde neuer make an ende,and also the readers shall without any rehearsall of them,haue here sufficient, whervpon they may stablish their consciences. Hom.in Ioan. 456.

The vj. Chapter.

Of the life of a Christian man: And first by vvhat argumentes the Scripture exhorteth vs thereunto.

WE haue already said,that the marke whereunto regeneration tendeth, is that in the life of the faithfull there should appeare an agrement and consent betwene the righteousnesse of God and their obedience:and that so they should confirme the adoption,whereby they are receiued to be children. But although his lawe conteine in it selfe that newnesse, whereby the image of God is restored in vs,yet because our dulnesse hath neede both of many prickinges forwarde and helpes, therefore it shalbe profitable to gather out of diuerse places of the Scripture an order of framing of life, that they that haue a desirous minde of amendement, may not wander out of the way in their endeuour. Now when I take vpon me the framing of a Christian mans life,I am not ignorant that I entre into a manifold and plentuous argument, and such as may with the greatnesse thereof fill a long volume, if I wold absolutely entreate of it in all pointes.For we se into what great length are stretched the exhortatorie orations of olde writers,made onely euery one of one seuerall vertue. And that is not done with too much idle babbling. For what so euer vertue a mā purpose to set

out in oration, the ſtile runneth of it ſelfe into ſuch largenes with plentie of matter, that a man can not ſeme to haue diſcourſed well of it, vnleſſe he haue ſpoken much. But my mind is not to ſtretche ſo far the inſtitution of life, which I promiſe to teache, as peculiarly to go through euery ſpeciall vertue, and wander abrode into exhortations. Let ſuch thinges be fetched out of other mens writinges, and ſpecially out of the Homelies of the olde fathers. It ſhalbe enough for me to ſhewe an orderly trade, wherby a godly man may be guided to a right marke of framing his life, and ſhortly to apoint out a certain vniuerſall rule, by which he may well trie what be his duties. There ſhall paraduenture at ſome other ſeaſon be a fit time to make declamations, or I will leaue that to other, which I my ſelfe am not mete to do. I do naturally loue ſhortneſſe, and paraduenture if I would ſpeake more at large, it woulde not frame well with me. And if a lõger manner of teaching were neuer ſo much pleaſing, yet I would ſcarce haue minde to put it in profe. But the courſe of this preſent worke requireth to knit vp a ſimple doctrine with as great ſhortneſſe as I may. As the Phyloſophers haue their certaine endes of right and honeſtie, from which they deriue particular duties and all the companie of vertues: ſo the Scripture is not without her order in this matter: but holdeth a moſt goodly well ordred diſpoſition, and much more certaine than all the Phyloſophers orders. This only is the difference, that they (as they were vaineglorious men) haue diligently endeuoured to atteine an exquiſite plainneſſe of order, to ſhewe fourth the ready aptneſſe of their witte. But the Spirit of God, becauſe he taught without curious affectation, hath not ſo exactely nor continually kept an orderly trade: which yet when he ſometime vſeth, he doth ſufficiently declare, that it is not to be neglected of vs.

2 This inſtruction that the Scripture teacheth, whereof we now ſpeake, ſtãdeth chiefely vpon two partes. The firſt, that there be poured and brought into our mindes a loue of righteouſneſſe, to which otherwiſe we are of nature nothing inclined. The ſeconde, that there be a rule ſet out vnto vs, that may not ſuffer vs to go out of the way in following righteouſnes. In commendation of righteouſnes it hath both very many and very good reaſons: of which we haue herebefore in diuerſe places ſpoken of ſome, and other ſome we ſhall in this place briefely touch. At what foundation may it better beginne, than when it putteth vs in minde that we muſt be holy, becauſe our God is holy? For when we were ſcattered abrode like ſtraying ſhepe, and diſperſed abrode in the maze of the world, he gathered vs together againe, to ioine vs in one flocke with him ſelfe. When we heare men-

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tion made of our ioining with God, let vs remember that holinesse must be the bonde thereof. Not that by the merite of holinesse we come into common with him: (where as rather we must first cleaue vnto him, that beying endued with his holinesse, we may followe whether he calleth) but because it greatly perteineth to his glorie, that he haue no fellowship with wickednesse and vncleannesse. Therfore also it teacheth, that this is the ende of our calling, which we ought alway to haue respect vnto, if we will answere God that calleth vs. For to what purpose was it, that we should be drawen out of the wickednesse and filthenesse of the world, if we geue our selues leaue all our life long to wallowe in them still? Moreouer it also admonisheth vs, that to the ende we may be reckened among the people of God, we must dwell in the holy citie Hierusalem. Which as he hath halowed to him selfe, so is it vnlawefull that it be vnholily profaned by the vncleannesse of the inhabitantes. From hence came these sayinges, that they shall haue a place in the tabernacle of God that walke without spot, and studie to followe righteousnesse. &c. Because it is not meete that the Sanctuarie whereon he dwelleth, shoulde be like a stable full of filthinesse. Psa. 35. 8. Psa. 15. 1. & 23.

3 And the better to awake vs, it sheweth that God the father, as he hath ioined vs to him selfe in his Christ, so hath printed an image for vs in him, after which he would haue vs to be fashioned. Now let them finde me a better order among the Phylosophers, that thinke that the phylosophie concerning manners, is in them onely orderly framed. They when they will excellently well exhorte vs to vertue, bring nothing els but that we should liue agreably to nature. But the Scripture bringeth here exhortation from the true welspringe, when it not onely teacheth vs to referre our life to God, the authour of it, to whom it is bonde: but also when she hath taught that we are swarued out of kinde from the true originall & state of our creation, she immediatly addeth, that Christ by whom we come againe into fauour with God, is set before vs for an example, that we should expresse the forme thereof in our life. What may a man require more effectuall then this one thing? Ye what may a manne require more than this onely thing? For if the Lorde hath by adoption made vs children with this condition, that our life shoulde resemble Christ the bond of our adoption: if we do not geue and auowe our selues to righteousnesse, we do not onely with most wicked breach of allegiaunce depart from our creatour, but also we forsweare him to be our sauiour. Then the Scripture taketh matter of exhortation out of all the benefites of God, which she reherseth vnto vs, & all the partes

Mala.1. 6. of our ſaluation. And ſheweth that ſith God hath ſhewed himſelfe a father vnto vs, we are worthy to be cõdemned of extreme vnthankefulneſſe, if we do not likewiſe in our behalfe ſhewe our ſelues children vnto him. Sith Chriſt hath cleanſed vs with the waſhing of his blood, and hath made vs partakers of this cleanſing by baptiſme, it is not ſemely that we ſhoulde be ſpotted with newe filthineſſe. Sith he hath graffed vs into his body, we muſt carefully take hede that we ſprincle not any ſpot or blot vpon vs that are his members. Sith he him ſelfe that is our head, is aſcended into heauen, it behoueth vs that laying away earthly affection, we do with all our heart aſpire to heauenward: Sith the holy Ghoſt hath dedicated vs temples to God, we muſt endeuour that Gods glorie may be honorably ſet out by vs, and muſt not do any thing wherby we may be prophaned with filthineſſe of ſinne: Sith both our ſoule and our body are ordeined to heauenly incorruption and an vnperiſhing crowne, we muſt diligently trauaill, that the ſame may be kept pure and vncorrupted vnto the day of the Lorde. Theſe (I ſay) be the beſt layed foundations to bilde a mans life, and ſuch as the like are not to be found among the Phyloſophers, which in commendation of vertue do neuer climbe aboue the naturall dignitie of man.

Ephes. 5.1. 1. Iohn. 3.1. Ephes. 15. Heb.10 1. Cor. 6. 1. Cor. 6. 1. Pet. 1. 15 Ioh. 15. 3. Ephe 5. Colo. 3. 1. Cor. 3 2. Cor. 6.

1. Theſ. 5.15. 4 And here is a fit place to ſpeake vnto them, that hauinge nothing but the title and badge of Chriſt, yet would be named Chriſtiãs. But with what face do they boſt of his holy name: ſith none haue any fellowſhip with Chriſt, but they that haue receiued a true knowledge of him out of the worde of the Goſpell? But the Apoſtle ſaith, that all they haue not rightly learned Chriſt, that are not taught that they muſt caſt away the old man which is corrupted according to the deſire of errour, and haue not put on Chriſt. Therefore it is proued that they falſly, yea and wrongfully pretẽde the knowledge of Chriſt, although they can eloquently and roundely talke of the Goſpell. For it is not a doctrine of tong, but of life: and is not conceiued as other learnings be, with onely vnderſtanding and memorie, but is then onely receiued when it poſſeſſeth the whole ſoule, and findeth a ſeate and place to hold it in the moſt inward affection of the heart. Therefore either let them ceſſe, to the ſclaunder of God, to boſt of that which they are not, or let them ſhew themſelues not vnworthy ſcholars for Chriſt their maiſter. We haue geuen the firſt place to the doctrine wherin our religion is conteined, becauſe our ſaluation beginneth at it: but the ſame muſt be poured into our hearte, and paſſe into our maners, yea and transforme vs into it, that it be not vnfruteſull vnto vs. If the Philoſophers do iuſtly chaſe againſt them, and do

Ephe. 4.

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with shamefull reproche driue them from their companie, that professing an art that ought to be the scholemaistres of life, do turne it into a Sophisticall babbling: with how much better reason shall we detest these trifling Sophisters, that are contented to role the Gospell vpon the top of their tonges, the effectuall working whereof ought to pearce into the innermost affections of the heart, to rest in the soule, & to alter the whole man a hundred times more, than the colde exhortations of Philosophers?

5 Yet do I not require, that the maners of a Christian man sauour of nothing but the absolute Gospel: which neuertheless both were to be wished, and we must endeuour vs toward it. But I do not so seuerely require a Gospellike perfection, that I would not acknowledge him for a Christian that hath not yet atteined vnto it. For so should all men be excluded from the Church, sith there is no man found that is not by a great space distant from it, and many haue hetherto but a litle way proceded toward it, who yet should be vniustly cast away. What thē? let that be set for the marke before our eyes, to which alone all our endeuour may be directed. Let that be apointed the gole for vs to runne and trauaile vnto. For it is not lawefull for thee so to make partition with God, to take vpon thee part of these thinges that are commaunded thee in his word, and to leaue part at thine owne choise. For first of all he euery where commendeth integritie as the chiefe part of worshipping him: by which word he meaneth a pure simplicitie of mind that is without all deceitful colour & faining: against which a double heart is set as cōtrarie: as if it should be said, that the beginning of liuing vprightly is spirituall, when the inward affection of the mind is without faining dedicate to God to obserue holinesse & righteousnes. But because no man in this earthly prison of the body hath so great strength to hast with such freshnesse of runninge, as he perfectly ought to do, and the greater number are so feble, that with staggering and haltinge, yea and creping vpon the ground, they auaunce but slowly forward: let vs euery one go according to the measure of his litle power, and procede on our iourney begon. No man shall go so vntowardly, but he shall euery day get some ground, though it be but litle. Therfore let vs not cesse to trauail so, that we may continually procede somwhat in the way of the Lord. And let vs not despeire vpon the slenderne sse of our going forward, for howsoeuer the succesſe aunswere not our desire, yet we haue not lost our laboure when this day passeth yesterday: so that with pure simplicitie we loke vnto our marke, and long toward the ende of our course, not soothingly flattering our selues, nor tenderly bearing with

our owne euils, but with continuall endeuour trauailing to this, that we may ſtill become better than our ſelues, till we atteine to goodneſſe it ſelfe: which in deede we ſeke for and followe all our life long: but we ſhall then only atteine it, when being vnclothed of the weakenes of the fleſh, we ſhalbe receiued into the full fellowſhip thereof.

The vij. Chapter.

The ſumme of a Chriſtian life: vvhere is entreated of the forſaking of our ſelues.

ALbeit that the lawe of the Lorde haue a moſt aptly well diſpoſed order to frame a mans life, yet it ſemed good to the heauēly ſcholemaiſter to inſtruct men yet with a more exact trade to the ſame rule that he had ſet fourth in his law. And the beginning of that trade, is this: that it is the dutie of the faithfull to yelde their bodies to God a liuing, holy and acceptable ſacrifice vnto him: and that therein ſtandeth the true worſhipping of him. Herevpon is gathered occaſion to exhorte men, that they do not applie them ſelues to the faſhion of this world, but be transformed in renewinge of their minde, that they may proue what the will of God is. Nowe this is a great thing, that we be conſecrate and dedicate to God: that we ſhould from thenceforth thinke, ſpeake, imagine, or do nothing but to his glorie. For the thing that is conſecrate, can not be applied to vnholy vſes, without great wronge done vnto him. If we be not our own, but the Lordes, it appeareth what errour is to be auoided, and whereunto all the doinges of our life are to be directed. We are not our owne: therefore let neither our owne reaſon nor our owne will beare rule in our counſelles and doinges. We are not our owne: therefore let vs not make this the ende for vs to tend vnto, to ſeke that which may be expediēt for vs according to the fleſh. We are not our owne: therefore ſo much as we may, let vs forget our ſelues and all things that are our owne. On the other ſide, we are Gods: therefore let vs liue and dye to him. We are Gods: therefore let his wiſdome and will gouerne all our doinges. We are Gods: therefore let all the partes of our life tend towarde him as their onely lawful end. Oh how much hath he profited, that hauing learned that himſelfe is not his owne, hath taken frō him ſelfe the rule & gouernment of himſelfe to geue it to God. For as this is ỹ moſt ſtrong working peſtilence to deſtroy men, that they obey thēſelues: ſo it is the onely hauen of ſafetie, neither to knowe nor will any thing by him ſelfe, but onely to follow God going before him. Let this therefore be the firſt ſteppe, that man departe from himſelfe, that he may apply all

Rom. 12.1.

Ro. 14. 8.

all the force of his wit to the obeying of the Lorde. Obeying I call not onely that which ſtandeth in obedience of the worde, but that whereby the minde of man, voide from his owne ſenſualitie of fleſh, bendeth it ſelfe wholly to the will of Gods ſpirit. Of this transformation (which Paule calleth renewing of the minde) where as it is the first entrie into life, all the Phyloſophers were ignoraunt. For they make onely Reaſon the gouerneſſe of man: they thinke ſhe onely ought to be heard: finally to her onely they geue and aſſigne the rule of manners. But the Chriſtian Phyloſophie biddeth her to geue place, and to yeld and be ſubiect to the holy Ghoſt: ſo that man now may not liue himſelfe, but beare Chriſt liuing and reigning in him. Ephe.4. 23. Gala.2. 20.

2 Herevpon followeth alſo this other point, that we ſeeke not the thinges that be our owne, but thoſe thinges that be according to the will of the Lord, and that make to the aduauncemẽt of his glory. This is alſo a profe of great profiting, that in a manner forgetting our ſelues, and altogether leauing the regarde of our ſelues, we trauail to employ our ſtudy to God and his commaundements. For when the Scripture biddeth vs to leaue priuate regard of our ſelues, it doth not onely race out of our mindes the couetouſneſſe of hauing, the gredy ſeking for power and fauour of men: but alſo rooteth out ambition and all deſire of worldly glorie, and other more ſecrete peſtilences. Truly a Chriſtian man muſt be ſo faſhioned and diſpoſed, to thinke throughout all his life, that he hath to do with God. In this ſort, as he ſhall examine all his doings by Gods will and iudgement: ſo he ſhall reuerently direct vnto him all ỹ earneſtly bent diligence of his minde. For he that hath learned to loke vpon God in all things that he hath to do, is therewithall turned a way from all vaine thoughtes. This is that forſaking of our ſelues, which Chriſt euen from their firſt beginning of inſtruction ſo earneſtly gaue in charge to his Diſciples: which when it ones hath gotten poſſeſſion in the heart leaueth no place at all, firſt neither for pride, nor diſdainfulnes, nor vain glorious boſting, then neither for couetiſe, nor filthy luſt, nor riotouſneſſe, nor deintineſſe, nor for other euils that are engẽdred of the loue of our ſelues. Contrariwiſe wherſoeuer it reigneth not, there either moſt filthy vices do range without ſhame, or if there be any ſpice of vertue, it is corrupted with peruerſe deſire of glory. For ſhew me a man, if thou canſt, that vnles he haue forſaken him ſelfe according to ỹ cõmaundement of the Lord, will of his owne free will vſe goodneſſe among men. For all they that haue not ben poſſeſſed with this feling, if they haue followed vertue, they haue done it at ỹ leaſt for praiſes ſake. And all ỹ Phyloſophers that euer moſt of all affirmed that vertue was to

be desired for it selfes sake, were puffed vp with so great pride, that is appeared that they desired vertue for no other thinge, but that they might haue matter to be proude vpon. But God is so nothing at all delited, neither with those gapers for the peoples breath, nor with these swelling beastes, that he pronounceth that they haue already receiued their rewarde in the world, and maketh harlottes and Publicanes nerer to the kingdome of heauen, than them. And yet we haue not throughly declared with how many and how great stoppes man is hindred from that which is right, so long as he hath nor forsaken him selfe. For it was truely said in time past, that there is a world of vices hidden in the soule of man. And thou canst finde no other remedies, but denying thy selfe, and leauing regarde of thy selfe, to bende thy minde to seeke those thinges that the Lorde requireth of thee, and to seke them therefore onely becausе they please him.

Tit 2. 12. 3 In an other place the same Paule doth more plainly, although shortly, go through all the partes of a well ordred life, saying: The grace of God that bringeth saluation vnto all men, hath appeared and teacheth vs, that we should denie all vngodlinesse, and worldly lustes, and that we should liue sobre minded, righteously and Godly in this present worlde, loking for the blessed hope and glorious appearing of the mighty God, and of our sauiour Iesus Christ, which gaue him selfe for vs to redeme vs from all vnrighteousnesse, and to purge vs a peculiar people vnto him selfe feruently geuen vnto good works. For after that he hath set forth the grace of God to encorage them, to make redy the way for vs to worshippe God, he taketh away two stoppes that do most hinder vs, that is to say, Vngodlinesse, whervnto we are naturally to much enclined, and Worldly desires, which extende further. And vnder the name of vngodlinesse, he not onely meaneth superstitions, but also comprehendeth all that disagreeth with the earnest feare of God. And worldly lustes are in effect as much as the affections of the flesh. Therfore he commaundeth vs in respect of both the tables of the lawe, to put of our owne wit, and to forsake all that our owne reason and will informeth vs. And all the doinges of our life he bringeth into three partes, sobrietie, righteousnesse, and godlinesse: of the which sobrietie without doubt signifieth as well chastitie and temperaunce, as a pure and measurably sparing vse of temporall things, and a pacient sufferance of pouertie. Righteousnesse conteineth all the duties of equitie, to geue euery man his owne. The thirde is Godlinesse, that seuereth vs from the defilinges of the world, & with true holinesse ioineth vs to God. These things, when they be knit together with an vnseparable knot, make a full

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perfection. But for as much as nothing is more hard, than forsaking the reason of the flesh, yea subduinge and renouncing her desires, to geue our selues to God and our brethren, and to studie for an angelike life in the filthy state of this earth: therefore Paule, to loose our mindes from all snares, calleth vs back to the hope of blessed immortalitie, admonishing vs not to striue in vaine: because as Christ hath ones appeared the redemer, so at his last comming, he shall shew the frute of the saluation that he hath purchaced. And thus he driueth away the enticementes that blinde vs, and make vs not to aspire as we ought to the heauenly glorie: yea and he teacheth that we must trauaill as men being from home in this worlde, that the heauenly inheritaunce be not lost or fall away from vs.

4 Nowe in these wordes we perceiue, that the forsaking of our selues hath partly respect to men, and partly, yea chiefly to God. For where as the scripture biddeth vs so to behaue our selues with men, that we preferre them before vs in honour, that we faithfully employ our selues wholly to procure their commodities: therefore it greueth such commaundements as our minde is not able to receiue, but first being made voide of naturall sense. For (with such blindenesse we runne all into loue of our selues) euery man thinketh him selfe to haue a iust cause to aduaunce him selfe, and to despise all other in comparison of him selfe. If God haue geuen vs any good gift, by and by bearing our selues bold therof we lift vp our courage, & not only swel, but in a maner burst with pride. The vices wherewith we abound, we do both diligently hide from other, and to our selues we flatteringly faine them light and slender, and sometime embrace them for vertues. And if the same good giftes, which we praise in our selues, or better do appeare in other, least we shoulde be compelled to geue place to them, we do with our enuiousnesse deface them and finde fault with them. If there be any faultes in them, we are not contented seuerely and sharpely to marke it, but we also odiously amplifie it. Herevpon groweth that insolence, that euery one of vs, as though he were priuileged from the common estate, would be hier than the rest, and carelessly and proudly set light by euery man, or despise them as inferiours. The poore yeld to the rich, base people to gentlemen, seruantes to their maisters, vnlearned to the learned: but there is no man that doth not nourishe within himselfe some opinion of excellencie. So euery man in flattering himselfe, beareth a certaine kingdome in his breast. For presumptuously taking vpon them somwhat whereby to please themselues, they iudge vpon the wittes and manners of other menne. But if they come to contention, there bur-

Rom. 12. 10. Phil. 2. 3.

ſteth out their poiſon. For many do make a ſhewe of great mekenes, ſo longe as they finde all things gentle and louely: but howe many a one is there that kepeth that continuall courſe of modeſtie, when he is pricked and ſtirred to anger? And there is no remedie hereof, but that the moſt hurtfull peſtilence of loue, of ſoueraingtie and ſelfe loue be rooted out of the bottome of their heartes, as it is rooted out by the doctrine of the Scripture. For there we are ſo taught, that we muſt remember that the good giftes that God hath geuen vs, are not our owne good things, but the free giftes of God, whereof if any be proude, they bewraye their owne vnthankefulneſſe. Who maketh
1. Cor. 4. 7. thee to excell? Paule ſaith, if thou haſt receiued all things, why doſt thou boſt as if they were not geuen thee? Then, that we muſt with continuall reknowledging of our faultes, call our ſelues back to humilitie. So ſhall there remaine in vs nothing to be proude vpon, but there ſhalbe much matter to abace our ſelues. Againe, we are commaunded, whatſoeuer giftes of God we ſee in other men, ſo to reuerence and eſteme thoſe gifts, that we alſo honour thoſe menne in whom they be. For it were a great lewdnes for vs, to take from them that honour, the God hath vouchesaued to geue them. As for their faults, we are taught to winke at them, not to cheriſh them with flattering, but that we ſhould not by reaſon of thoſe faultes triumphe againſt them, to whome we ought to beare good will and honour. So ſhall it come to paſſe, that with what man ſo euer we haue to do, we ſhall behaue our ſelues not onely temperatly and modeſtly, but alſo gently and frendly. As a man ſhall neuer come any other way to true mekeneſſe, but if he haue a heart endued with abacing of himſelfe, and reuerencing of other.

5 Nowe howe hard is it, for thee to do thy dutie in ſeking the profit of thy neighbour? Thou ſhalt herin labour in vaine, vnleſſe thou depart from regard of thy ſelfe, and in a manner put of thy ſelfe. For howe canſt thou performe theſe things that Paule teacheth to be the workes of charitie, vnleſſe thou forſake thy ſelfe, to geue thy
1. Cor. 13. 4. ſelfe wholy to other? Charitie (ſaith he) is patient and gentle, not proude, not diſdainefull, enuieth not, ſwelleth not, ſeeketh not her owne, is not angry, &c. If this one thing be required, that we ſeke not the things that are our owne, we ſhall do no ſmall violence to nature, which ſo bendeth vs to the onely loue of our ſelues, that it doth not eaſily ſuffer vs negligētly to paſſe ouer our ſelues & our owne things, to watch for other mens commodities, yea to depart with our owne right to reſigne it to an other. But the Scripture, to leade vs thether as it were by the hand, warneth vs that what ſo euer gracious giftes

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we obteine of the Lorde, they are committed vnto vs vpon this condition, that they ſhould be beſtowed to the common benefit of the Church: and that therefore the true vſe of all Gods graces is a liberall and bountifull communicating of them to other. There can be no certaine rule, nor more forceable exhortatiō could be deuiſed for the kepinge of the ſame, than when we be taught that all the good giftes that we haue, are things of God deliuered, committed to our truſt vpon this condition, that they ſhoulde be diſpoſed to the benefit of our neighbours. But the Scripture goeth yet further, when it compareth them to the powers wherewith the members of mans body are endued. No mēber hath his power for himſelf, nor applieth it to his priuate vſe: but poureth it abrode into the other membres of the ſame body, and taketh no profit therof, but ſuch as procedeth from the common commoditie of the whole body. So whatſoeuer a godly man is able to do, he ought to be able to do it for his brethren, in prouidinge none otherwiſe priuately for himſelfe, but ſo that his minde be bent to the common edification of the Church. Let this therfore be our order for kindneſſe and doing good: that whatſoeuer God hath beſtowed vpon vs, whereby we may helpe our neighbour, we are the Bailies thereof, and bound to render accompt of the diſpoſing of it. And that the onely right diſpoſing is that which is tried by the rule of loue. So ſhall it come to paſſe, that we ſhall alway not only ioine the trauaill for other mens commoditie with the care of our owne profit, but alſo ſet it before the care of our owne. And that we ſhould not happen to be ignorant that this is the true lawe of diſpoſing all the giftes that we receiue of God, he hath in the olde time ſet the ſame lawe euen in the ſmaleſt giftes of his liberalitie. For he cō- Exo. 22. maunded the firſt frutes of corne to be offred vnto him, by which 29 and the people might teſtifie that it was vnlawfull for them to take any 23. 19. frute of the goods that were not firſt conſecrate to him. If the gifes of God be ſo onely then ſanctified vnto vs, when we haue with our owne hande dedicate them to the authour thereof, it is euident that it is an vntrue abuſe thereof that doth not ſauour of ſuch dedicatiō. But it ſhalbe vaine for thee to go about to enriche the Lorde with communicating to him of thy things. Therefore ſith thy liberalitie can not extende vnto him, as the Prophet ſaith, thou muſt vſe it Pſa. 16. toward his ſaintes that are in earth. Therefore almes are compared 3. to holy oblations, that they may nowe be correſpondent to theſe of Heb. 13. the lawe. 16.

6 But, ỳ we ſhould not be wery w̄ doing good (which otherwiſe muſt needes come quickly to paſſe) that other thing muſt be adioined

1 Cor. 13.4. which the Apoſtle ſpeaketh of, that charitie is patient and not moued to anger. The Lorde commaundeth to do good to all vniuerſally, of whom a great part are moſt vnworthy, if they be conſidered by their owne deſeruing. But here ỹ Scripture helpeth with a very good meane, when it teacheth that we muſt not haue reſpect what men deſerue of themſelues, but that the image of God is to be conſidered in all men, to which we owe all honour and loue. But the ſame is moſt diligently to be marked in them of the houſeholde of faith, in ſo much as it is Gala. 6. 10. in them renewed and reſtored by the Spirite of Chriſt. Therefore whatſoeuer man thou light vpon, that needeth thy helpe, thou haſt Eſa. 58. 7. no cauſe to withdraw thy ſelfe from doing him good. If thou ſay that he is a ſtranger: but the Lorde hath geuen him a marke, that ought to be familiar vnto thee, by the reaſō that he forbiddeth thee to deſpiſe thine owne fleſh. If thou ſay that he is baſe and nought worth: but the Lord ſheweth him to be ſuch a one, to whom he hath vouchſaued to geue the beautie of his image. If thou ſay that thou oweſt him nothing for any thing that he hath done for thee: but God hath ſet him as it were in his place, in reſpect of whom, thou knoweſt ſo many and ſo great benefites wherewith he hath bound thee vnto him. If thou ſay that he is vnworthy that thou ſhouldeſt labour any thing at all for his ſake: but the image of God whereby he is commended to thee, is worthy that thou ſhouldeſt geue thy ſelf Mat. 6. 24. and & al that thou haſt vnto it. But if he haue not only deſerued no good 18. 35. at thy hande, but alſo prouoked thee with wrongs and euell doings: euen this is no iuſte cauſe why thou ſhouldeſt ceſſe both to loue him and to do for him the dutifull workes of loue. Thou wilt ſay, he hath far otherwiſe deſerued of me. But what hath the Lorde deſerued? Which when he commaundeth thee to forgeue all wherein he hath offended thee, truely he willeth the ſame to be imputed to himſelfe. Luc. 17. 3 Truely, this is that only way to come to that which is vtterly againſt Matt. 5. 44. the nature of man, much more is it hard for man. I meane, to loue them that hate vs, to recompenſe euell with doinge good, to render bleſſinges for reproches: if we remember that we muſt not conſider the malice of men, but loke vpon the image of God in them, which defacing and blotting out their faultes, doeth with the beautie and dignitie of it ſelfe allure vs to embrace it.

7 Therefore this Mortification ſhall then onely take place in vs, when we performe the dueties of charitie. But it is not he that performeth them, that onely doeth all the dutifull workes of charitie, although he leaue none of them vndone, but he that doth them of a ſincere affection of loue. For it may happen, that a man may fully perform e

forme to all menne all that he oweth, so much as concerneth outward duties: and yet he may be far from the true performing of it. For you may see some that would seeme very liberall, which yet do geue nothing but either with pride of loke, or with chorlishnesse of wordes they vpbraide it. And we be come to such wretchednesse in this vnhappy worlde, that almost no almes are geuen of any menne, or at least of the most parte of men, without reprocking. Which peruersnesse should not haue bene tolerable among the very heathen. For of Christians is somwhat more required than to shew a chearefulnesse in countenance, and make their doinges louely with gentlenesse of wordes. First they must take vpon them the personage of him whom they see to neede their helpe, and then so pitie their case, as if themselues did fele and suffer it: so that they may bee caried with felinge of mercie and gentlenesse euen as they would be to helpe themselues. He that shall come so minded to helpe his brethren, will not onely not defile his doinges with any arrogante or vpbraydinge, but also neither will despise his brother to whom he doth good as one needing his helpe, nor treade him vnder foote as one bounde vnto him: no more than we vse to reproch a sicke member, for easing whereof the whole body laboreth, or to thinke it specially bounde to the other members, bycause it hath drawen more helpe vnto it than it hath recompensed. For it is thought that the common enterpartning of duties betwene members of one body, hath no free kinde of gifte, but rather that it is a payement of that which being due by the lawe of nature it were monstruous to denie. And by this reason it shall followe, that he may not thinke himselfe discharged that hath performed one kinde of duetie, as it is commonly vsed, that when a riche manne hath geuen any thinge of his owne, he leaueth other charges to other men, as not belonging to him. But rather euery manne shall thnke thus with himselfe, that he is altogether detter to his neighbours, & that he must determine none other ende of vsing his liberalitie, but when abilitie faileth, which how large so euer it be, must be measured by the rule of charitie.

8 Now let vs more fully declare the principall parte of forsaking our selues, which we said to haue respect to God. We haue said much of it already, which it were superfluous to rehearse againe: it shalbe sufficiẽt to entreate of it so far as it frameth vs to quietnesse of minde and sufferance. First therefore in seking the commoditie or quietnesse of this present life, the Scripture calleth vs hereunto, that resigning vs and our thinges to the Lords will, we should yeld vnto him the affectiõs of our heart to be tamed and subdued. To couet wealth

and honors, to compaſſe authoritie, to heape vp riches, to gather together all ſuch follies as ſerue for royaltie and pompe, our luſt is outragious, and our gredineſſe infinite. On the other ſide of pouerty, ignobilitie, and baſe eſtate, we haue a maruellous feare and maruellous hatred, that moue vs to trauaile by all meanes to eſchue them. Hereby a man may ſee, how vnquiet a minde they haue, how many ſhiftes they attempt, with what ſtudies they wery their life, that frame their life after their owne deuiſe: to atteine thoſe thinges that their affection of ambition or couetouſneſſe requireth, and on the other ſide to eſcape pouertie and baſeneſſe. Therefore the godly muſt kepe this way, that they be not entangled with ſuch ſnares. Firſt let them not either deſire, or hope for, or thinke vpon any other meane of proſpering, than by the bleſſing of the Lorde: and therefore let them ſafely and boldely reſt themſelues vpon it. For how ſo euer the fleſh thinke it ſelfe ſufficient of her ſelfe, when ſhe either trauaileth by her owne diligence, or endeuoreth with her owne ſtudie, or is holpen by the fauour of men, to the atteining of honour and wealth: yet it is certaine, that all theſe thinges are nothing, and that we ſhall nothing preuaile with wit or trauaile, but in ſo much as the Lorde ſhall proſper both But on the other ſide his onely bleſſing findeth a way through all ſtoppes, to make all things procede with vs to a ioyfull and lucky ende. Then how ſoeuer we may moſt of all obteine any glorie or wealth without it (as we daily ſee the wicked to get heapes of great honours and richeſſe) yet for as much as they vpon whom reſteth the curſe, do fele no parcell of felicitie, we can obteine nothing without his bleſſing that ſhall not turne vs to euell. And it is not at all to be coueted, that maketh men more miſerable.

9 Therefore if we beleue that all the meane of proſperous ſucceſſe and ſuch as is to be wiſhed, conſiſteth in the onely bleſſing of God, which being abſent, all kindes of miſerie and calamitie muſt happen vnto vs: this remaineth alſo, that we do not gredyly endeuour to wealth and honours ſtanding vpon our owne fineſſe of wit or diligence, nor leaning to the fauour of men, nor truſting vpon a vaine imagination of fortune, but that we alway looke vnto the Lorde, to be led by his guiding to what ſo euer lot he hath prouided. So firſt it ſhall come to paſſe, that we ſhall not violently ruſh to the catching of richeſſe and inuading of honours, by wronge, by guile and euell crafty meanes, or extortion with doing iniury to our neighbours, but ſhall onely followe thoſe fortunes that may not leade vs from innocence. For who may hope for the helpe of Gods bleſſing among fraudes, extortions, and other ſuttle meanes of wickedneſſe?

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For as Gods blessing followeth noman but him that thinketh purely,and doth rightly, so it calleth back all them of whom it is desired,from crooked thoughtes, and corrupt doinges. Then we shalbe bridled that we burne not with inmeasurable desire of growing rich, nor ambitiously gape for honours. For with what face may a man trust to be holpen of God, to obteine those thinges that he desireth against his worde? For God forbidde that God shoulde geue the helpe of his blessing to that which he curseth with his owne mouth. Last of all, if it succede not according to our wish and hope, yet we shalbe restrained from impatience, and from cursing our estate what soeuer it be: bycause we know that that is to murmure against God, at whose will richesse and pouertie, baseneſse and honours are disposed. Brefely, he that resteth himselfe in such sorte as is a foresaid vpon the blessing of God, neither will by euell suttelties hunt for those things that menne are wont outragiously to couet, by which crafty meanes he thinketh that he shall nothing preuaile: nor if any thing happen prosperously will impute it to himself, and to his owne diligence endeuour or to fortune, but will assigne it to God the authour. But if while other mens estates do florish, he go but slenderly forward, yea or slide backeward, yet he will beare his ill fortune with greater quietneſse and moderatiō of minde, than a prophane manne will beare a meanely good succeſse, which is not altogether so good as he desired: bycause he hath a comfort wherein he may more quietly rest, than vpon the hiest toppe of wealth and authoritie: bycause he accompteth that his thinges are ordered by God as is auailable for his saluation. So we see that Dauid was minded, and yeldeth himselfe to be ruled by God, he declareth himselfe to be like to a weined childe, and that he walketh not in high things or maruellous aboue himselfe. Psa.131.

10 And the godly mindes ought to haue that quietneſse and sufferance not onely consisting in this behalf: but also it must extend to all chaunces whereunto our present life is subiect. Therefore no man hath rightly forsaken himselfe, but he hath so resigned himselfe vp wholly to the Lorde, that he suffreth all the partes of his life to be gouerned by his will. He that is so framed in minde, what so euer happen, will neither thinke himselfe miserable, nor will with enuiousnes against God complaine of his fortune. Howe necessary this affection is, shall herby appeare, if you consider to howe many chaunces we be subiect. Diuerse kindes of diseases do trouble vs, sometime the pestilence cruelly reigneth, sometime we are sharply vexed with calamities of warre, sometime frost or haile deuouring the hope of the

yere bringeth barenneſſe, that driueth vs to dearth: ſomtime our wife, parentes, children or kinſfolkes are taken away by death, our houſe is conſumed with fier: theſe be the thinges at chaunсing whereof men curſe their life, deteſt the day of their birth, haue heauen and light in execration, murmure againſt God, and (as they be eloquent in blaſphemies) accuſe him of vniuſtice and crueltie. But a faithfull manne muſt euen in theſe chaunces beholde the mercyfull kindeneſſe and fatherly tenderneſſe of God. Therefore whether he ſee his houſe deſtroyed, his kinſefolke ſlaine, yet he will not therefore ceſſe to praiſe God, but rather will turne himſelfe to this thought: Yet the Grace of the Lorde that dwelleth in my houſe, will not leaue it deſolate. Or if when his corne is blaſted or bitten, or conſumed with froſtes, or beaten downe with haile, he ſee famine at hand, yet he will not deſpeir, nor ſpeake hatefully of God, but will remaine in this con-
Pſa. 79. 13. fidence, We are yet in the Lordes protection, and ſhepe brought vp in his paſtures: he therefore will finde vs foode euen in extremeſt barreneſſe. Or if he bee troubled with ſickneſſe, euen then he will not be diſcouraged with bitterneſſe of ſorrow, to burſt out into impatience and quarell thus with God: but conſidering the righteouſneſſe and lenitie in Gods correction, he will call himſelfe back to patience. Finally, what ſo euer ſhall happen, becauſe he knoweth it ordeined by the hand of God, he will take it with a well pleaſed and thankefull minde, leaſt he ſhould ſtubbornly reſiſt his authoritie, into whoſe power he hath yelded himſelfe and all his. Therefore let that fooliſh and moſt miſerable comfort of the Heathen be far from a Chriſtian mans heart, which to ſtrengthen their mindes againſt aduerſities, did impute the ſame to fortune, with whom they compted it fooliſh to be angry, becauſe ſhe was blinde and vnaduiſed, that blindely wounded both the deſeruing and vndeſeruing. For contrariwiſe this is the rule of godlineſſe, that the onely hand of God is the judge and gouernes of both fortunes, and that it runneth not forward with vnaduiſed ſodeine rage, but with moſt orderly iuſtice dealeth among vs both good thinges and euell.

The viij. Chapter.

Of the bearinge of the croſſe, vvhich is a part of the forſaking of our ſelues.

Mat. 16. 24. BVt a Godly minde muſt yet climbe vp hier, euen to that whereunto Chriſt calleth his diſciples, that euery one take vp his croſſe. For all whom the Lorde hath choſen and voucheſaued to receiue into his companie, muſt prepare themſelues to a hard,

hard, trauailesome and vnquiete life, and full of many and diuerse kindes of incommodities. So it is the will of the heauenly father, to exercise them in such sorte, that he may haue a true proose of them that be his. Beginning at Christ, his first begotten sonne, he proceedeth with this order toward all his children. For whereas Christ was the best beloued sonne aboue the rest, & in whom the fathers minde was fully pleased, yet we see howe he was not tenderly and deintily handeled: so that it may be truely sayd, that he was not only exercised with a perpetuall crosse so long as he dwelled in earth, but that al his life was nothing else but a kinde of continuall crosse. The Apostle sheweth the cause thereof to be, that it behoued that he shoulde learne obedience by those things that he suffred. Why then should we priuilege our selues from that estate, whereunto it behoued Christ our head to be subiect, specially sith he became subiect thereunto for our cause, to shew vs an example of patiẽce in himselfe? Therfore the Apostle saith that this is the appointed end of al ỹ childrẽ of God, to be fashioned like vnto him. Whereupon also in hard & sharp chaunces, which are reckened aduersities and euils, ariseth a great comfort vnto vs, that we communicate with the suffrings of Christ: that as he entred out of a maze of all troubles into the heauenly glory, so we may be diuerse tribulations be brought into the same glory. For so saith Paul himselfe, that when we learne the communicatinge of his afflictions, we do also conceiue the power of his resurrection: & whẽ we are fashioned like vnto his death, we are so prepared to the felowship of his glorious risinge againe. Howe much may this auaile to aswage all the painefulnesse of the crosse, that the more we are afflicted with aduersities, so much the more sure is our felowshippe with Christ confirmed? by communicating whereof, our suffrings are not only made blessed vnto vs, but also do much help vs to the furtherãce of our saluation.

Matt. 3. 17. & 17. 5.

Ro. 8. 2.

Act. 14. 22.

Philip. 3 10.

2 Beside that, our Lorde had no neede to take vpon him to beare the crosse, but to testifie & proue his obedience to his father: but we for diuerse causes, haue neede to lead our life vnder a cõtinual crosse. First (as we be naturally bent to attribute all thinges to our flesh) vnlesse our weakenes be shewed vs as it were before our eyes, we do easily esteeme our owne strength aboue due measure, & dout not that whatsoeuer happen, it will continue vnbroken and vnouercome against all harde assaultes. Whereby we are caried into a foolishe and vaine confidence of flesh, and then trusting thereupon, we stubbornly waxe proud against God himselfe, as though our own powers without his grace did suffice vs. This arrogancy he can no way bet-

ter beate downe, than when he proueth vnto vs by experience, not only how feeble, but also how fraile we be. Therfore he afflicteth vs either with shame, or pouerty, or losse of children, or sickenesse, or other calamities, which we beinge vnable to beare in respect of our selues, do byandby sinke downe vnder them. Beinge so humbled we learne to call vpon his strength, which only maketh vs to stande vpright vnder the heauy burden of afflictions. Yea the most holy, howe wel soeuer they know that they stand by the grace of God & not by their owne force, yet are too much assured of their owne strength & constancy, vnles by the triall of the crosse, he bring them into a more inward knowledge of themselues. The slouthfulnesse crept into Dauid: I sayd in my rest, I shall neuer be moued, Lorde, thou hadst stablished in thy good pleasure a strength to my hil, thou hiddest away thy face, I was striken. For he confesseth that with sluggishnesse in prosperity his senses were dulled, that not regardinge the grace of God, vpon which he should haue hanged, he leaned vnto himselfe, to promise himselfe perpetuall continuance. If this chaunced to so great a Prophet: which of vs ought not to be fearefull, that we may be heedefull? Therefore whereas in prosperity they flatter themselues with opinion of a greater constancy and patience, when they are once humbled with aduersity, they learne that their former opinion was but hypocrisie. The faithfull (I say) beinge admonished by such examples of their diseases, do thereby profit to humility, that beinge vnclothed of the wrongfull confidence of the flesh, they may resorte to ỹ grace of God. And where they are once come to his grace, they feele the presence of Gods strength, wherin is abundantly sufficiẽt succour for them.

Psal. 30 8.

3 And this is it that Paul teacheth, that by troubles is engendred patience, by patience proofe. For wheras God hath promised ỹ faithful that he will be present with thẽ in troubles, they feele the same to be true, when they stand patiently, being vpholdẽ by his hand, which by their owne strength they were not able to do. Patience therefore bringeth a proufe by experience to ỹ holy ones, that God when nede requireth, wil in dede performe the help that he hath promised. And thereby also their hope is confirmed: forasmuch as it were too much vnthankefulnesse not to looke for in time to come, the same trueth of God that they had already by experience proued to be constant and sure. We see nowe howe many good thinges do come vnto vs in one knot by the crosse. For, ouerthrowing the opinion that we falsly presume of our owne strength, & discloſinge our hypocrisie that deliteth vs, it shaketh away the hurtfull confidence of the flesh, and teacheth

Ro. 5. 3.

vs being so humbled, to rest vpō God only, by which it commeth to passe, that we neither be oppressed nor fall downe. And after victory followeth hope, insomuch as the Lord in performing that which he hath promised, stablisheth the credit of his trueth for time to come, Truely, although there were no moe reasons but these, it appeareth how much the exercise of ỹ crosse is necessary for vs. For it is a matter of no small importāce, to haue the blinde loue of thy selfe wiped away, that thou maist well know thine owne weakenes. To fele thine owne weakenesse, that thou maiest learne to distrust thy selfe: to distrust thy selfe, that thou maist remoue thy confidence from thy selfe vnto God: to rest with confidence of heart vpon God, that being vpholden by his help, thou maist cōtinue vnouercomme to the last end: to stande fast by his grace, that thou maist vnderstand that he is true in his promises: to know by proofe the truth of his promises, that thy hope may be strengthened therby.

4 The Lord hath also an other ende of afflictinge his, to trie their patience, and instruct vs to obedience. Not that they can vse any obediēce toward him, other than the same that he giueth them: but so it pleaseth him by open examples to make approued by witnesses, & to set forth the graces that he hath bestowed vpō his holy ones, that they should not lie idly hidde within them. And therfore in bringing forth into open shew the strength of suffrance and constancy, wherewith he hath furnished his seruauntes, it is sayd that he trieth their pacience. And from hense came these sayinges: that God tempted Abraham, & had proofe of his godlinesse, by this that he refused not to offer vp in sacrifice his owne & only sonne. Therfore Peter teacheth, that our faith is so proued in troubles, as golde is tried in a fornace: And who can say that it is not expedient, that the most noble gift of pacience, which a faithfull man hath receiued of his God, should be brought foorth into vse, that it may be made certainely knowen and manifest? For otherwise men will not esteeme it as it is worthy. Now if God himselfe doth rightfully whē he ministreth matter to stirre vp the vertues that he hath giuen to his faithfull, that they shoulde not lie hidden, yea lie vnprofitable and perish: then is there good reason of the afflictions of the holy ones, without which their paciēce should be nothing. I say also that by the crosse they are instructed to obedience, because they are so taught to liue not after their owne wish, but after the will of God. Truely if all thinges shoulde flowe vnto them after their owne minde, they would not know what it were to follow God. And Seneca rehearseth that this was an olde Prouerbe, when they exhorted any man to suffer aduersities, Followe God. By which

Ge. 22. 1

1. Pe. 1. 7.

De vita beata cap. 15.

they declared, that then only men truely entred vnder the yoke of God, when he yelded his hand and backe to Gods correction. Now if it be moſt righteous, that we ſhould ſhew our ſelues in all thinges obedient to the heauēly father, then we ought not to refuſe, that he ſhould by all meanes accuſtome vs to yeld obedience vnto him.

5 But yet we perceiue not how neceſſary this obedience is for vs, vnleſſe we do alſo conſider, howe wanton our fleſh is to ſhake of the yoke of God, ſo ſoone as it hath bin but a litle while deintily and tenderly handeled. The ſame happeneth vnto it, that chaunceth to ſtubborne horſes, which if they be a fewe dayes pampred idlely, they can not afterward for fearceneſſe be tamed, neither do know their rider, to whoſe gouernment they ſomewhat before obeied. And this is con-
Deu. 33 25. tinual in vs that God cōplaineth to haue bin in the people of Iſraell, that beinge well fed and couered with fatneſſe, we kicke againſt him that fed and nouriſhed vs. The liberality of God ſhould in dede haue allured vs to conſider and loue his goodneſſe, but foraſmuch as our euill nature is ſuch, that we are alway corrupted with his tender vſage, it is more than neceſſary for vs, to be reſtrayned by ſome diſcipline, that we runne not outragiouſly into ſuch a ſtubborne wantonneſſe. So that we ſhould not grow fierce with vnmeaſurable abundance of richeſſe, that we ſhould not waxe proud being lifted vp with honors, that we ſhould not become inſolent, being puffed vp with other good gifts, either of the ſoule, body or fortune, the lord himſelf, as he foreſeeth it to be expedient, preuenteth it, and with the remedy of the croſſe ſubdueth & bridleth the fearceneſſe of our fleſh, & that diuerſe wayes, ſo much as is healthfull for euery man. For all are not a like ſicke of all one diſeaſes, or do a like neeede of hard healing. And thereupon is to be ſeene howe ſome are exerciſed with one kinde of croſſe, and ſome with an other. But whereas the heauenly Phiſician handeleth ſome more gently, & purgeth ſome with ſharper remedies, when he meaneth to prouide for the health of all: Yet he leaueth none free or vntouched, becauſe he knoweth all without exception to be diſeaſed.

6 Moreouer, the moſt mercifull father needeth not only to preuēt our weakeneſſe, but many times to correct our paſſed offences. Therfore ſo oft as we be afflicted, the remembrance of our forepaſſed life ought byandby to entre into our minde: ſo without dout we ſhall finde that we haue done ſomewhat worthy of chaſtiſement. Yet we ought not chiefely to grounde our exhortation to patience vpon the
1. Cor. 11. 8. acknowledging of ſinne. For the Scripture miniſtreth vs a farre better conſideration, when it ſayth, that the Lord correcteth vs with aduerſities,

uersities, that we should not be damned with this world. Therfore we ought euen in the very sharpenes of tribulatiõs to acknowledge the kindenes & goodnes of our father toward vs, forasmuch as euen then he cesseth not to further our saluation. For he doth afflict, not to destroy or kill vs, but rather to deliuer vs from the damnation of the world. That thought shall leade vs to that, which the Scripture teacheth in an other place: My sonne, refuse not ỹ Lords correctiõ, nor be weary when thou shalt be rebuked of him. For whom the Lord loueth, he correcteth, and embraceth him as a father doth his childe. When we know his rod to be the rod of a father, is it not our duety rather to shewe our selues obedient children and willinge to learne, than with obstinacy to do like desperate men, that are hardned with euill doinges? The Lord leseth vs, vnlesse he call vs backe by correction when we are fallen away from him: so that the author of the Epistle to the Hebrues rightly sayth that we are bastards, and not children if we be out of correction. Therfore we are most froward, if we can not suffer him when he declareth his good will and the care that he hath for our saluation. This the Scripture teacheth to be the difference betwene the vnbeleuers and the faithfull, that the vnbeleuers as the bondslaues of a rooted and hardned wickednes, are made the worse & more obstinate with whipping: the faithful, like children hauing an honest freedome of nature, do thereby profit to repentance. Now must thou choose of whether number thou wilt be. But because I haue spoken of this matter in an other place, I am content to touch it briefely, and so will make an end.

Prou. 3. 11.

Heb. 12. 8.

7 Morouer it is a singular comfort, whẽ we suffer persecution for righteousnes. For then we ought to thinke, how great an honor God vouchesaueth to graunt vs, that he so garnisheth vs with the peculiar marke of his souldiours. I meane that they suffer persecution for righteousnes, not only that suffer for defense of the Gospell, but also that are troubled for any defense of righteousnes. Whether therfore in maintaininge the trueth of God against the lies of Sathan, or in taking in hande the defense of good men and innocentes against the wrongs of the wicked, we be driuen to runne into the displeasure & hatred of the worlde, whereby our life or goods, or estimation may come in daunger: let it not be grieuous or lothsome vnto vs to employ our selues for God, or let vs not thinke our selues miserable in those things in which he hath with his owne mouth pronounced vs blessed. Pouerty in dede, if it be considered in it selfe, is miserable: likewise banishment, contemptious estate, prisonment, shame: Finally, death is the vttermost of all calamities. But when the fauour of our

Matt. 5. 10.

God breatheth vpon vs, there is none of all these thinges, but it turneth to our felicity. Therefore let vs rather be content with the testimony of Christ, than with the false estimation of the flesh. So shall it come to passe, that we shall reioise as the Apostles did, whē God shal accompt vs worthy to suffer reproch for his name. For why? If we being innocent, & knowinge our selues cleare in our conscience, are by the naughty dealinge of wicked men spoiled of our goods: we are in dede brought to pouerty therby among mē, but so richesse do truely grow vnto vs in heauen before God. If we be thrust out of our houses, we are the more inwardly receiued into the houshold of God. If we be vexed & despised, we take so much the deper rootes in Christ. If we be noted with reproches & shame, we are insomuch the more honorable place in the kingdom of God. If we be slaine, so is the entry made open for vs vnto blessed life. Let vs be ashamed to esteeme lesse these things, vpon which the Lord hath set so greate a price, thā shadowish and fickle enticing pleasures of present life.

8 Sith therefore the Scripture doth with these & like admonitiōs giue sufficient comfort for the shames or calamities, that we suffer for defense of righteousnes, we are too much vnthankefull if we do not gladly and cherefully receiue them at the Loods hande: specially sith this is the kinde of crosse, most properly belonginge to the faithfull, whereby Christ will be glorified in vs. As also Peter teacheth. But it is more grieuous to gentle natures to suffer shame than a hundred deathes: therefore Paul expresly admonisheth that we shall not only suffer persecutions, but also reproches, because we trust in the liuinge God. As in an other place he teacheth vs after his example to walke through sclaunder and good reporte. Yet there is not required of vs such a cherefulnes as may take away all feeling of bitternes and sorrow, or else the patience of the holy ones in the crosse were no paciēce, vnles they should be both tormēted with sorrow & vexed with griefe. If there were no hardines in pouerty, no paine in sickenes, no griefe in shame, no horrour in death, what valiantnes or temperance were it to beare thē indifferently? But when euery one of these doth with the naturall bitternes therof bite the hearts of vs all, herin doth the valiantnes of a faithful man shew it selfe, if being assayed with the feeling of such bitternes, how grieuously soeuer he be troubled with it, yet with valiantly resisting he ouercommeth it, his patience vttereth it selfe herein, if being sharply prouoked, he is yet so bridled with the feare of God, that he bursteth not out into any distemper. His cherefulnesse appeareth herin, if being wounded with sadnes and sorrow, he resteth vpon the spiritual comfort of God.

1. Pe. 4. 12.
1. Tim 4 10.
2. Cor. 6 8.

9 This conflict, which the faithfull do sustaine against the natural feeling of sorrow, while they study for patience & temperance, Paul hath very well described in these words. We are put to distresse in all things, but we are not made sorrowfull: we labour, but we are not left destitute: we suffer persecution, but we are not forsaken in it: we are throwen downe, but we perish not. You see how to beare the crosse patiently, is not to be altogether astonished and without all feeling of sorrowe. As the Stoikes in olde time did foolishly describe a valiant harted man, to be such a one as putting of al nature of man, was a like moued in prosperity and in aduersity, in sorrowfull and ioyfull state, yea such a one as like a stone was moued with nothinge. And what haue they profited with this hie wisdom? Forsooth they haue painted out such an image of wisdom as neuer was found, & neuer can hereafter be amonge men: But rather while they coueted to haue to exact and precise a patience, they haue taken away all the vse of patience out of mans life. And at this day also amōg Christians there are new Stoikes, that recken it a fault not only to grone and wepe, but also to be sad and carefull. But these strange conclusions do commonly proceede from idle men, which busying themselues rather in speculation than doing, can do nothing but brede vs such new founde doctrines. But we haue nothinge to do with that stony Philosophie, which our maister and Lord hath condemned not only by his word but also by his example. For he mourned and wept both at his owne and other mens aduersities. The worlde (sayth he) shall reioyse, but you shal mourne and wepe. And because no man should finde fault therwith, by his open proclamation, he hath pronounced them blessed that mourne. And no maruell. For if all weping be blamed, what shall we iudge of ỹ Lord himselfe, out of whose body dropped bloudy teares? If euery feare be noted of infidelity, what shall we iudge of that quaking feare, wherwith we read that he was not sclenderly striken. If all sadnes be misliked, how shall we like this, that he confesseth his soule to be sad euen to the death? 2. Cor. 4 8. Ioh. 17. 20. Mat. 5. 4. Luc. 22. 44.

10 This I thought good to speake to this end, to call godly mindes from despeire: that they should not therefore altogether forsake the study of patience, because they can not put of the natural affection of sorrow: which must needes happen to them, that make of patience a senseleſſe dulnes, and of a valiant and constant man, a stocke. For the Scripture giueth to the holy ones the praise of patience, when they are so troubled with hardnes of aduersities, that yet they be not ouercome nor throwen downe with it: when they be so pricked with bitternesse, that they be also delited with spirituall ioy: when they bes-

distressed with griefe, that yet they receiue courage againe beinge cheared with the comfort of God. Yet in the meane time that repugnancy abideth still in their heartes, that naturall sense eschueth and dredeth those thinges that it knoweth to be against it: but the affection of godlines trauaileth euen through all those difficulties to the obeying of Gods wil. This repugnancy the Lord expressed when he
Ioh. 21. 30. sayd thus to Peter: When thou wast yong thou didst gird thy selfe & didst walke whether thou wouldest: But when thou art old, an other shall girde thee and leade thee whether thou shalt not be willinge. Neither is it likely that Peter, when the time came that he must glorifie God by his death, was drawen vnwillingly and resistinge vnto it. Else his martyrdome should haue but small praise. But howsoeuer he did with great cherefulnesse of heart obey the ordinance of God, yet because he had not put of the nature of mā, he was doubly strained with two sortes of wils. For when he did by himselfe consider the bloudy death that he shoulde suffer, beinge stricken with horrour thereof, he would gladly haue escaped it. On the other side, when it came in his minde, that he was called vnto it by the commaundement of God, then conqueringe and treadinge downe feare, he gladly, yea and cherefully tooke it vpon him. This therefore wē must endeuour if we will be the Disciples of Christ, that our mindes be inwardly filled with so great a reuerence & obedience to God, as may tame and subdue to his ordinaunce all contrary affections. So shall it come to passe, that with whatsoeuer kinde of crosse we be vexed, euē in the greatest anguishes of minde, we shall constantly kepe patience. For aduersities shall haue their sharpnes, wherwith we shalbe bitten: so when we are afflicted with sickenes, we shal both grone and be disquieted and desire health: so beinge pressed with pouerty, we shalbe pricked with the stings of carefulnes and sorrow: so shall we be striken with griefe of shame, contempt and iniury: so shall we yelde due teares to nature at the buriall of our friendes: but this alway shalbe the cōclusion, But the Lorde willed so. Therefore let vs follow his will. Yea euen in the middest of the prickings of sorow, in the middest of mourning and teares, this thought must needes come betwene, to encline our heart to take cherefully the very same things, by reason whereof it is so moued.

11 But forasmuch as we haue taken the chiefe cause of bearinge the crosse, out of the consideration of the will of God, we must in few wordes define what difference is betwene Philosophicall & Christian patience. Truely very few of the Philosophers climbed to so hie a reason, to vnderstand that the hande of God doth exercise vs by afflictions

ctions,& to thinke that God is in this behalfe to be obeied.But they bring no other reaſon,but becauſe we muſt ſo do of neceſſity.What is this elſe,but to ſay that thou muſt yeelde vnto God, becauſe thou ſhalt trauail in vaine to wraſtle againſt him? For if we obey God,only becauſe we ſo muſt of neceſſity:thē if we might eſcape,we would ceſſe to obey.But the Scripture biddeth vs to conſider a farre other thing in the will of God,that is to ſay,firſt iuſtice and equity, then the care of our ſaluation. Theſe therefore be the Chriſtian exhortations to patience,whether powerty,or baniſhment, or priſonment, or ſhame, or ſickeneſſe,or loſſe of parentes,or children,or any other like thing do grieue vs,we muſt thinke that none of theſe things doth happen, but by the will and prouidence of God,and that he doth nothing but by moſt iuſt order:For why?do not our innumerable and daily offenſes deſerue to be chaſtiſed more ſharply, & with more grieuous correction,than ſuch as the mercifull kindneſſe of God layeth vpon vs? Is it not moſt great equity,that our fleſh be tamed,& as it were made acquainted with the yoke,that ſhe do not wantonly growe wilde accordinge to her nature? Is not the righteouſneſſe and trueth of God worthy, that we ſhould take paine for it? But if there appeare an vndouted righteouſnes in our afflictions,we can not without vnrighteouſnes either murmure or wraſtle againſt it.We heare not now that colde ſonge:We muſt giue place,becauſe we ſo muſt of neceſſity,but we heare a liuely leſſō & full of effectualnes:We muſt obey,becauſe it is vnlawfull to reſiſt:we muſt ſuffer patiently, becauſe impatience is a ſtubborneſſe againſt the righteouſneſſe of God. But now, becauſe that thinge only is worthy to be loued of vs,which we know to be to our ſafety and benefit,the good father doth this way alſo comfort vs, when he affirmeth that euen in this that he afflicteth vs with the croſſe, he prouideth for our ſafety. But if it be certaine that troubles are healthfull for vs,why ſhould we not receiue them with a thankfull and well pleaſed minde? Therefore in patiently ſuffering them, we do not forceably yeelde to neceſſitie, but quietely agre to our owne benefite. Theſe thoughtes (I ſay)do make that how much our mindes are grieued in the croſſe with naturall feelinge of bitterneſſe, ſo much they be cheared with ſpirituall gladneſſe. Whereupon alſo followeth thankeſgiuinge, which can not be without ioy. But if the praiſe of the Lord and thankeſgiuing proceedeth of nothing but of a cherefull and ioyfull heart, and there is nothing that ought to interrupt the ſame praiſing of God and thankeſgiuing in vs:hereby appeareth howe neceſſary it is that the bitternſſe of the croſſe be tempered with ſpirituall ioy.

The ix. Chapter.

Of the meditation of the life to come.

BVt with whatſoeuer kinde of trouble we be diſtreſſed, we muſt alway looke to this ende, to vſe our ſelues to the contempt of this preſent life, and thereby be ſtirred to the meditation of the life to come. For, becauſe God knoweth well howe much we be by nature enclined to the beaſtly loue of this worlde, he vſeth a moſt fitte meane to drawe vs backe, and to ſhake of our ſluggiſhneſſe, that we ſhoulde not ſticke too faſt in that loue. There is none of vs that deſireth not to ſeeme to aſpire & endeuour all their life long to heauenly immortality. For we are aſhamed to excel brute beaſtes in nothinge: whoſe ſtate ſhoulde be nothinge inferiour to ours, vnleſſe there remayne to vs a hope of eternity after death. But if you examine the deuiſes, ſtudies and doinges of euery manne, you ſhall finde nothing therein but earth. Hereupon groweth that ſenſeleſneſſe, that our minde beinge daſeled with vaine gliſteringe of richeſſe, power and honors, is ſo dulled that it can not ſee farre. Our heart alſo beinge poſſeſſed with couetouſneſſe, ambition and luſt, is ſo weyed downe, that it can not riſe vp higher. Finally all our ſoule entangled with enticementes of the fleſh, ſeeketh her felicity in earth. The Lord, to remedy this euill, doth with continuall examples of miſeries teach this of the vanity of this preſent life. Therfore that they ſhoulde not promiſe themſelues in this life a ſounde and quiet peace, he ſuffereth them to be many times diſquieted and troubled either with warres, or vprores, or robberies, or other iniuries. That they ſhoulde not with too much greedineſſe, gape for fraile and tranſitory richeſſe, or reſt in the richeſſe that they already poſſeſſe, ſometime with baniſhment, ſomtime with barrenneſſe of the earth, ſomtime with fire, ſometime by other meanes he bringeth them to pouerty, or at leaſt holdeth them in meaſure. That they ſhould not with too much eaſe take pleaſure in the benefites of mariage, he either maketh them to be vexed with the frowardnes of their wiues, or plucketh them downe with ill children, or puniſheth them with want of iſſue. But if in all theſe thinges he tenderly beareth with them, yet leaſt they ſhould either ſwell with fooliſh glory, or inmeaſurably reioyſe with vaine confidence, he doth by diſeaſes & dangers ſet before their eyes, howe vnſtable, and vaniſhinge be all the goods that are ſubiect to mortality. Then onely therefore we rightly profit in the diſcipline of the croſſe when we learne that this life, when it is conſidered in it ſelfe, is vnquiet, troubleſome and innumerable wayes miſerable, and

in no point fully blessed: & that all those that are reckened the good things therof are vncertaine, fickle, vaine, and corrupted with many euils mixed with them. And hereupon we do determine, that here is nothing to be sought or hoped for but strife: & that when we thinke of our crowne, then we must lft vp our eyes to heauen. For thus we must beleue. That our minde is neuer truely raised to the desire and meditation of the life to come, vnlesse it haue first conceiued a contempt of this present life.

2 For betwene these two there is no meane, the earth must either become vile in our sight, or holde vs bounde with intemperate loue of it. Threfore if we haue any care of eternity, we must diligently endeuour to louse our selues from these fetters. Now because this present life hath many flatteringe pleasures wherewith to allure vs, a great shewe of pleasauntnesse, grace, and sweetenesse, wherewith to delite vs: it is much behoueful for vs to be now and then called away, that we be not bewitched with such allurementes. For what, I pray you, woulde be done if we did here enioy a continuall concourse of good things and felicity, sith we can not with continual spurres of euils be sufficiently awaked to consider the misery thereof? Not onely the learned do know, but also the common people haue no Prouerbe more common than this, that mans life is like a smoke or shadow: and because they sawe it to be a thinge very profitable to be knowen, they haue set it out with many notable sentences. But there is nothinge that we do either more negligently consider, or lesse remember. For we go about all thinges, as though we would frame to our selues an immortality in earth. If there be a corps caried to buriall, or if we walke amonge graues, then, because there is an image of death before our eyes, I graunt we do maruelously well discourse like Philosophers vpon the vanity of this life. Albeit we do not that continually, for many times all these things do nothing moue vs. But when it happeneth, our Philosophie lasteth but a while, which so soone as we turne our backes, vanisheth away, and leaueth no steppe at all of remembrance behind it: finally it passeth away as a clapping of hands vpon a stage at any pleasaunt sight. And we forgettinge not onely death, but also that we be subiect to death, as though we had neuer heard any reporte thereof, fall to a careless assuredness of earthly immortality. If any man in the meane time tel vs of the Prouerb, that man is a creature of a dayes continuance, we graunt it in deede: but so heedelesly, that still the thought of euerlastinge continuance resteth in our minde. Who therefore can deny, that it is a great profit to vs all, not only to be admonished in wordes, but by all the examples

of experience that may be to be conuinced of the miſerable eſtate of earthly life: foraſmuch as euen whē we are conuinced, we ſcarcely ceſſe to ſtand amaſed with peruerſe and fooliſh admiration of it, as though it contained the vttermoſt end of good thinges. But if it be neceſſary that God inſtruct vs, it is our duety likewiſe on our behalues, to harken to him when he calleth & awaketh our dulneſſe, that deſpiſinge the worlde we may with all our heartes endeuour to the meditation of the life to come.

3 But let the faithful accuſtome themſelues to ſuch a deſpiſing of preſent life, as may neither engendre a hatred thereof, nor any vnthankefulnes toward God. For this life, howſoeuer it is ful of infinite miſeries, is yet worthily reckened among the not ſclender bleſſinges of God. Therefore if we acknowledge no benefite of God in it, we are gilty of no ſmall vnthankefulneſſe toward God himſelfe. But ſpecially it ought to be to the faithfull a teſtimonie of Gods good will, foraſmuch as it is wholly directed to the furtherance of their ſaluation. For before that he openly deliuer vnto vs the inheritance of eternall glory, his will is to ſhew himſelfe a Father vnto vs by ſmaller examples: and theſe be the benefites that are daily beſtowed vpon vs. Sith therefore this life ſerueth vs to vnderſtande the goodneſſe of God, ſhall we diſdaine it as though it had not a crumme of goodneſſe in it? We muſt therefore put on this feelinge and affection, to recken it amonge the giftes of goodneſſe that are not to be refuſed. For though there wanted teſtimonies of Scripture, of which there are both many and moſt euident, very nature it ſelfe doth exhorte vs to giue thankes to the Lorde, for that he hath brought vs into the light of it, that he graunteth vs the vſe of it, that he giueth vs all neceſſary ſuccours for the preſeruation of it. And this is a much greater reaſon, if we conſider that we are in it after a certaine maner prepared to the glory of the heauenly kingdome. For ſo the Lorde hath ordained that they which in time to come ſhalbe crowned in heauen, muſt fight certaine battels in earth, that they ſhoulde not triumphe, till they had ouercome the hard aduentures of the battell, and obtained the victory. Then an other reaſon is, that we do by diuerſe benefites beginne therein to taſte the ſweeteneſſe of Gods liberality, that our hope and deſire ſhould be whetted to long for the reueling therof. Whē this is determined, that it is a gift of Gods clemency that we liue this earthly life, for which as we be bound vnto him, ſo we ought to be mindefull and thankeful: then we ſhall in fit order come to conſider the moſt miſerable eſtate therof, to this end that we may be deliuered from too much greedineſſe of it, whereunto as I haue before

sayd,we are of our selues naturally enclined.

4 Nowe whatsoeuer is taken from the wrongefull desire of this life,ought to be added to the desire of a better life. I graunt in dede that they thought truely,that thought it best not to be borne,& the next,to die quickly. For what could they being destitute of the light of God and true religion,see therein but vnhappy & miserable? And they did not without reason, that mourned and wept at the birthes of their friendes,& solemnely reioysed at their burials, but they did it without profit,because beinge without the right doctrine of faith, they did not see howe that may turne to good to the godly,which is of it selfe neither blessed nor to be desired: and so they ended their iudgement with desperation. Let this therefore be the marke of the faithful in iudging of mortall life, that when they vnderstand it to be of it selfe nothing but misery,they may resort wholly the more frēshly and readily to the eternal life to come. When we come to this cōparison, then this present life may not onely be safely neglected, but also vtterly despised and lothed in comparison of the other. For if heauen be our contrey, what is the earth else but a place of banishment? If the departing out of the world be an entring into life,what is the world but a graue? to abide in it,what is it else but to be drowned in death? If to be deliuered from the body is to be set in perfect liberty,what is the body else but a prison? If to enioy the presence of God is the hiest summe of felicity,is it not miserable to lacke it? But til we be escaped out of the world,we wander abroade frō the Lord. Therfore if the earthly life be compared with the heauenly life,doutlesse it ought to be despised & troden vnder foote. But it is neuer to be hated,but in respect that it holdeth vs in subiection to sinne, & yet that hatred is not properly ro be layd vpon our life. But howsoeuer it be, yet we must be so moued either with wearinesse or hatred of it, that desiring the end of it,we may be also ready at the will of the Lord to abide in it: so that our wearines may be farre from al grudging & impatience. For it is like a place in battel array, wherein the Lorde hath placed vs,which we ought to kepe till he call vs away. Paule in deede lamenteth his state that he is holden bond in the bondes of the body longer thā he wished, & sigheth with feruent desire of his redēption: neuertheles to obey the commaundement of the Lord,he professed himself ready to both, because he acknowledgeth himself to owe this vnto God,to glorifie his name, either by death or life: and that it is in God to determine what is most expediēt for his glory. Therfore if we must liue & die to the Lord,let vs leaue to his will the time of our life & death: but so that we be still feruent in desire of death,and be con-

2.Cor.5 6.

Rom.7. 24.

Phil.1. 23.

tinually occupied in meditation therof,& despise this life in comparison of the immortality to come, and wish to forsake it when it shall please the Lord because of the bondage of sinne.

5 But this is mõstruous,that in stede of that desire of death,many that bost themselues to be Christians,are so afraid of it,that they trẽble at euery mention of it, as of a thing betokening vnluckely & vnhappy. Truely it is no maruell, if naturall sense in vs do quake for feare when we heare of the dissoluing of vs.But this is in no wise tolerable, that there be not in a Christian mans brest the light of godlines,that shoulde with greater comfort ouercome and suppresse that feare, how great soeuer it be.For if we consider that this vnstedfast, faulty, corruptible, fraile withering,& rottẽ tabernacle of our body, is therfore dissolued,ỹ it may afterward be restored again into a stedfast,perfect,vncorruptible & heauenly glory: shall not faith compell vs feruently to desire that which nature feareth? If we consider that by death we are called home out of banishment,to inhabite our contrey,yea a heauenly contrey,shal we obtaine no comfort therby?But there is nothing that desireth not to abide continually. I graunt,and therefore I affirme, that we ought to looke vnto the immortality to come,where we may attaine a stedfast state that no where appeareth in earth. For Paul doth very well teach,that the faithfull ought to go cherefully to death:not because they would be vnclothed,but because they desire to be newly clothed.Shal brute beastes,yea & lifeles creatures,euen stocks & stones,knowing their present vanity,be earnestly bent to looking for the last day of the resurrectiõ,that they may with the children of God be deliuered from vanity,& shal we that are endued with the light of wit,& aboue wit enlightened with the spirit of God,when it standeth vpon our being,not lift vp our mindes beyond this rottennes of earth? But it pertaineth not to my present purpose, nor to this place,to speake against this peruersnes. And in the beginning I haue already professed, that I woulde not here take vpon me the large handling of common places. I would counsel such fearefull mindes to read Cyprians booke of Mortality,vnlesse they were mete to be sent to the Philosophers,that they may beginne to be ashamed when they see the contempt of death that those do shew. But this let vs hold for certainely determined, that no man hath well profited in Christes schoole,but he that doth ioyfully looke for the day both of death & of the last resurrection.For both Paul describeth all ỹ faithfull by this marke,& also it is common in the Scripture,to call vs thither as oft as it wil set forth a groũd of perfect gladnes. Reioise(saith the Lord)& lift vp your heads, for your redemption commeth nere

2.Cor. 5.1
Rom.8.19.
Tit 2.13.
Luk.22.18.

at

at hand. Is it reasonable, I pray you, that the thing which he willed to be of so great force to raise vp ioy & cherefullnes in vs, should brede nothing but sorrow & discouragemēt? If it be so, why do we stil bost of him as our Schoolemaister? Let vs therfore get a sounder mind, & howsoeuer the blinde & senseless desire of the flesh do striue against it, let vs not dout to wish for the comming of the Lord, not only with wishing, but also with groning & sighing, as a thing most happy of all other. For he shall come a redemer to vs, to draw vs out of this infinit gulfe of euils & miseries, and to leade vs into that blessed inheritance of his life and glory.

6 This is certainely true: all the nation of the faithfull, so longe as they dwel in earth, must be as shepe appointed to slaughter, that they may be fashioned like Christ their head. Therefore they were in most lamentable case, vnlesse they had their minde raised vp into heauē, & surmounted all that is in the world, and passed ouer the present face of things. Contrariwise whē they haue once lifted their heades aboue all earthly thinges, although they see the wealth and honors of the wicked florishing, if they see thē enioyinge quiet peace, if they see thē proude in gorgiousnes and sumptuousnesse of all thinges, if they see thē to flow in plentiful store of all delites, beside that if they be spoiled by their wickednesse, if they sustaine reprochful dealings at their pride, if they be robbed by their couetousnes, if they be vexed by any other outrage of theirs: they will easily vphold themselues in such aduersities. For that day shalbe before their eies, when the Lorde shall receiue his faithfull into the quiet of his kingdom, when he shal wipe all teares from their eies, when he shall clothe them with the robe of glory & gladnes, when he shall feede thē with ỹ vnspeakeable swetenesse of his deinties, when he shall aduance them to the fellowshippe of his hie estate: finally when he shall vouchsaue to enterparten his felicity with them. But these wicked once that haue florished in the earth, he shall throw into extreme shame, he shall change their delites into tormentes, their laughing and mirth into weping and gnashing of teeth, he shall disquiet their peace with terrible torment of conscience, he shall punish their deintinesse with vnquenchable fier, & shall put their heades in subiectiō to those godly mē, whose patience they haue abused. For this is righteousnesse (as Paule testifieth) to giue release to the miserable & to them that are vniustly afflicted, & to render affliction to the wicked that do afflict the godly, when the Lorde Iesus shal be reuealed from heauen. This truely is our onely comfort, which if it be taken away, we must of necissity either despeir, or flatteringely delite our selues with the vayne comfortes of the worlde to

Rom.8. 36. 1.Cor. 15.19. Esa. 25. 18. Reue.7. 17. 1.Thes.1 6.

Pſal.73. our owne deſtruction. For euen the prophet confeſſeth that his feete ſtagged, when he taried too long vpon conſideringe the preſent proſperity of the wicked: and that he could not otherwiſe ſtande ſtedfaſt, but when he entred into the ſanctuary of God, and bended his eies to the laſt end of the godly & the wicked. To conclude in one word, then only the croſſe of Chriſt triumpheth in the hearts of the faithfull vpon the Deuill, fleſh, ſinne & the wicked, when our eyes are turned to the power of the reſurrection.

The x. Chapter.

Howe we ought to vſe this preſent life, and the helps thereof.

BY ſuch introductions the Scripture doth alſo well informe vs what is the right vſe of earthly benefites: which is a thinge not to be neglected in framing an order of life. For if we muſt liue, we muſt alſo vſe the neceſſary helpes of life: neither can we eſchue euen thoſe things that ſeeme rather to ſerue for delite than for neceſſity. Therefore we muſt keepe a meaſure, that we may vſe them with a pure conſcience, either for neceſſity or for delight. That meaſure the Lorde appointeth by his worde, when he teacheth that this life is to them that be his, a certaine iorney through a ſtraunge countrey, by which they trauaile towarde the kingdome of heauen. If we muſt but paſſe through the earth, doutleſſe we ought ſo farre to vſe the good thinges of the earth, as they may rather further than hinder our iourney. Therfore Paul doth not vnprofitably counſell vs ſo to vſe this worlde, as though we vſed it not: and to bye poſſeſſions with ſuch a minde as they vſe to be ſolde. But becauſe this place is ſlippery, and ſo ſlope on both ſides, that it quickely maketh vs to fall, let vs labour to faſten our foote there, where we may ſtande ſafely. For there haue bin ſome, that otherwiſe were good and holy menne, which when they ſawe intemperance and ryot continually to range with vnbridled luſt, vnleſſe it be ſharply reſtrained, & were deſirous to correct ſo great a miſchief, they could find none other way, but ſuffred mā to vſe the benefites of the earth, ſo far as neceſſity required. This was in dede a Godly counſell, but they were to ſeuere. For (which is a very perillous thinge) they did put ſtreighter bondes vpon conſciences, than thoſe wherewith they were bound by the word of God. And they expounde neceſſity, to abſtaine from all thinges which a man may be without. And ſo by their opinió, a mā might ſcarcely take any more foode than bread & water. And ſome be yet more ſeuere: as it is red of Crates the Thebane, that did throwe his goods into the ſea,

becauſe

becauſe if they were not deſtroyed, he thought that he ſhoulde be deſtroyed by them. Many at this day, while they ſeeke a pretence, whereby the intemperance of the fleſh in vſe of outwarde thinges may be excuſed, and while they go about to prepare a way for the fleſh raging in wantonnes, do take that as a thing confeſſed, which I do not graunte them, that this libertie is not to be reſtrained with any limitation of meaſure, but that it is to be left to euery mans conſcience to vſe as much as he ſeeth to be lawfull for him. Truly I confeſſe, that conſciences neither ought nor can in this point be bounde by certaine and preciſe formes of lawes. But for as much as the Scripture teacheth generall rules of lawfull vſe, we muſt ſurely meaſure the vſe according to theſe rules.

2 Let this be a principle: that the vſe of Gods giftes ſwarueth not out of the way, when it is referred to that ende, whereunto the authour him ſelfe hath created and apointed them for vs, for as much as he hath created them for our good and not for our hurt. Therefore no man can kepe a righter way, than he that ſhall diligently loke vnto this ende. Nowe if we conſider to what ende he hath created meates, we ſhall finde that he meant to make prouiſion not onely for neceſſitie but alſo for delite and pleaſure. So in apparell, beſide neceſſitie he apointed an other ende, which is comlineſſe and honeſtie. In herbes, trees, and frutes, beſide diuerſe profitable vſes, there is alſo a pleaſantneſſe of ſight, and ſweteneſſe of ſmell. For if this were not true, the Prophet would not recken among the benefites of God that wine maketh glad the heart of man, and that oyle maketh his face to ſhine: the Scripture would not echewhere, to ſet fourth his liberalitie, rehearſe that he hath geuen all ſuch things to men. And the very naturall qualities of things do ſufficiently ſhew, to what ende and how far we may vſe them. Shall the Lord haue ſet in floures ſo great a beutie, as preſenteth it ſelfe to our eyes: ſhall he haue geuen ſo great a ſwetenes of ſauour as naturally floweth into our ſmelling: and ſhall it be vnlawfull either for our eyes to take the vſe of that beautie, or for our ſmelling to feele that ſweteneſſe of ſauour? what? Hath he not ſo made difference of colours, that he hath made ſome more acceptable than other? what? Hath he not geuen to gold and ſiluer, to iuorie and marble, a ſpeciall grace whereby they might be made more precious than other metalles or ſtones? Finally hath he not made many things commendable vnto vs without neceſſary vſe? Pſ. 104. 15.

3 Therefore away with that vnnaturall Philoſophie, which in graunting vs of the creatures no vſe but for neceſſitie, not onely doth niggardly bereue vs of the lawfull vſe of Gods liberalitie, but alſo can

not take place, vnleſſe it firſt haue ſpoiled man of all his ſenſes and made him a blocke. But on the other ſide we muſt with no leſſe diligence prouide a ſtay for ỹ luſt of the fleſh, which if it be not brought into order, ouerfloweth without meaſure: and it hath (as I haue ſaid) defenders of it, which vnder pretenſe of allowed libertie do graunt vnto it all thinges. Firſt there is one bridle put in the mouth of it, if this be determined, that all things are created for vs to this ende, that we ſhould know the authour of them, and geue him thankes for his tender kindneſſe toward vs. Where is thy thankes geuing, if thou ſo gluttonouſly fill thy ſelfe with deinty meates or with wine, that thou either be made ſenſleſſe, or vnfit to do the duties of godlineſſe and of thy calling? Where is the reknowledging of God, if thy fleſh by to great abundance boiling in filthy luſt, doth with her vncleanneſſe infecte thy minde, that thou canſt not ſee any thinge that is right or honeſt? In apparell, where is thankefulneſſe to God, if with coſtly gorgiouſneſſe thereof we both fall in admiration of our ſelues and diſdaine other? If with the trimneſſe and cleanlineſſe of it, we prepare our ſelues to vnchaſtitie? Where is the reknowledging of God, if our minde be fixed vpon the gaineſſe of our apparell? For many ſo geue all their ſenſes to bodely delites, that the minde lieth ouerwhelmed Many are ſo delited with marble, gold, and paintings, that they become as it were menne made of marble, that they bee as it were turned into metalles, and bee like vnto painted Images. The ſmelle of the kitchen, or ſweteneſſe of ſauour ſo dulleth ſome, that they can ſmell nothing that is ſpirituall. And the ſame is alſo to be ſeen in the reſt. Therfore it is certaine that hereby the licenciouſneſſe of abuſing is ſomewhat reſtrained, and that rule of Paule confirmed, that we be not to carefull of the fleſh, for the luſtes therof, to which if we graunt to much, they boile out aboue meaſure and temper.

Rom. 13 14.

4 But there is no ſurer nor redier way than that which is made vs by the contempt of this preſent life, and the meditation of heauenly immortalitie. For thervpon follow two rules: the one, that they which vſe this world, ſhould be ſo minded as though they vſed it not, they that mary wiues as though they did not mary: they ỹ bye as though they did not bye, as Paule teacheth. The other, that they ſhould learne as well to beare pouertie, quietly and patiently, as abundance moderatly. He that biddeth thee to vſe this world as though thou didſt not vſe it, doth cut away not onely the intemperance of gluttonie in meat and drinke, and to much deintineſſe, ſumptuoſneſſe, pride, hautineſſe, and niceneſſe, in fare, bilding, and apparell, but alſo all care and affection that may either withdrawe thee or hinder thee

1. Cor. 7. 3.

from

from thinking of the heauenly life, or from ſtudy to garniſh thy ſoule. But this was long ago truely ſaid of Cato: that there is great carefulneſſe of trimming our body, and great careleſneſſe of vertue. And it is an olde prouerbe that they which are much buſied in care of their body are commōly careleſſe of their ſoule. Therefore, although the libertie of the faithfull in outward things is not to be reſtrained to a certain forme, yet truly it muſt be ſubiect to this law, to beare very little with their owne affections, but contrariwiſe ſtill call vpon themſelues with continually bent minde, to cut of all ſhew of ſuperfluous plentie, much more to reſtraine ryotous exceſſe, and to take diligent hede, that they do not of helpes make to them ſelues hinderaunces.

5 The other rule ſhalbe, that they that haue but ſmall and ſclender richeſſe, may learne to lacke patiently, that they be not carefully moued with immeaſurable deſire of them: which pacience they that kepe, haue not a litle profited in the Lords ſchole: as he that hath not at leaſt ſomewhat profited in this behalf, can ſcarcely haue any thing whereby to proue him ſelfe the ſcholar of Chriſt. For beſide this that the moſt part of other vices do accompanie the deſire of earthly thinges, he that beareth pouertie impatiently, doth for the moſt part bewray the contrarie diſeaſe in abundance. I meane hereby that he which wilbe aſhamed of a poore cote, wilbe proude of a coſtly cote: he that will not be content with a hungry ſupper, will be diſquieted with deſire of a deintier, and would alſo intemperately abuſe thoſe deinties if he had them: he that hardly and vnquietly beareth a priuate and baſe eſtate, will not abſteine from pride if he climbe to honors. Therefore let all them that haue an vnfained zele of Godlineſſe, endeuour to learne by the Apoſtles example, to be ful and hungry, to haue ſtore & ſuffer want. The Scripture hath alſo a third rule, whereby it tempereth the vſe of earthly things, of which we haue ſpoken ſomewhat when we entreated of the preceptes of charitie. For the Scripture decreeth that all earthly things are ſo geuen vs by the bountifulneſſe of God, and appointed for our commoditie, that they may be as things deliuered vs to kepe, wherof we muſt one day yeelde an accompt. We muſt therfore ſo diſpoſe thē, that this ſaying may cōtinually ſound in our eares, yeld an accompt of thy bailiwike. Therewithall let this alſo come in our minde. Who it is that aſketh ſuch an accompt, euen he that hath ſo much commended abſtinēce, ſobrietie, honeſt ſparing, and modeſtie, and abhorreth riotous ſumptuouſneſſe, pride, oſtētation and vanitie, which alloweth no other diſpoſing of goodes, but ſuch as is ioined with charitie: which hath already with his owne mouth condemned all thoſe delitefull things

Phil. 4. 12.

that do withdrawe a mans minde from chaſtitie and cleanneſſe, or do dull his wit with darkeneſſe.

6 Laſt of all, this is to be noted, that the Lord biddeth euery one of vs in all the doinges of his life, to haue an eye to his calling. For he knoweth with how great vnquietneſſe mans wit boileth, with how ſkipping lightneſſe it is caried hether and thether, howe gredy his ambition is to holde diuerſe things at ones. Therfore that all things ſhould not be confounded with our follie and raſheneſſe, he hath apointed to euerie man his duties in ſeuerall kindes of life. And that no man raſhly runne beyond his bondes, he hath named all ſuch kindes of lyfe, vocations. Therefore euery mans ſeuerall kinde of life is vnto him as it were his ſtanding apointed him by God, that they ſhould not all their life vncertainly wander about. And this diuiſion is ſo neceſſary, that all our doings are meaſured thereby in his ſight, and oftentimes contrary to the iudgement of mans reaſon and Philoſophie. There is no deede accompted more noble, euen among the Philoſophers, than for a man to deliuer his contrie from tyrannie: but by the voice of Gods iudgement the priuate man is openly condemned that layeth hand vpon a tyrant. But I will not tarry vpon reheartſing of examples, It is ſufficient if we knowe that the calling of the Lorde is in euery thing the beginning and fundation of well doing: to which he that doth not direct himſelfe, ſhall neuer kepe a right way in his doinges. He may paraduenture ſometime do ſomewhat ſeming worthy of praiſe: but whatſoeuer that be in the ſight of men, before the throne of God it ſhalbe reiected; moreouer there ſhalbe no conuenient agrement in the partes of his life. Therefore our life ſhall then be beſt framed, when it ſhalbe directed to this marke: For then, no man caried with his owne raſhneſſe will attempt more than his calling may beare, becauſe he knoweth that it is not lawefull to paſſe beyond his bondes. He that ſhalbe a man of baſe eſtate, ſhall contentedly liue a priuate life, leaſt he ſhoulde forſake the degree wherein God hath placed him. Againe this ſhalbe no ſmall relefe to cares, labors, greues, and other burdens, when a man ſhall know that in all theſe things, God is his guide. The more willingly the magiſtrate will execute his office: the houſholder will bind him ſelfe to his dutie: euery man in his kinde of life will beare and paſſe through the diſcommodities, cares, tediouſneſſe, and anguiſhes thereof: when they are perſwaded that euery mans burdē is laid vpon him by God. Herevpon alſo ſhall growe ſingular comfort, for as much as there ſhalbe no worke ſo filthy and vile, (if it be ſuch a one as thou obey thy calling in it) but it ſhineth & is moſt precious in the ſight of God.

The xj. Chapter.

Of the iustification of Faith, and first of the definition of the name and of the thing.

I Thinke I haue already sufficiently declared before, howe there remaineth for men being accursed by the lawe one onely helpe to recouer saluation: againe, what Faith is, and what benefites of God it bestoweth vpon man, and what fruites it bringeth fourth in him. The summe of all was this, that Christ is geuē vs by the goodnesse of God, and conceiued and possessed of vs by faith, by partaking of whome we receiue principally twoo graces: the first, that being reconciled to God by his innocencie, we may nowe in stede of a iudge haue a mercifull father in heauen: the second, that being sanctified by his Spirit, we may geue our selues to innocencie and pureneſſe of life. As for regeneration, which is the second grace, we haue already spoken of it as much as semed to be sufficient. The manner of iustification was therefore lesse touched, becausse it serued well for our purpose, first to vnderstande both how the Faith by which alone we receiue frely geuen righteousnesse by the mercie of God, is not idle from good workes: & also what be the good workes of the holy ones, wherevpon part of this question entreateth. Therefore they are first to be throughly discussed, and so discussed that we must remembre that this is the chiefe stay of vpholding religiō, that we may be the more carefull and hedefull about it. For vnlesse thou first knowe, in what state thou art with God, and what his iudgement is of thee: as thou hast no ground to stablishe thy saluation, so hast thou also none to raise thy reuerēt feare toward God. But the necessitie of this knowledge shall better appere by knowledge it selfe.

2 But that we stumble not at the first entrie, (which we should do if we should entre disputation of a thing vnknowen) let vs first declare what is meant by these speches, Man to be iustified before God, To be iustified by faith or by workes. He is said to be iustified afore God, that is pronounced by the iudgement of God both iust and accepted for his owne righteousnesse sake. For as wickednesse is abhominable before God, so a sinner can not finde fauour in his eyes, in respect that he is a sinner, or so long as he is accompted such a one. Therfore whereſoeuer sinne is, there also appereth the wrath and vengeance of God. He is iustified that is not accompted in place of a sinner but of a iust man, and by reason thereof he standeth fast before the iudgement seate of God when all sinners fall. As if an innocēt be brought to be arained before the seate of a righteous iudge,

when iudgement is geuen accordinge to his innocencie, he is saide to be iustified before the iudge: so he is iustified before God that being exempt out of the number of sinners hath God a witnesse and affirmer of his righteousnesse. Therfore after the same manner a man shalbe said to be iustified by workes, in whose life there is founde such cleannesse and holynesse, as may deserue the testimonie of righteousnesse before ỹ throne of God: or he that with the vprightnes of his workes is able to aunswere and satisfie Gods iudgement. Cõtrariwise he shalbe said to be iustified by faith that being excluded from the righteousnesse of workes, doth by faith take holde of the righteousnes of Christ: wherewith when he is clothed, he appeareth in the sight God, not as a sinner, but as righteous. So we simply expound iustification to be an acceptation, whereby God receiuing vs into fauour taketh vs for righteous. And we say that the same consisteth in forgeueneſſe of sinnes, and imputation of the righteousneſſe of Christ.

3 For confirmation hereof there are many and euident testimonies of Scripture. First it can not be denied, that this is the proper and most vsed significatiõ of the word. But because it is too long to gather all the places and compare them together, it shalbe enough to put the readers in minde of them, for they may of them selues easely marke them. But I will bring fourth some, where this iustification that we speake of is expressely entreated of by name. First where Luke sayeth that the people when they had heard Christ did iustifie God. And where Christ pronounceth that wisdome is iustified by her children: he doth not meane there, that they do geue righteousnesse, which alway remaineth perfect with God, although all the world go about to take it away from him: nor in this place also to make the doctrine of saluation righteous, which hath euer that of it selfe. But both these speches are as much in effect, as to geue to God and his doctrine the praise that they deserue. Againe whẽ Christ reprocheth the Pharisees, that they iustifie them selues, he doth not meane that they obteine righteousnesse by well doing, but do vainegloriously seke for the fame of righteousnesse, whereof in deede they be voide. They that are skilfull of the Hebrue tongue do better vnderstande the sense of this phrase: in which tongue they are not onely called wicked doers, that are gilty in their conscience of any wicked doing, but also they that come in daunger of iudgement of condemnation. For when Bersabe sayeth that she and Solomon shalbe wicked doers, she doth not therein acknowledge any offense, but complaineth that she and her son shalbe put to shame, to be numbred among the reprobate

Luc.7. 21.
Luc.7. 37.
Luc.17. 15.
1.Reg.1 21.

probate and condemned. But by the processe of the text it easely appeareth, that the same worde in Latine also, can not otherwise be taken but by way of relation, and not to signifie any qualitie. But as concerning the matter that we are nowe in hande with: where Paule saith that the Scripture did forsee, that God iustifieth the Gentiles by faith, what may a man vnderstande thereby, but that God doth impute righteousnesse by faith? Againe, when he saith that God iustifieth the wicked man that is of the faith of Christ, what meaning can be thereof, but by the benefit of faith to deliuer them from the damnation which their wickednesse deserued? And yet he speaketh more plainely in the conclusion, when he cried out thus, Who shall accuse Gods elect? It is God that iustifieth, who shall condemne? It is Christ that died, yea that rose againe, and nowe maketh intercession for vs. It is as much in effect as if he should say, Who shall accuse them whome God acquiteth? who shall condemne them whose patrone Christ is and defendeth them? To iustifie therefore is nothing els, than to acquite him that was accused, from giltinesse as allowinge his innocencie. Sith therefore God doth iustifie vs by the intercession of Christ, he doth acquite vs, not by allowance of our owne innocency, but by imputation of righteousnesse, that we may be compted for righteous in Christ, which are not righteous in our selues. So in the. 13. Chapter of the Actes, in Paules sermon: by him is forgeuenes of sinnes preached vnto you, and euery one that beleueth in him is iustified from all those things, from which you could not be iustified in the lawe of Moses. You see that after forgeueneesse of sinnes, iustification is added in place of an exposition. You see plainely that it is taken for absolution, you se that it is taken away from the workes of the lawe. you see that it is the mere beneficiall gift of Christ, you see that it is receiued by faith. Finally you see that there is a satisfaction spoken of where he sayeth that we are iustified from sinnes by Christ. So when it is said that the Publicane came iustified out of the Temple, we can not say that he obteined righteousnesse by any deseruing of workes. This therefore is saide that after pardon of his sinnes obteined, he was compted for righteous before God. He was therefore righteous, not by approuinge of workes, but by Gods free absolution. Wherefore Ambrose sayeth very well, that calleth the confession of sinnes a lawefull iustification.

Gal. 3. 8
Rom. 3. 26.
Rom. 8. 33.
Act. 13. 38.
Luc 18. 14.
In Psal. 1. 8. Homil. 10.

4 But to leaue striuing about the word: If we loke vpon the thing it selfe as it is described vnto vs, there shall remaine no more doubte. For truely Paule doth expresse iustification by the name of acceptation, when he saith (Ephes. 1. a. 5.) we are apointed vnto adoption

by Christ, according to ỹ good pleasure of God, vnto the praise of his glorious fauour, whereby he hath accompted vs acceptable or in fauour. For the same is meant by it that is saide in an other place, that God doth frely iustifie. In the 4. Chapter to the Romaines, he first calleth it an imputation of righteousnesse, and sticketh not to say that it consisteth in forgeuenesse of sinnes. That man (said he) is called of Dauid a blessed man, to whom God accõpteth or imputeth righteousnesse without workes, as it is written: Blessed are they whose iniquities are forgeuen. &c. Truely he there doth entreate not of one part of iustification, but of all iustification wholly. And he testifieth that Dauid in that place maketh a definition of iustification, when he pronounceth that they are blessed to whom is geuen free forgeuenesse of sinnes. Whereby appereth that this righteousnesse whereof he speaketh, is in comparison simply set as contrary to giltinesse. But for this purpose, that is ỹ best place where he teacheth, that this is the summe of the message of the Gospell, that we should be reconciled to God: because it is his will to receiue vs into fauour through Christ, in not imputing sinnes vnto vs. Let the reders diligently wey all the whole processe of the text. For by & by after, where he addeth by way of exposition, that Christ which was without sinne was made sinne for vs, to expresse the manner of reconciliation, doubtlesse he meaneth nothing els by the word recõciling but iustifying. And that which he saith in an other place, that we are made righteous by the obedience of Christ, could not stand together, vnlesse we be accompted righteous before God, in him, and without our selues.

Rom. 3. 24. Rom. 4. 6. 2. Cor 5 18. Rom. 5. 19.

5 But where as Osiander hath brought in, I wote not what monster of essentiall righteousnes, whereby, although his will was not to destroy free righteousnes, yet he hath wrapped it within such a mist, as darkeneth godly mindes, & bereueth them of the earnest feling of the grace of Christ: therefore ere I passe further to other thinges, it is worthy labour to cõfute this doting errour. First this speculatiõ is but of mere & hungry curiositie. He doth in deede heape together many testimonies of Scripture, to proue that Christ is one with vs, and we one with him, which nedeth no profe: but because he kepeth not this bonde of vnitie, he snareth him selfe. But we which holde that we are made all óne with Christ by the power of his Spirit, may easily vndo all his knottes. He had conceiued a certaine thing very neare to the opinion of Manichees, to desire to conuey the substance of God into men. Herevpon riseth an other inuention of his that Adam was fashioned after the Image of God, because euen before the fall Christ was ordained the paterne of the nature of man. But by cause I would

would be shorte, I will tarry vpon the matter that I haue presently in hande. He saith that we are one with Christ. We graunt. But we denie that the substance of Christ is mingled with oures. Moreouer we say that this principle that Christ is righteousnesse to vs, because he is an eternall God, the fountaine of righteousnesse & the very selfe righteousnesse of God, is wrongfully drawen to defende his deceites. The readers shall pardon me, if I do nowe but touche these thinges that the ordre of teaching requireth to be differred into an other place. But although he excuse himselfe from meaning nothing els by the name of essentiall righteousnesse, but to resist this opinion that we are accompted righteous for Christes sake: yet he plainly expresseth that he is not contented with that righteousnes that is purchased for vs by the obedience and sacrifice of Christ, but faineth that we are substãtially righteous in God, as well by substãce as by quality poured into vs. For this is the reason why he so earnestly affirmeth, that not only Christ, but also ỹ father & the holy Ghost do dwell in vs. Which although I graunt to be true, yet I say that he wrongfully wresteth it. For he should haue considered the manner of dwelling, that is, that the father and the holy Ghost are in Christ, and as the fulnesse of the Godhead dwelleth in him, so do we possesse whole God in him. Therfore all that he saith seuerally of the father & the holy Ghost, tẽdeth to no other ende but to draw ỹ simple from Christ. And then he thrusteth in a mixture of substances, whereby God pouring himselfe into vs, doth make vs as it were a part of himselfe. For he reckeneth it almõst a matter of nothing, that it is wrought by the power of the holy Ghost, that we grow into one with Christ, & that he is our heade & we his membres, vnlesse his very substãce be mingled with vs. But in the father & the holy Ghost (as I haue said) he doth more openly bewray what he thinketh, euen this, that we be iustified not by the only grace of the Mediator, and that righteousnesse is not simply or perfectly offered vs in his persone, but that we are made partakers of the righteousnes of God, whẽ God is essentially made one with vs.

6 If he did say no more, but that Christ in iustifying vs, is by essentiall conioining made oures: and that not onely he is our heade, in that he is manne, but also that the substance of the diuine nature is powred into vs. He should with lesse hurte feede him selfe deintily, and paraduenture so great a contention should not haue bene raised for this doubtinge errour. But sith this beginning is like a cuttle that with casting out of blacke and thicke bloode hideth her many tailes, we must needes earnestly resiste vnlesse we will wittingly & willingely suffer that righteousnesse to be taken from vs, which only bringeth

vs confidence to glory of ſaluation. For in all this diſcourſe, the name of righteouſneſſe, and this worde iuſtifying, extende to two partes: that to be iuſtified is not onely to be reconciled to God with free pardon, but alſo to be made righteous, that righteouſnes is not a free imputation but a holineſſe and vprightneſſe, which the ſubſtance of God remaining in vs doth breath into vs. Then he ſtoutly denieth, that Chriſt is our righteouſneſſe in reſpect that being a prieſt he did with ſatisfactorily purging ſinnes appeaſe his father towarde vs, but in reſpect that he is eternall God and life. To proue that firſt point, that God doth iuſtifie not onely by forgeuing but alſo by regenerating, he aſketh whether God doth leaue them whom he doth iuſtifie ſuch as they were by nature, chaunging nothing of their vices. The aunſwere hereof is very eaſy: that as Chriſt can not be torne in partes ſo theſe two things which we together and iointly receiue in him, that is to ſay righteouſneſſe and ſanctification, are inſeparable. Therfore, whomſoeuer God receiueth into fauour, he doth alſo therwithall geue them the ſpirit of adoption, by the power whereof he newly faſhioneth them after his image. But if the brightneſſe of the ſunne can not be ſeuered from the heate thereof, ſhall we therefore ſay that the earth is warmed with the light, and enlightened with the heate? There is nothing more fit for this purpoſe, than this ſimilitude The ſunne with his heate geueth life and frutefulneſſe to the earth, with his beames he geueth light and brightneſſe. Here is a mutuall and vnſeparable conioining: yet reaſon forbiddeth to conuey to the one that which is peculiar to the other. Like abſurditie is in this confuſion of two ſortes of graces, that Oſiander thruſteth in. For becauſe God doth in deede renew them to the obſeruing of righteouſneſſe whom he freely accompteth for righteous, therefore Oſiander confoundeth that gift of regeneration with this free acceptation, and affirmeth that they be al one and the ſelfeſame thing. But the Scripture ioining them both together, yet doth diſtinctly recken them, that the manifold grace of God may ỹ better appere vnto vs. For that ſaying of Paule is not ſuperfluous, that Chriſt was geuen vs vnto righteouſneſſe and ſanctification. And whenſoeuer he reaſoneth to proue by the ſaluation purchaced for vs by the fatherly loue of God, and by the grace of Chriſt, that we are called to holineſſe and cleanneſſe, he plainely declareth that it is one thing to be iuſtified and an other to be made newe creatures. But when Oſiander cometh to the Scripture, he corrupteth as many places as he allegeth. Where Paule ſaith that faith is accompted for righteouſneſſe to him that worketh not, but beleueth in him that iuſtifieth the wicked man, he expoundeth it to

1. Cor. 1. 30.

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make righteous. With like rashnesse, he depraueth all the fourth Chapter to the Romains, and sticketh not with like false colour to corrupt that place which I euen now alleged, Who shall accuse the electes of God? it is God that iustifieth: where it is plaine that he speaketh simply of giltinesse and acquiting, & the meaning of the Apostle hangeth vpon a comparing of cõtraries. Therfore Osiander is found too fond a babbler, as well in that reason as in alleging the testimonies of Scripture. And no more rightly doth he speake of the name of righteousnesse, in saying that faith was accompted to Abraham for righteousnesse, after that embracing Christ (which is the righteousnesse of God and God him selfe) he excelled in singular vertues, whereby appereth that of two whole places he hath wrongfully made one corrupt place. For the righteousnes that is there mentioned, perteineth not to the whole course of his calling: but rather the holy Ghost testifieth, that although the vertues of Abraham were singularly excellent, and that with long continuance he at length had encreased them: yet he did no other way please God, but by this, that he receiued by faith the grace offered in the promise. Wherevpon followeth, that in iustification there is no place for workes, as Paule very well affirmeth. Rom. 4. 5.

7 As for this that Osiander obiecteth, that the power of iustifying is not in faith of it selfe, but in respect that it receueth Christ, I willingly graũt it. For if faith did iustifie of it selfe, or by inward force, as they call it and as it is alway feble and vnperfect, could not worke iustification but in part, so should the iustification be maimed, that should geue vs but a pece of saluation. As for vs, we imagine no such thing, but in proper speaking do say, that God onely iustifieth: and then we geue the same to Christ, because he was geuẽ vs vnto righteousnesse: and faith we compare as it were to a vessell. For except we came emptie with open mouth of our soule to craue the grace of Christ, we can not be able to receiue Christ. Wherevpon we gather that we do not take from Christ the power of iustifying, when we teache that he is first receiued by faith, before that his righteousnesse be receiued. But yet I do not admit the crooked figures of this Sophister, when he saith that faith is Christ: as if an earthen pot were a treasure, because gold is hiddẽ in it. For the reason is not vnlike, but that faith although it be by it selfe of no worthines or price, may iustifie vs in bringing Christ, as a pot full of money maketh a man riche. Therefore I say that faith, which is onely the instrument to receiue righteousnesse, is vnfitly mingled with Christ, which is the materiall cause and both author and minister of so great a benefit. Nowe is this

doubt also dissolued. Howe this worde Faith ought to be vnderstanded when we entreate of iustification.

8 In the receiuing of Christ he goth further: for he sayeth, that the inward worde is receiued by the ministration of the outwarde worde, thereby to drawe vs from the priesthode of Christ and the persone of the Mediatour to his outwarde Godhed. As for vs, we deuide not Christ, but we say that he is the same eternall worde of God, which reconciling vs to God in his flesh, gaue vs righteousnesse: and we confesse that otherwise he could not haue fulfilled the office of Mediatour, and purchaced vs righteousnesse, vnlesse he had bene eternall God. But this is Osianders doctrine, where as Christ is both God and man, that he was made righteousnesse to vs, in respect of his nature of Godhed, and not of manhode. But if this properly belong to the Godhed, then it shall not be peculiar to Christ, but common with the father and the holy Ghost, for as much as there is not one righteousnesse of the one, & an other of the other. Morouer that which was naturally from eternitie, could not be conueniently said to be made to vs. But although we graunt this, that God was made righteousnesse for vs: howe shall it agree that that which is set betwene, is made of God? Truely that properly belongeth to the persone of the Mediatour: which though he conteine in him selfe the nature of Godhede, yet here he is specially signified by his proper title, by which he is seuerally discerned from the father and the holy Ghost. But he folishly triumpheth in that one worde of Hieremie, where he promiseth that the Lord Iehoua shalbe our righteousnesse, but out of that he shall gather nothing, but that Christ which is righteousnes, is God openly shewed in the flesh. In an other place we haue rehearsed out of Paules sermō, that God purchaced to himselfe the Church with his bloud, if any man gather therevpon, that the bloud wherewith sinnes were purged was diuine, and of the nature of Godhed, who can abide so fowle an errour? But Osiander thinketh that with this so childishe a cauillation he hath gotten all things, he swelleth, he leapeth for ioy, and stuffeth many leaues full with his bigge wordes: when yet there is a plaine and redy solution for it in saying that the worde Iehoua in deede when he is made the issue of Dauid shalbe the righteousnesse of the godly: But Esaye teacheth in what sense, saying: My iust seruant shall with knowledge of himselfe iustifie many. Let vs note that the father speaketh: that he geueth to the sonne the office of iustifying: he addeth a cause, for that he is iust, and setteth the manner or meane as they call it in the doctrine wherby Christ is knowen. For it is a more cōmodious expo-

Iere. 15.

Act. 20. 28.

Isa. 53. 11.

sition to take this worde *Daah* knowledge passiuely. Herevpon I gather first that Christ was made righteousnesse when he did put on the fourme of a seruaunt: secondely that he did iustifie vs in respect that he shewed him selfe obedient to his father: and that therefore he doth not this for vs according to his nature of Godhed, but according to the office of dispensation committed vnto him. For although God alone is the fountaine of righteousnesse, & we be made righteous by no other meane but by the partaking of him: yet because we are by vnhappy disagrement estranged from his righteousnesse, we must needes come downe to this lower remedy, that Christ may iustifie vs with the force of his death and resurrection.

9 If he obiect that this is a worke of such excellency, that it is aboue the nature of man, and therfore can not be ascribed but to the nature of God, the first I graunt: but in the second I say that he is vnwisely deceiued. For although Christ could neither clense our soules with his bloud, nor appease his father with his sacrifice, nor acquite vs frō giltinesse, nor do the office of priest, vnlesse he had bene true God, because the strength of the flesh had bene to weake for so great a burden: yet it is certain that he performed all these things according to his nature of manhod. For if it be demaunded how we be iustified, Paule answereth, by the obedience of Christ. But did he any otherwise obey than by taking vpon him the shape of a seruāt? wherevpon we gather that righteousnesse was geuē vs in his flesh. Likewise in the other wordes (which I maruell that Osiander is not ashamed to allege so often) he apointeth the fountaine of righteousnesse no where els but in the flesh of Christ. Him that knew no sinne he made sinne for vs, that we might be ỹ righteousnesse of God in him. Osiander with full mouth aduaunceth the righteousnes of God, and triumpheth as though he had proued that it is his imaginatiue Ghost of essentiall righteousnesse: when the wordes sound far otherwise, that we be righteous by the cleansing made by Christ. Very yong beginners should not haue bene ignorant that the righteousnesse of God is taken for the righteousnesse that God alloweth, as in Iohn, where the glorie of God is compared with the glorie of men. I knowe that sometime it is called the righteousnesse of God, whereof God is the authour and which God geueth vs: but though I say nothing, the reders that haue their sound wit do perceiue that nothing els is meant in this place but that we stande vpright before the iudgement seate of God, being vpholden by the cleansing sacrifice of Christes death. And there is not so great importance in the word, so that Osiander do agree with vs in this point that we are iustified in Christ, in this

Rom 5. 19.

Ioh.10.

respect that he was made a propiciatorie sacrifice for vs, which can not agree with his nature of Godhed. After which sort, when Christ meaneth to seale the righteousnesse & saluation that he hath brought vs, he setteth before vs an assured pledge thereof in his flesh. He doth in deede call him selfe the lyuely bred, but expressing the manner here, he addeth that his flesh is verily meate, and his bloud is verily drinke. Which manner of teaching is sene in the Sacramentes, which although they direct our faith to whole Christ, and not to halfe Christ, yet they do there withall teache that the matter of righteousnesse and saluation remaineth in his flesh: Not that in that that he is onely man, he either iustifieth or quickeneth of him selfe, but because it pleased God to shewe openly in the mediatour that which was hidden and incomprehensible in him selfe, whereupon I am wont to say, that Christ is as it were a fountaine set opē for vs, out of which we may drawe that which otherwise should without fruite ly hidden in that close and depe spring that riseth vp vnto vs in the persone of the Mediatour. In ths manner & meaning, I do not deny that Christ as he is God and man doth iustifie vs, and that this is also the worke of the father & the holy Ghost as well as his. Finally, that the righteousnesse whereof Christ maketh vs partakers, is the eternall righteousnesse of the eternall God, so that he yelde to the sure and plaine reasons that I haue alleged.

10 Nowe that he shoulde not with his cauillations deceiue the vnskilfull, I graunt that we want this incomparable benefit, till Christ be made ours Therefore we set that conioyning of the head and the membres, the dwelling of Christ in our heartes, and that misticall vnion, in the hiest degree: that Christ being made ours, may make vs partakers of the giftes wherewith he is endued. Therefore we do not beholde him a far of out of our selues, that righteousnesse may be imputed vnto vs, but because we haue put on him, and are grafted into his body: finally, because he hath vouchsaued to make vs one with him, therefore we glorie that we haue a fellowship of righteousnesse with him. So is Osianders sclaunderous cauillation confuted, where he saith that we compt faith righteousnesse, as though we spoiled Christ of his right, when we say that we come by faith empty to him, to geue roume to his grace, that he onely may fil vs. But Osiander refusing this spirituall conioining, enforceth a grosse mingling with the faithfull, and therefore he odiously calleth all them Zuinglians that subscribe not to his fantasticall errour, cōcerning essentiall righteousnesse: because they do nor thinke that Christ is substācially eaten in the Lordes supper. As for me, I compt it a great glorie to be so re-

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proched of a proude man & geuen to his owne erros. Albeit he toucheth not me onely, but also other writers well knowen to the world, whom he ought to haue modestly reuerēced. It moueth me nothing, which meddle not with mine owne priuate cause: and so much the more sincerely I handle this cause, being free from all corrupt affection. Where as therefore he so importunately requireth essentiall righteousnesse, and the essentiall dwelling of Christ in vs, it tendeth to this ende: First that God should with a grosse mixture poure himself into vs, as he faineth a fleshly eating of Christ in ỹ supper: secondly that God shoulde breath his righteousnesse into vs, whereby we may be really righteous with him: for by his opinion, this righteousnesse is as well God himselfe, as the goodnesse or holinesse, or pureneſſe of God. I will not spende much labour in wiping away the testimonies that he bringeth, which he wrongfully wresteth from the heauenly life to this present state. Through Christ (sayth Peter) are geuē vs the precious & most great promises, that we should be made partakers of the nature of God: As though we weare nowe such as the Gospell promised that we shalbe at the last comming of Christ: yea Iohn telleth vs, that we shall then see God as he is, because we shalbe like vnto him. Onely I thought good to geue a small tast to the readers, that I do of purpose passe ouer these trifles: not for that it is harde to confute them, but becausse I will not be tedious in a superfluous worke. 1. Pet. 1. 4. 1. Iohn. 3. 1.

11 But in the secōde point lurketh more poison, where he teacheth that we are righteous together with God. I thinke I haue already sufficiently proued, that although this doctrine were not so pestilent, yet becausse it is colde and fruteless, & of it selfe so vaine that it melteth away, it ought worthely to be vnsauorie to sound and godly Readers. But this is an intolerable wickednesse, vnder pretēse of double righteousnesse, to enfeble the earnest assuraunce of saluation, and to cary vs aboue the cloudes, that we should not embrace by faith the grace of propiciation, & call vpon God with quiet mindes. Osiander scorneth thē, that teach that this word Iustifying is a law terme: becausse, we must be righteous in deede. And he abhorreth nothinge more than so say, that we be iustified by free imputation. But, if God do not iustifie vs by acquiting and pardoning, what meaneth that saying of Paule, God was in Christ reconciling the world to him selfe, not imputing to men their sinnes. For, him that had done no sinne, he made sinne for vs, that we might be the righteousnes of God in him. First I winne thus much, that they be iudged righteous that be reconciled to God. The manner howe is declared, for that God iustifieth 1. Cor. 5. 12.

by forgeuing: as in an other place iuſtification is ſet as contrary to accuſation, which comparing of them as contraries, doth clerely ſhewe that it is a phraſe borrowed from the vſe of the lawe. And there is no man being but meanly practiſed in the Hebrew tongue, if he haue a ſober braine, that is ignoraunt that this phraſe came from thence, and whereunto it tendeth, and what it meaneth. Nowe where Paule ſayeth that Dauid deſcribed ỹ righteouſneſſe without workes, in theſe wordes, Bleſſed are they whoſe ſinnes are forgeuen: Let Oſiander aunſwere me whether this be a full definition or but halfe a one. Truely Paule bringeth not in the Prophet for a witneſſe, as though he taught that forgeueneſſe of ſinnes is but a part of righteouſnes, or a thing that ioineth with other to the iuſtifying of man: But he includeth whole righteouſnes in free forgeueneſſe, pronouncing the man bleſſed, whoſe ſinnes are couered, to whom God hath forgeuen iniquities, and to whom he imputeth no tranſgreſſions. He doth meaſure and iudge ſuch a mans felicitie thereby, becauſe he is not this way righteous in deede, but by imputation. Oſiander taketh exception and ſayeth, that this ſhould be ſclaunderous to God, and contrary to his nature, if he ſhould iuſtifie them that in deede remaine ſtill wicked. But we muſt remember, as I haue already ſaide, that the grace of iuſtifying is not ſeuered from regeneration, although they be ſeuerall things. But becauſe it is more than ſufficiently knowen by experience, that there abide alwaies in the righteous ſome remnantes of ſinne, it muſt needes be that they be farre otherwiſe iuſtified than they be reformed into newneſſe of life. For this later point of reformation, God ſo beginneth in his elect, & throughout the whole courſe of their life, by litle & litle, & ſomtime ſlowly procedeth in it, that they be alway before his ſeat in danger of ỹ iudgement of death, But he iuſtifieth them, not by partmeale, but ſo that they may freely, as clothed with the purenes of Chriſt, appere in heauen For no portion of righteouſneſſe could appeaſe our conſciences, till they be ſatisfied that God is fully pleaſed with vs, becauſe we be righteous in his ſight with out exception. Wherupon followeth, that the doctrine of iuſtification is miſturned, yea ouerturned from the very foundatiō, when doutinge is caſt into mens mindes, when the affiance of ſaluation is ſhaken, when the free and dredleſſe inuocation is hindered, yea when quiet and tranquillitie with ſpirituall ioy is not ſtabliſhed. Wherevpon Paule gathereth an argument by contraries, to proue, that the inheritance is not by the lawe. For by this meane faith ſhould be made voide, which if it haue reſpect to workes, is ouerthrowen, becauſe none of the moſt holy ſhall therin finde wherevpon to truſt.

Rom. 4. 7.
Pſ. 32. 1.
Gala. 3. 18.

This

This difference of iustifyinge and regeneratinge (which two thinges. Osiander confounding together, calleth two sortes of righteousnes) is very well expressed by Paule: For speaking of his reall righteousnes in deede, or of the vprightnes wherewith he was endued (which Osiander nameth essentiall righteousnesse) he lamentably crieth out: Wretch that I am: who shall deliuer me from the body of this death? Rom. 7. 24. But fleeinge to the righteousnes which is grounded vpon the onely mercy of God, he gloriously triumpheth ouer both life, death, reproches, hunger, sword, and all aduersities. Who shall accuse the electes of God whome he iustifieth? For I am surely perswaded, that nothing Rom. 8. 33. shall seuere vs frō his loue in Christ. He plainly publisheth, ý he hath the righteousnes which alone fully sufficeth to saluatiō before God, so that the wretched bondage which he knowing to be in himselfe, did alitle before bewaile his estate, may not monish nor any way hinder his boldnes to glory. This diuersity is sufficiently knowen, and so familiar to all the holy ones, that grone vnder the burden of iniquities, & yet with victorious confidence, do mount vp aboue all feares. As for this that Osiander obiecteth, that it disagreeth with the nature of God, it falleth vpon himselfe. For although he clotheth the holy ones with a double righteousnes as it were with a furred garment, yet he is compelled to confesse that without forgiuenesse of sinnes they neuer pleased God. If that be true, then at least let him graunt, that they which are not righteous in deede, are accompted righteous accordinge to the appointed proportion of imputation, as they call it. But how farre shall a sinner extende this free acceptation that is put in place of righteousnes? shall he measure it by the pound or by the ounce? Truely he shall hang doutfull and wauering to this side & that side, because he may not take vnto him so much righteousnesse as shalbe necessary to stablishe confidence. It is happy that he that would binde God to a law, is not iudge of this cause. But this shall stande stedfast, that thou mayst be iustified in thy sayinges and ouercome when thou art iudged. But howe great presumption is it Ps. 51. 6 to condemne the chiefe iudge when he freely acquiteth, that this aunswere may not be in force, I will haue mercy vpon whome I will haue mercy. And yet the intercession of Moses which God did put to Exo. 32. 19. silence with this saying, tended not to this ende that he should spare none, but that he should acquite altogether, taking away their condemnation although they were gilty of offense. And we do say that they which were lost haue their sinnes buried and so are iustified before God: because, as God hateth sinne, so he cā loue none but thē whom he iustifieth. But this is a maruellous manner of iustifyinge,

that they being couered with the righteousnesse of Christ stand not in feare of the iudgement which they haue deserued, and when they worthily condemne themselues are accompted righteous without themselues.

12 But the readers are to be warned, that they take good heede to the mistery which he braggeth that he will not hide from them. For after that he hath longe and largely trauailed to proue that we do not obtaine fauour with God by the only imputatiō of the righteousnesse of Christ, because this should be impossible for him to compt them for righteous that are not righteous, (I vse his owne wordes) at length he concludeth that Christ was giuen vs vnto righteousnes, not in respect of his nature of manhoode but of his nature of Godhead: and that although this righteousnesse can not be found but in the person of the Mediatour, yet it is the righteousnesse not of mā but of God. he doth now binde vp his rope made of two righteousnesses, but he plainely taketh away the office of iustifyinge from Christes nature of manhode. But it is good to see how he disagreeth. It is sayd in the same place, that Christ was made vnto wisdom, which belongeth to none but to the eternal word. Therefore Christ in that he is man is not wisdom. I answere that the onely begotten sonne of
Col.2.3 God was in deede his eternall wisedome, but in Paules wrytinges that name is giuen him in diuerse wise, because all the treasures of wisdom and knowledge are layd vp in him. That therefore which he had with his father, he disclosed vnto vs: and so that which Paul saith is not referred vnto the essence of the sonne of God, but to our vse, and is rightly applied to Christes nature of manhoode: because although he shined a light in darkenes, before that he did put on flesh,
Iohn.8.12. yet it was a hidden light till the same Christ came foorth in the nature of man, the shininge sunne of righteousnesse, which therefore calleth himselfe the light of the world. Also it is foolishly obiected of him, that the power of iustifying is farre aboue both Angels and men: forasmuch as this hangeth not vpon the worthinesse of any creature, but vpon the ordinance of God. If Angels will take vpon them to satisfie God, they can nothinge preuaile, because they are not appoin-
Ga.3 13 ted therunto. But this singularly belonged to Christ being man, which was made subiect to the law, to redeme vs from the curse of the law. Also he doth sclaunderously cauill, that they which deny that Christ is our righteousnesse accordinge to his nature of Godhead, do leaue but one part of Christ, & (which is worse) do make two gods, because although they confesse, that God dwelleth in vs, yet they say againe that we are not righteous by the righteousnes of God. For although

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we call Christ the author of life, in respect that he suffered death to destroy him that had the power of death, we do not byandby take away that honor from whole Christ as he was openly shewed God in the flesh, but we only make a distinction how the righteousnes of God is conueied vnto vs, ẏ we may enioy it. In which point Osiander hath too fowly erred. Neither do we deny that that which is openly giuen vs in Christ, proceedeth frō the secret grace & power of God: & we striue not against this, that the righteousnesse which Christ giueth vs is the righteousnesse of God that proceedeth from God: but we hold this stedfastly, that we haue righteousnes & life in the death & resurrection of Christ. I ouerpasse that heaping together of places wherof he may wel be ashamed, wherwith he hath tediously cōbred the readers without choise & without common reason, to proue that wheresoeuer is made mention of righteousnes, there ought to be vnderstanded this essentiall righteousnes. As where Dauid calleth vpon the righteousnesse of God to help him: whereas he doth the same aboue a hundred times, Osiander sticketh not to corrupt so many sentences. And nothing strōger is the other obiection, that that is properly and rightly called righteousnesse, whereby we be moued to do rightly, but that God only worketh in vs both to will & to performe. For we do also not deny, but that God reformeth vs with his Spirite vnto holinesse of life and righteousnes: but we must first see whether he do this by himselfe and immediatly, or by the hand of his Sonne, with whom he hath left all the fullnesse of his holy Spirit, that with his abundant store he should supply the nede of his members. Moreouer although righteousnesse come vnto vs out of the secret fountaine of the godhead, yet it followeth not that Christ which sanctified himselfe in the flesh for our sakes, was righteousnes vnto vs according to his nature of godhead. No lesse fonde is that which he sayth, that Christ himselfe was righteous by the righteousnes of God. Because vnlesse ẏ wil of his father had moued him, he could not himselfe haue satisfied ẏ office cōmitted vnto him. For though we haue in an other place sayd, that all the deseruings of Christ himselfe do procede from the mere good will of God, yet ẏ maketh nothing to that fantasticall thing, wherwith Osiander bewitcheth both his owne & simple mens eyes. For who woulde suffer a man to gather this conclusion, that because God is the fountaine & beginning of our righteousnesse, therfore we be essentially righteous, & the essence of Gods righteousnes dwelleth in vs? In redeminge the church (sayth Esay) God did put on his righteousnesse as a harnesse: but did he so to spoile Christ of his armure which he hadde giuen him, to make him to be no perfect

Heb. 2. 4.

Phili. 2. 13.

Ioh. 17. 19.

Esa. 59. 17.

redeemer? But the Prophet meant nothing elſe but that God borowed nothing out of himſelfe, nor was holpen by any aide to redeme vs. Which thing Paul briefely expreſſed in other wordes, ſaying that
Rom 3. 25. he gaue vs ſaluation to the ſhewinge of his righteouſneſſe. But this doth not ouerthrowe that which he teacheth in an other place, that
Rom. 5. 19. we are righteous by the obedience of one man. Finally whoſoeuer wrappeth vp a double righteouſneſſe, that poore ſoules may not reſt in the mere only mercy of God, he doth in a mockery crowne Chriſt with thornes.

13 But foraſmuch as a great parte of men, imagineth righteouſnes to be made of faith and works, let vs firſt ſhew this alſo, that the righteouſneſſe of faith and workes do ſo differ, that when the one is ſta-
Philip. 3 8. bliſhed, the other muſt needes be ouerthrowen. The Apoſtle ſayeth that he eſteemed all things as dong, that he might winne Chriſt and finde in him the righteouſneſſe that is of God by fayth, comptinge not his righteouſneſſe that which is by the law, but that which is by the faith of Ieſu Chriſt. You ſee that here is alſo a cõpariſon of cõtraries & that here is declared that he which wil obtaine the righteouſneſſe of Chriſt, muſt forſake his owne righteouſneſſe. Therefore in
Rom 10 3. an other place he ſayeth, that this was the cauſe of fall to the Iewes that going about to ſtabliſh their owne righteouſnes, they were not ſubiect to the righteouſneſſe of God. If in ſtabliſhing our owne righteouſneſſe we ſhake away the righteouſneſſe of God, therefore to obtaine Gods righteouſnes our owne muſt be vtterly aboliſhed. And
Rom. 3. 27. he ſheweth the ſame thinge, when he ſayth, that our gloryinge is not excluded by the law, but by faith. Wherupon followeth that ſo long as there remaineth any righteouſneſſe of workes, howe litle ſoeuer it be, there ſtill remaineth to vs ſome matter to glory vpõ. Now if faith exclude all glorying, then the righteouſneſſe of workes can no wiſe be coupled with the righteouſnes of faith. To this effect he ſpeaketh
Ro. 4. 2. ſo plainely in the 4. chapter to Romaines, that he leaueth no roume for cauillations or ſhiftes: If (ſayth he) Abraham was iuſtified by workes, he hath glory. And immediatly he addeth: but he hath no glory in the ſight of God It followeth therfore that he was not iuſtified by workes. Then he bringeth an other argument by contraries, when reward is rendered to workes, that is done of det and not of grace. But righteouſneſſe is giuen to faith according to grace: Therfore it is not of the deſeruinges of workes. Wherefore farewell their dreame, that imagine a righteouſnes made of faith & workes mingled together.

14 The Sophiſters thinke that they haue a ſutle ſhift, that make

to themselues sport and pastime with wresting of Scripture and with vaine cauillations. For they expound works in that place to be those which mē not yet regenerate do only literally & by the endeuour of free will without the grace of Christ: & do say that it belongeth not to spirituall workes. So by their opinion a man is iustified both by faith & by workes, so that the workes be not his owne, but the gifts of Christ and frutes of regeneration. For they say that Paule spake so for none other cause, but to conuince ỹ Iewes, trusting vpon their owne workes, that they did foolishly presume to claime righteousnesse to themselues, sith the only Spirit of Christ doth giue it vs, and not any endeuour by our owne motion of nature. But they do not marke that in the comparison of the righteousnesse of the lawe and the righteousnes of the Gospell, which Paul bringeth in in an other place, all workes are excluded with what title soeuer they be adorned. For he teacheth that this is the righteousnesse of the lawe, that he should obtaine saluation that hath performed that which the law commaundeth: & that this is ỹ righteousnes of faith, if we beleue that Christ died and is risen againe. Moreouer we shall hereafter shew in place fit for it, that sanctification & righteousnes are seuerall benefites of Christ. Wherupon followeth that the very spirituall workes come not into the accompt, when the power of iustifyinge is ascribed to faith. And where Paul denieth (as I euen now alleaged) that Abraham had any thinge whereupon to glory before God, because he was not made righteous by workes: this ought not to be restrained to the literall and outward kinde of vertues, or to the endeuour of free will. But although the life of the patriarch Abraham were spirituall & in maner Angelike, yet he had not sufficient deseruinges of workes to purchace him righteousnesse before God. Ga.3.11

15 The Scholemē teach a litle more grosly that mingle their preparations: but these do lesse infect the simple and vnskilful with corrupt doctrine, vnder pretense of Spirit and grace hiding the mercy of God which onely is able to appease tremblinge consciences. But we confesse with Paul that the doers of the law are iustified before God: but because we are all farre from the keeping of the law, hereupon we gather, that the workes which should most of all haue auailed to righteousnes, do nothing help vs because we lacke thē. As for the cōmon Papistes or Schoolemen, they are in this point doubly deceiued: both because they call faith an assuredneſse of conscience in lookinge for reward at the hande of God for deseruinges, and also because they expounde the grace of God not to be a free imputation of righteousnesse, but the holy Ghost helping to the endeuour of holinesse. They

Heb.11. 6. read in the Apoſtle that he which commeth to God, muſt firſt beleue that there is a God, and then that he is a rendrer of reward to them that ſeeke him. But they marke not, what is the maner of ſeking. And that they are deceiued in the name of grace, is plainely proued by their owne wrytings. For Lombard expoundeth, that iuſtification by Chriſt is giuen vs two wayes. Firſt (ſayth he) the death of Chriſt doth iuſtifie vs, when by it charity is ſtirred vp in our heartes, by which we are made righteous. Secondly that by the ſame death ſinne is deſtroyed, whereby Sathan held vs captiue, ſo that nowe he hath not whereby to condemne vs. You ſee how he conſidereth the grace of God principally in iuſtificatiō, to be ſo far as we are directed to good works by the grace of the holy Ghoſt. He woulde forſoth haue folowed the opinion of Auguſtine: but he foloweth him a far of, & goeth far out of the way from rightly followinge him: becauſe if Auguſtine haue ſpoken any thing plainly he darkeneth it, if there be any thinge in Auguſtine not very vnpure, he corrupteth it. The Scholemē haue ſtil ſtraied from worſe to worſe, till with headlong fall at length they be rolled downe into a Pelagian errour. And the very ſentence of Auguſtine, or at leaſt his manner of ſpeakinge is not altogether to be receiued. For though he ſingularly well taketh from man all praiſe of righteouſneſſe and aſſigneth it wholly to the grace of God, yet he referreth grace to ſanctification, wherby we are renued into newneſſe of life by the holy Ghoſt.

Sent. li. 3. diſt. 16. ca. 2.

16 But the Scripture, when it ſpeaketh of ŷ righteouſnes of faith, leadeth vs to a far other ende, that is to ſay, that turning away frō the loking vpō our owne workes, we ſhould only loke vnto the mercy of God & perfectiō of Chriſt. For it teacheth this order of iuſtification, that firſt God vouchſaueth to embrace man beinge a ſinner with his mere & free goodnes conſidering nothing in him but miſery wherby he may be moued to mercy, foraſmuch as he ſeeth him altogether naked & voide of good workes, fetching frō himſelfe the cauſe to do him good: then, that he moueth the ſinner himſelfe with feeling of his goodnes, which deſpeiring vpon his owne workes caſteth al ŷ ſumme of his ſaluation vpon Gods mercy. This is the feelinge of faith, by which feling the ſinner cōmeth into poſſeſſion of his ſaluation, when he acknowledgeth by the doctrine of the Goſpel that he is recōciled to God: that obtaininge forgiuenes of ſinnes by meanes of the righteouſnes of Chriſt, he is iuſtified: & although he be regenerate by the Spirite of God, he thinketh vpon continuall righteouſneſſe layed vp for him not in the good workes to which he applieth himſelf, but in ŷ only righteouſnes of Chriſt. Whē theſe things ſhalbe euery one particular

ticularly weied, they shall giue a perfect declaration of our sentence. Albeit they might be better disposed in an other order thā they are set forth, But it maketh litle matter, so ỳ they hang together in such sort that we may haue the whole matter truely declared & surely proued.

17 Here it is good to remember the relation that we haue before said to be betwene faith and the Gospell: becausе it is sayd for this cause that faith iustifieth, for that it receiueth & embraceth the righteousnesse offered in the gospel. And whereas it is sayd to be offered by the gospel, thereby all consideration of works is excluded. Which thing Paul declareth many times elsе where, but most plainly in two places For, to the Romaines, cōparing the law & the gospel together he sayth: the righteousnes that is by the law is thus, the mā that doth these thinges shall liue in them. But the righteousnesse that is of faith offereth saluation, if thou beleue in thy heart and confesse with thy mouth the Lord Iesus, & that the father hath raised him vp from the dead. See you not how he maketh this the difference of the law and the gospel, that the law giueth righteousnesse to workes, and the gospell giueth free righteousnesse without helpe of workes? it is a notable place, and that may deliuer vs out of many hard doutes, if we vnderstande that the same righteousnesse that is giuen vs by the gospel is free from all conditions of the law. This is the reason, why he doth more than once with great seeminge of contrariety set the promise by way of oppositiō against the lawe, as if the inheritance be of the law, then is it not of the promise: and all the rest in the same chapter to the same effect. Truely the law it self hath also her promises. Therfore there must needes be in the promises of the gospell, somethinge different & diuerse from the promises of the law, vnlesse we will confesse that the comparison is very fonde. But what diuersity shall this be, vnlesse it be that they are freely giuen, and vpholden by the only mercy of God, whereas the promises of the law hang vpon the condition of workes. Neither lette any manne here carp against me, and say, that in this place the righteousnesse is reiected which menne of their owne force and freewill would compell God to receiue: forasmuch as Paul without exception teacheth that the law in commaundinge profiteth nothinge: becausе there is none not only of the common multitude, but also of the perfectest, that fulfilleth it. Loue vndoutedly is the chiefe point of the law: when the Spirite of God frameth vs vnto it, why is it not to vs a cause of righteousnesse, but for that euen in the holy ones it is vnperfect, and therefore of it selfe deserueth no reward.

Rom.10 5.

Ga.3.18

Ro.8.2a

18 The second place is this. It is manifest that no man is iustified

by the law before God: Becauſe the righteous man ſhall liue by faith,
Ga.3.12 But the law is not of faith: but the man that doth theſe thinges ſhall liue in them. How coulde this argument otherwiſe ſtande together, vnleſſe we agree vpon this point, that workes come not into the accompt of faith, but are vtterly to be ſeuered from it? The lawe (ſayth he) differeth from faith. Why ſo? becauſe workes are required to the righteouſneſſe thereof. Therefore it followeth that workes are not required to the righteouſneſſe of faith. By this relation it appeareth, that they which are iuſtified by faith are iuſtified beſide the deſeruing of workes, yea without the deſeruing of workes, becauſe faith receiueth that righteouſnes which the Goſpel giueth. And the Goſpel differeth from the law in this point, that it bindeth not righteouſnes to workes, but ſetteth it in the only mercy of God. Like hereunto is that
Rom.4.2. which he affirmeth to the Romaines, that Abraham had nothinge to glory vpon, becauſe faith was imputed to him vnto righteouſneſſe, & he addeth a confirmation, becauſe then there is place for the righteouſneſſe of faith, whē there are no workes to which a reward is due. Where be workes (ſayth he) due reward is rendered vnto them: that which is giuen to faith is freely giuen. For the very meaninge of the words that he vſeth in that place ſerue to proue the ſame. Wheras he adioyneth within a litle after, that therfore we obtaine the inheritāce by faith as according to grace, hereupon he gathereth that the inheritance is of free gift, becauſe it is receiued by fayth: and howe commeth ẏ, but becauſe faith without any help of workes leaneth wholly vpon the mercy of God? And in the ſame meaning, without dout he
3. teacheth in an other place, that the righteouſnes of God was openly ſhewed without the law, although it haue witneſſe borne of it by the law & the Prophets: becauſe excluding the law, he ſayth that it is not holpen by workes, and that we obtaine it not by working, but come empty that we may receiue it.

19 By this time the reader perceiueth with what equity the Sophiſters do at this day cauill at our doctrine, when we ſay that man is iuſtified by faith only. They dare not deny that man is iuſtified by faith becauſe it is ſo often found in Scripture: but becauſe this word, Only, is neuer expreſſed, they can not abide to haue ſuch an addition made. Is it ſo? But what will they anſwere to theſe wordes of Paule, where
Ro.4.2. he affirmeth that righteouſneſſe is not of faith except it be freely giuen? Howe can free gift agree with workes? And with what cauillations will they mocke out, that which he ſayth in an other place, that
Rom.1.17. the righteouſneſſe of God is manifeſtly ſhewed in the Goſpell? If righteouſneſſe be manifeſtly ſhewed in the Goſpell, ſurely therin is con-

contained not a torne or halfe righteousnesse but full and perfect. Therefore the law hath no place therein. And they stand vpon not onely a false but also a foolish shift about this exclusiue word, Only. Doth not he perfectly enough giue all thinges to onely fayth, that taketh all thinges from workes? What, I pray you meane these sayinges: that righteousnesse was manifestly shewed without the lawe: that man is iustified freely and without the workes of the lawe? Here they haue a witty shift to escape withall, which although they deuised it not thēselues but borrowed it of Origen & certaine of the old writers, yet is very foolish. They prate that the ceremoniall workes of the law, not the morall, are excluded. They profit so with continuall brawlinge, that they knowe not the very first rules of Logike. Do they thinke that the Apostle doted when he alleaged these places to proue his sayinge? The man that shall do these thinges shall liue in them: and, Cursed is euery one that fulfilleth not all thinges that are wrytten in the volume of the lawe. Vnlesse they be madde, they will not say that life was promised to the kepers of Ceremonies, or curse thretened onely to the breakers of them. If these places be to be vnderstanded of the moral law, it is no dout that the morall workes also are excluded from the power of iustifying. To the same purpose serue these argumentes that he vseth: becausse the knowledge of sinne was by the lawe, therefore righteousnesse is not by the lawe. Because the lawe worketh wrath, therefore it worketh not righteousnesse. Because the lawe can not make conscience assured, therefore also it can not giue righteousnesse. Because faith is imputed vnto righteousnesse, therefore righteousnesse is not a reward of worke, but is geuen beinge not due. Because we are iustified by faith, therefore glorynge is cutte of. If there had bin a law giuen that might giue life, then righteousnesse were truely by the law: but God hath shutte vp all vnder sinne that the promise might be giuen to the beleuers. Let them nowe fondly say if they dare, that these thinges are spoken of ceremonies and not of manners: but very children would hisse out so great shamelesnesse. Therefore let vs holde this for certaine, that the whole lawe is spoken of, when the power of iustifyinge is taken away from the law.

Rom. 3. 21. & 24

Ga. 3. 10

Rom. 3. 20. & 4. 15.

Ga. 3. 21

20 But if any man maruell why the Apostle vsed such an addition, not beinge content with onely naming of workes: the reason is ready to be shewed for it. For, although workes be so hiely estemed, yet they haue that value by the allowance of God, rather than by their owne worthinesse. For who can boast vnto God of any righteousnesse of workes, but that which he hath allowed? Who dare claime any re-

ward as due vnto thē, but such as he hath promised? They haue therfore this of the bountifulnes of God, ý they are cōpted worthy both of the name & reward of righteousnesse: & they be of value only for this cause, whē the purpose of him that doth them is by thē to shew his obediēce to God. Wherfore ý Apostle in an other place, to proue that Abraham could not be iustified by workes, alleageth that ý law was giuen, almost foure hundred & thirty yeares after the couenant made. Vnlearned mē would laugh at such an argumēt, because there might be righteous workes before the publishing of the law. But because he knew ý there was no such value in works but by the testimony & vouchsauing of God, therfore he taketh it as a thing cōfessed ý before the law they had no power to iustifie. We vnderstand why he namely expresseth ý worke of the law, whē he meaneth to take away iustification from any workes because controuersy may be moued of those & none other. Albeit somtime he excepteth all workes without any addition, as when he sayth that by the testimony of Dauid blessednes is assigned to that man, to whom the Lord imputeth righteousnes without workes. Therfore they can with no cauillations bring to passe, but that we shal get this general exclusiue, only. And they do in vaine seeke that trifling suttelty, that we are iustified by that only faith which worketh by loue, so that righteousnes must stande vpon loue. We graunt in deede with Paul, that no other faith iustifieth, but that which is effectually workinge with charity: but that faith taketh not her power of iustifying from that effectualnes of charity. Yea it doth by no other meane iustifie, but because it bringeth vs into the communicating of the righteousnes of Christ. Or else all that which the Apostle so earnestly presseth, shoulde fall to nought. To him that worketh (sayth he) the reward is not reckened accordinge to grace, but accordinge to det. But to him that worketh not, but beleueth in him that iustifieth the vnrighteous, his faith is imputed vnto righteousnes, Could he speake more euidently than in so saying? that there is no righteousnes of faith but where there are no works to which any reward is due: & that onely then faith is imputed vnto righteousnes, when righteousnes is giuen by grace that is not due.

Ga. 3. 7

Ro. 4. 6.

Ga. 5. 6.

Rom. 4. 4.

21 Now let vs examine how true that is, which is sayd in the definition, that the righteousnes of faith is the recōciliation with God, which consisteth vpon the only forgiuenes of sinnes. We must alway returne to this principle, that the wrath of God resteth vpon all mē, so long as they continue to be sinners. That hath Esay excellētly wel set out in these wordes: The hand of the Lord is not shortned, that he is not able to saue: nor his eare dulled that he cā not heare: but your iniqui-

Esa. 59. 7.

iniquities haue made disagreemēt betwene you & your God,& your sinnes haue hidden his face from you that he heareth you not. We heare that sinne is the diuision betwene man & God, & the turninge away of Gods face from the sinner. Neither can it otherwise be. For it is disagreeing frō his righteousnes to haue any fellowship with sinne. Wherfore the Apostle teacheth that man is enemy to God till he be restored into fauour by Christ. Whom therfore the Lord receiueth into ioyninge with him,him he is sayd to iustifie: becausse he can neither receiue him into fauour nor ioyne him with himselfe, but he must of a sinner make him righteous. And we further say,that this is done by the forgiuenesse of sinnes. For if they whom the Lord hath reconciled to himselfe be iudged by their workes, they shalbe found stil sinners in deede, who yet must be free & cleane from sinne. It is certaine therfore that they whom God embraceth,are no otherwise made righteous,but becausse they are cleansed by hauing the spottes of their sinnes wiped away by forgiuenes, that such a righteousnesse may in one word be called the forgiuenes of sinnes. Rom. 5. 8.

22 Both these are most clerely to be seene by these words of Paul, which I haue already alleaged: God was in Christ reconcilinge the world to himselfe,not imputing their sinnes to man, & he hath left with vs the word of reconciliatiō. And then he addeth the summe of his message,that him which knew no sinne he made sinne for vs,that we might be made the righteousnes of God in him. Here he nameth righteousnesse and reconciliation without difference, that we may perceiue that the one is mutually contained vnder the other. And he teacheth the manner to attaine this righteousnesse to be when our sinnes are not imputed vnto vs. Wherfore dout thou not hereafter how God doth iustifie vs,when thou heares that he doth reconcile vs to himselfe by not imputing sinnes. So to ỹ Romaines he proueth by the testimony of Dauid,that righteousnes is imputed to man without workes, becausse Dauid pronounceth the man blessed whose iniquities are forgiuen,whose sinnes are couered, to whom the Lord hath not imputed his offenses. Without dout by blessednes he there meaneth righteousnesse. As sith he affirmeth the same to stande in the forgiuenesse of sinnes,there is no cause why we should otherwise define it. Therefore Zacharie the father of Iohn the Baptist singeth that the knowledge of saluatiō consisteth in the forgiuenes of sinnes. Which rule Paule followinge in his Sermon which he made to the Antiochians concerninge the summe of saluation,as Luke reporteth it, concluded in this maner: by him forgiuenes of sinnes is preached vnto you,& euery one that beleueth in him is iustified from all these 2.Cor 3 19. 2.Cor.3 21. Ro 4.6. Luk.1. 77. Act.13. 38.

things,frō ẅ ye could not be iuſtified in the law of Moſes. The Apoſtle ſo knitteth the forgiuenes of ſinnes with righteouſnes,ẏ he ſheweth ẏ they be both all one. Wherupō he rightfully reaſoneth ẏ the righteouſnes is freely giuen vnto vs,which we obtaine by the louing kindnes of God. Neither ought it to ſeme a ſtrāge vnuſed ſpeach,that the faithful are righteous before God,not by workes,but by free acceptatiō: ſith both it is ſo oft found in ẏ Scripture,& the old authors alſo do ſomtime ſo ſpeake. For Auguſtin ſaith thus in one place: The righteouſnes of the ſaintes in this world ſtādeth rather in forgiuenes of ſinnes,thā in perfection of vertues. Wherwith agreeth the notable ſentēces of Bernard: Not to ſinne is the righteouſnes of God: but ẏ righteouſnes of man,is the merciful kindenes of God. He had before affirmed that Chriſt is to vs righteouſnes in abſolution, and therfore that they only are righteous that haue obtained pardon by mercy.

De ciuit.dei. cap.27. Ser.23. in cant. Ser.22.

23 Herupō alſo followeth this,that by the only meane of Chriſtes righteouſnes,we obtain to be iuſtified before God. Which is aſmuch in effect as if it were ſaid,ẏ mā is not righteous in himſelf,but becauſe the righteouſnes of Chriſt is by imputatiō enterpartened with him, which thing is worthy to be heedefully marked. For ẏ triflinge errour vaniſheth away,to ſay ẏ mā is therfore iuſtified by faith,becauſe faith taketh part of the Spirit of God by which he is made righteous,which is ſo cōtrary to the doctrine aboue taught,ẏ they can neuer be made to agree together. For it is no dout ẏ he is void of his own righteouſnes,ẏ is taught to ſeke righteouſnes without himſelfe. This the Apoſtle affirmeth moſt plainly when he writeth ẏ he which knew no ſinne was made for vs a propitiatory ſacrifice to cleanſe away ſinne,that we might be made the righteouſnes of God in him. You ſee ẏ our righteouſnes is not in vs but in Chriſt, & ẏ it belongeth to vs only by this title,becauſe we be partakers of Chriſt, becauſe we poſſeſſe all his richeſſe with him. And it maketh nothing to the contrary ẏ in an other place he teacheth,ẏ ſinne was condēned of ſinne in the fleſh of Chriſt, that the righteouſneſſe of the law might be fulfilled in vs: where he meaneth no other fulfillinge,but ẏ which we obtaine by imputation. For the Lorde Chriſt doth in ſuch ſort cōmunicate his righteouſnes with vs,that after a certaine maruellous maner, he poureth the force therof into vs,ſo much as pertaineth to the iudgement of God. It appeareth that he did no otherwiſe meane, by ẏ other ſentēce which he had ſpoken a litle before: As by the diſobediēce of one man we were made ſinners,ſo by the obedience of one mā we are iuſtified What is it elſe to ſet our righteouſnes in ẏ obedience of Chriſt,but to affirme that hereby only we are accōpted righteous, becauſe the obediēce of

2.Cor. 5.21.

Ro.8 3.

Rom.6. 19.

Chriſt

Christ is imputed vnto vs as if it were our owne? Therfore me thinkes that Ambrose hath excellētly well shewed how there is an example of this righteousnes in the blessing of Iacob. For as Iacob hauing not of himselfe deserued the preeminency of the first begotten sonne, hid himselfe in the apparel of his brother, & being clothed with his brothers cote ỹ sauored of a most swete smell, he crept into ỹ fauour of his father, & receiued the blessing to his owne commodity vnder the person of an other: so we do lie hiddē vnder the precious pure-nes of Christ our elder brother, that we may get a testimony of righ-teousnes in ỹ sight of God. The words of Ambrose are these: Wheras Isaac smelt the sauour of the garmentes, paraduenture this is meant therby, that we are not iustified by workes but by faith: becausе flesh-ly weakenes hindreth workes, but the brightnes of faith which meri-teth forgiuenes of sinnes, ouershadoweth the errour of deedes. And truely so it is. For, that we may appeare before the face of God vnto saluation, it is necessary for vs, to smell swe etely with his odour, and to haue our faultes couered and barred with his perfection.

Li. 2 de Iac. & vita be-ata.

The xij. Chapter.

That, to the end vve may be fully perſvvaded of the free iuſtification, vve muſt lift vp our mindes to the iudgement ſeate of God.

ALthough it appeareth by most euident testimonies, that all these thinges are true, yet we shall not clearly perceiue how necessary they be, vntill we haue set before our eyes those things ỹ ought to be the grounds of all this disputation. First therefore let vs remember this, that we purpose not to speake of the righteousnesse of a worldly iudicial court, but of the heauenly iudge-ment seate: that we should not measure by our owne small portiō, by what vprightnes of workes Gods iudgement may be satisfied. But it is maruelous to see with what rashnes & boldnes it is commonly de-bated. Yea & it is to be seene how none do more boldly or with fuller mouthes (as the saying is) prate of the righteousnes of workes, than they ỹ are either monstruously sicke of open outward diseases, or be ready to burst with inward vices. That cōmeth to passe because they thinke not vpon the righteousnes of God, whereof if they had neuer so litle feelinge, they would neuer make so great a mockery of it. And truely it is out of measure lightly regarded, when it is not acknowled-ged to be such & so perfect that nothing be imputed vnto it but euery way whole & absolute, & defiled with no vncleanesse: such as neuer was & neuer shall be able to be founde in man. It is in deede easie and ready for euery man in Schooles to talke vainely vpon the worthines of workes to iustifie men. But when they come into the sight of God,

such dalliances must auoide, because there is earnest doing vsed, and no trifling strife about words. To this, to this I say, we must apply our minde, if we wil profitably enquire of true righteousnes, how we may answere the heauenly iudge when he calleth vs to accompt. Lette vs thinke him to be a iudge, not such a one as our owne vnderstandings do of themselues imagine: but such a one as he is painted out in the Scripture, with whose brightnes the starres shalbe darkened, by whose strength the hils do melt away, by whose wrath the earth is shaken, by whose wisdom the wise are taken in their suttelty, by whose pureness all things are proued vnpure, whose righteousnesse the Angels are not able to beare, which maketh the innocent not innocēt, whose vengeance when it is once kindled pearceth to the bottome of hel. If he (I say) sit to examine mens doinges, who shall appeare assured before his throne? who shall dwell with a deuouringe fier? sayth the Prophet. Who shall abide with continuall burninges? he that walketh in righteousnesses & speaketh trueth, &c. But let such a one come forth, whatsoeuer he be. But that aunswere maketh, that none commeth forth. For this terrible saying soundeth to the contrary: Lord if thou marke iniquities, Lorde, who shal abide it? truely all must needes immediatly perish, as it is wrytten in an other place: Shall man be iustified if he be compared with God, or shall he be purer thā his maker? Beholde they that serue him are not faithful, and he hath found peruersnes in his Angels. How much more shal they that dwel in houses of clay, & that haue an earthly fundation, be consumed with mothes? they shalbe cut downe from the morninge to the euening. Beholde amonge his Saintes there is none faithfull, and the heauens are not cleane in his sight: how much more is man abhominable and vnprofitable, which drinketh iniquity as water? I graunt in dede that in the booke of Iob, is mention made of a righteousnesse that is hier than the keeping of the law. And it is good to vnderstand this distinction: because although a man did satisfie the law, yet he could not so stand to the triall of that righteousnesse that passeth all senses. Therefore although Iob be cleare in his owne conscience, yet he is amased, and not able to speake because he seeth that very angelike holinesse can not appease God, if he exactly weye their workes. But I therefore will at this time ouerpasse that righteousnesse which I haue spoken of, because it is incomprehensible: but only this I say, that if our life be examined by the rule of the wrytten law, we are more than senseles if so many curses wherwith the Lord hath willed vs to be awaked do not torment vs with horrible feare, & amonge other this generall curse, Cursed is euery one that doth not abide in all the thinges that

Esa. 33. 14.

Psa. 130 3.

Iob. 4 17.

Iob. 15. 15.

Deu. 27 26.

are

are wrytten in the booke. Finally all this discourse shalbe but vnsauory and cold, vnlesse euery man yelde himselfe gilty before the heauenly iudge, and willingly throw downe and abace himselfe, beinge carefull how he may be acquited.

2 To this, to this I say, we should haue lifted vp our eies, to learne rather to tremble for feare, than vainly to reioise. It is in deede easie, so long as ỹ cõparison extendeth no further than men, for euery man to thinke himself to haue somwhat which other ought not to despise. But when we rise vp to haue respect vnto God than suddenly ỹ confidẽce falleth to the ground & commeth to nought. And in the same case altogether is our soule in respect of God, as mans body is in respect of the heauen. For the sight of the eie, so long as it cõtinueth in vewing things that lie nere vnto it, doth shew of what pearcing force it is, but if it be once directed vp to the sunne, then being daseled and dulled with the too great brightnes therof, it feleth no lesse feblenes of it selfe in beholding of the sunne, thã it perceiued strength in beholding inferiour things. Therfore let vs not deceiue our selues with vaine confidence, although we compt our selues either egall or superiour to other men: but that is nothing to God, by whose will this knowledge is to be tried. But if our wildenes can not be tamed with these admonitions, he will answere to vs as he sayd to the Pharisees: you be they that iustifie your selues before mẽ: but that which is hie to men is abhominable to God. Now go thy way and proudly boast of thy righteousnes among men, while God from heauen abhorreth it. Luk. 16 15.

But what say the seruauntes of God that are truely instructed with his Spirit? Enter not into iudgement with thy seruant, because euery liuing man shal not be iustified in thy sight. Another sayth, although in somewhat diuerse meaning. Man can not be righteous with God: if he will contende with him, he shall not be able to answere one for a thousand. Here we now plainely heare what is the righteousnesse of God, euen such as can be satisfied with no workes of men, to whom when it examineth vs of a thousande offẽses, we can not purge our selues of one. Such a righteousnes had that same chosen instrument of God Paule conceiued, when he professed that he knew himselfe gilty in nothing, but that he was not thereby iustified. Psal. 143. 2. Iob. 9. 8 1. Cor. 4. 4.

3 And not only such exãples are in the holy Scriptures, but also all godly wryters do shewe that they were alway of this minde. So Augustine sayth. All the godly that grone vnder this burden of corruptible flesh, and in this weakenesse of life haue this only hope that we haue one mediatour Iesus Christ the righteous, and he is the appeasement for our sinnes. What sayth he? If this be their only hope, Ad Bonif. lib. 3 cap. 5.

where is the confidence of workes? For when he calleth it only, he leaueth none other. And Bernard sayth. And in deede where is safe & stedfast rest & assurednes for the weake, but in the woũdes of the Sauiour? & so much the surer I dwell therin as he is mightier to saue. The world rageth, the body burdeneth, the deuil lieth in waite. I fall not, because I am builded vpon the sure rocke. I haue sinned a grieuous sinne, my conscience is troubled, but it shal not be ouertrobled, because I shall remember the woundes of the Lord. And hereupon afterward he concludeth: Therefore my merite is the Lords takinge of mercy, I am not vtterly without merite, so long as he is not without mercies. But if the mercies of the Lord be many, then I also haue as many merites. Shal I sing mine owne righteousnesses? Lord I will remẽber only thy righteousnes. For that is also my righteousnes, for he is made vnto me righteousnes of God. Againe in an other place. This is ỹ whole merite of man, if he put his whole hope in him that saueth whole mã. Likewise where retaining peace to himselfe he leaueth the glory to God. To thee (sayth he) let glory remaine vnminished: it shalbe well with me, if I haue peace. I forswere glory altogether, least if I wrongfully take vpõ me that which is not mine owne, I loose also ỹ which is offred me. And more plainly in an other place he sayth: Why should the church be careful of merites, which hath a surer & safer way to glory vpon the purpose of God? So there is no cause why thou shouldest aske, by what merites we hope for good things, specially when thou heareſt in the Prophet, I wil do it, not for your sakes, but for mine own sake, sayth the Lord. It sufficeth for merite, to know that merites suffice not. But as it sufficeth for merit not to presume of merites, so to be without merites sufficeth to iudgement. Wheras he freely vseth this word Merites for good workes, we must therein beare with the custome. But in the end his purpose was to make hipocrites afrayd, that wildly range with licentiousnesse of sinning against the grace of God. As afterward he expoundeth himselfe, saying: Happy is the Church that neither wãteth merites without presumption, nor presumption without merites. It hath whereupon to presume, but not merites. It hath merites, but to deserue not to presume. Is not the very not presuming a deseruing? Therefore it presumeth so much the more boldly, because it presumeth not, hauing large matter to glory vpon, euen the many mercies of the Lord.

Super can. ser. 61.

In psal. qui habitat ser. 15.

In cant. ser. 13.

Eze. 36. 22. & 32.

4 This is the trueth. The exercised consciences perceiue this to be the onely sanctuary of safety, wherein they may safely rest themselues when they haue to do with the iudgement of God. for if the Starres that seemed most bright in the night season, do loose their

brightnes

brightneſſe with ſight of ỹ ſunne, what thinke we ſhall become euen of the rareſt innocencie of man, when it ſhalbe compared with the pureneſſe of God? For that ſhalbe a moſt ſeuere examination, that ſhall pearce into the moſt hidden thoughtes of the heart, and (as Paule ſaith) ſhall reuele the ſecretes of darkneſſes, and diſcloſe the hidden thinges of the heart, which ſhall compell the lurking and vnwilling conſcience to vtter all thinges that now are fallen out of remembrance. The Deuell our accuſer will preſſe vs, which is priuie to all the wicked deedes that he hath moued vs to do. There the outward pompous ſhewes of good workes which now onely are eſtemed, ſhall nothing profit vs. Onely the pureneſſe of will ſhalbe required. Wherefore the Hypocriſie, not onely whereby euery man knowing himſelfe gilty before God deſireth to boſt himſelfe before men, but alſo wherewith euery man deceiueth himſelfe before God (as we be all inclined to ſtroke and flatter our ſelues) ſhall fall downe confounded, howſoeuer it now be proude with more than dronken boldneſſe. They that bend not their wit to ſuch a ſight, may in deede for a ſhort time ſwetely & pleaſantly frame a righteouſnes to themſelues, but it is ſuch a righteouſneſſe as ſhalbe by and by ſhaken away from them at the iudgement of God: like as great richeſſe heaped vp in a dreame do vaniſh away from men when they awake. But they that ſhall earneſtly as it were in the ſight of God, enquire of the true rule of righteouſneſſe, ſhall certainly finde that all the workes of mẽ, if they be iudged by their owne worthines, are nothing but defilings and filthineſſe: that that which among the common people is accompted righteouſneſſe, is before God mere wickedneſſe: that that which is iudged puritie, is vnclenneſſe: that that which is reckened glorie, is but ſhame. 1 Cor. 4.5.

5 From this beholding of the perfection of God, let it not greue vs to deſcend to loke vpon our ſelues without flatterie or blinde affectiõ of loue. For it is no maruell if we be all ſo blinde in this behalf, for aſmuch as none of vs doth beware of the peſtilent tenderneſſe toward himſelf, which (as the Scripture crieth out) naturally ſticketh faſt in vs all. To euery man (ſaith Salomon) his owne way is right in his owne eyes. Againe. All the wayes of man ſeme cleane in his owne eyes. But what? Is he acquited by this blindneſſe? No. But (as he further ſaith in the ſame place) the Lord weyeth the heartes, that is to ſay, while man flattereth himſelfe by reaſon of the outwarde viſor of righteouſneſſe that he beareth in reſemblance, in the meane time the Lorde with his balance examineth the hidden vnclennes of the heart. Therefore ſith we ſo nothing profit with ſuch flatteries, let vs Pro. 21. 2. & 16. 2.

not wilfully mocke our ſelues to our owne deſtruction. But that we may trie our ſelues rightly, we muſt neceſſarily call back our cõſcience to the iudgement ſeate of God. For we do altogether neede his light to diſcloſe the ſecret foldinges of our peruerſneſſe, which otherwiſe lie too depely hidden. For then, and neuer till then, we ſhall clerely perceiue what is meant hereby: that man being rottenneſſe and a worme, abhominable and vaine, which drinketh wickednes as water is far from being iuſtified before God. For who ſhoulde make that cleane that is conceiued of vncleane ſeede? not one man. Then ſhall we alſo finde that by experience, which Iob ſaid of himſelfe: If I will go about to ſhew my ſelfe innocent, mine owne mouth ſhall condemne me: if I will ſhewe my ſelfe righteous, it will proue me wicked. For that is not meant of one age onely, but of all ages, which the Prophet in old time complained of Iſrael, that all went aſtray like ſhepe, that euery one turned aſide to his owne way. For he there cõprehẽdeth all them, to whom the grace of redemption ſhould come. And the rigorouſneſſe of this examination ought to procede ſo far, till it ſubdue vs, ſo that we be fully throwen downe withall, and by that meane prepare vs to receiue the grace of Chriſt. For he is deceiued that thinketh himſelfe able to receiue the enioying of this grace, vntill he haue firſt thrown downe all hawtines of minde. This is a knowen ſaying: that God confoundeth the proude, and geueth grace to the humble.

Iob 15. 16.
Iob. 14. 4
Iob. 9. 20.
Eſa. 53. 6.
1. Pet. 5. 5.

6 But what way is there to humble our ſelues, but that we being altogether needy and empty, ſhould geue place to the mercy of God? For I do not call it humbleneſſe, if we thinke that we haue any thing remaining with vs. And hetherto they haue taught a very hurtefull hypocriſie, that haue ioined theſe two things together, that we muſt thinke humbly of our ſelues before God, & that we muſt make ſome accompt of our owne righteouſneſſe. For if we confeſſe to God contrarie to our owne thinking, we do wickedly lie vnto him: but we can not thinke as we ought, but that by and by all that ſemeth glorious in vs muſt be troden vnder foote. Therfore when thou hearеſt in the Prophet, that there is prepared ſaluation for the humble people, and abacement for the eyes of the wicked: Firſt thinke, that there is no entrie open to ſaluation, vntill thou haue layed away all pride and taken to thee perfect humbleneſſe; then, that the ſame humbleneſſe is not a certaine modeſty whereby thou geueſt ouer to the Lord a heare bredth of thine owne right, as they are called humble before men that do neither preſumptuouſly aduaunce themſelues, nor reprochfully triumph ouer other, although they ſtand vpon ſome eſtimation

Pſa. 18. 28.

mation of their owne excellence: but an vnfained submission of a minde throwen downe with feling of his owne miserie and nedinesse. For it is so echewhere described in the worde of God. When the Lorde saith thus in Zephanias: I will take away out of thee him that outragiously reioiseth, and I will leaue in the middes of thee the afflicted man, and the proore man, and they shall trust in the Lorde: doth he not there plainely shewe who be humble? euen they that lie afflicted with knowledge of their owne pouertie. On the other side he calleth the proude, outragious reioisers, because men ioying in prosperitie are wont to reioise without measure. But to the humble whom he purposeth to saue, he leaueth nothing but to trust in the Lorde. And likewise it is said in Esaye: Whom shall I looke vnto, but to the poore and contrite in spirit, and him that feareth my wordes? Againe: The hie and excellent, that inhabiteth eternitie, his name is holy, that dwelleth on hie, and in the holy place, and with the contrite and humble spirit, to quicken the spirit of the humble and the heart of the contrite. When thou so oft heareſt the name of contrition, vnderstand thereby the wound of the heart, that suffreth not a man throwen downe on the ground to rise againe. With such contrition ought thy heart to be wounded, if thou wilt according to the saying of God be aduaunced with the humble. If that be no: done, thou shalt be brought lowe with the mighty hande of God to thy shame and disgracement.

Zepha. 3.11.

Esa. 66. 2.

Esa. 57. 15.

7 And our best Schoolemaister thinking it not enough to shewe it out in wordes, hath also set out vnto vs in a parable the image of true humilitie as in a painted table. For he bringeth forth a Publicane that standing a far of, not daring to lifte vp his eyes to heauen, with much knocking his breſt prayeth in this wise: Lorde be mercifull to me a sinner. Let vs not thinke these to be tokens of fained modestie, that he dare not loke vp to heauen, nor to come nerer, that with knocking his breſt he confesseth himselfe a sinner: but let vs know that they bee testimonies of inward affection. On the other side he setteth the Pharisee, which thanketh God that he is not of the common sorte of men, either an oppresser, or an vnrighteous man, or an adulterer, bycause he fasted twise on the Sabbat, and gaue tithes of all that he possessed. He doth with open cõfession acknowledge that the righteousnesse which he hath is the gift of God: but bycause he standeth in confidence that he is righteous, he departeth from God vnfauored & in hatred. The Publicane by acknowledging of his own wickednesse is iustified. Hereby we may se, howe great is the estimation of our humbling vs before God: so that the heart can not be

Luc. 18. 13.

open to receiue his mercie, vnleſſe it be firſt voide of all opinion of his owne worthineſſe. When this opinion hath poſſeſſed the place, it ſhutteth vp the way for Gods mercie to entre. And that no man ſhould doubte hereof, Chriſt was ſent of his father into the earth with this commiſſion, to bring glad tidings to the poore, to heale the contrite in heart, to preach libertie to the captiue, and deliuerance to them that were ſhut vp in priſon, & to cõfort them that mourne: to geue them glorie for aſhes, oyle for mourninge, the robe of praiſe for the ſpirit of ſorrowe. According to this commiſſion, he calleth none but them that labour and are loden to take part of his liberalitie. And in an other place he ſaith: I came not to call the righteous, but ſinners.

Iſa. 61. 1.

Mat. 11. 28.

Matt. 9. 13.

8 Therefore if we will geue place to the calling of Chriſt, let all arrogancy & careleſneſſe depart far away from vs. Arrogãcy groweth of a fooliſh perſuaſion of our owne righteouſneſſe, when a man thinketh himſelfe to haue ſomwhat, by the deſeruing whereof he may be commended before God, careleſneſſe may be euen without any perſuaſiõ of workes. For many ſinners, becauſe being dronke with ſweteneſſe of vices they thinke not vpon the iudgement of God, lie as it were ſenſleſly amaſed with a diſeaſe of drouſineſſe, that they aſpire not to the mercie offred them. But we muſt no leſſe ſhake of ſuch dull ſluggiſhneſſe, than we muſt caſt away all vaine confidence of our ſelues, that we may without encombrance haſten to Chriſt, that we being empty and hungry may be filled with his good things. For we ſhall neuer ſufficiently haue truſt in him, vnleſſe we vtterly diſtruſt of our ſelues, we ſhall neuer ſufficiently raiſe vp our courages in him, vnleſſe they be firſt throwen downe in our ſelues. We ſhall neuer ſufficiently haue conſolation in him, vnleſſe we be firſt deſolate in our ſelues. Therefore we be then mete to take hold of and obtaine the fauour of God, caſting away all truſt of our ſelues, but truſting vpon the onely aſſuredneſſe of his goodneſſe, when (as Auguſtine ſaith) forgetting our owne deſeruings, we embrace the giftes of Chriſt. Becauſe if he ſought deſeruings in vs, we ſhould not come to his giftes. Wherewith Bernard very well accordeth, comparing proude men to vnfaithfull ſeruantes, that arrogantly claime any thing be it neuer ſo litle to their owne deſeruings: becauſe they do wrongfully keepe to themſelues the praiſe of grace paſſing by them, as if a wall would ſay that it bringeth forth the ſunbeame which it receiueth through a window. But, not to tary longer herevpon, let vs take a ſhort but a generall and ſure rule, that he is prepared to take parte of the frutes of Gods mercie, that hath vtterly emptied himſelfe, I will not ſay of

De verbis Apoſtol. cap. 8 Sermo. 15. in can.

righteo-

righteouſneſſe, which is none at all, but of the vaine and windie image of righteouſnes. Becauſe euery man ſo much hindereth his receiuing of the liberalitie of God as he reſteth in himſelfe.

The xiij. Chapter.

That there are twoo things to be marked in free iuſtification.

AND here are alway two things to be principally loked vnto: that is to ſay, that there may remaine to the Lorde his glorie vnminiſhed, and as it were wholly and perfectly mainteined, and to our conſciences an vntroubled quietneſſe and calme tranquilitie before his iudgement. We ſee how oft and how earneſtly the Scripture exhorteth vs, to geue onely to God a confeſſion of praiſe, when we entreate of righteouſnes. And the Apoſtle teſtifieth, Rom. 3. that this was the Lordes principall purpoſe of geuing vs righteouſ- 15. neſſe in Chriſt, that he might ſhewe his owne righteouſneſſe. And what a ſhewing that ſhould be, he declareth immediatly after: that is, if he alone be knowen to be righteous, and that iuſtified him that is of the faith of Ieſus Chriſt. Thou ſeeſt that the righteouſneſſe of God is not ſufficiētly ſet out, vnleſſe he alone be accompted righteous, and do communicate the grace of righteouſneſſe to them that deſerue it not. By this meane he will haue euery mouth to be ſtopped, and the whole World to be made ſubiect to him. For while man hath any thing to ſpeake in his owne defence, ſo longe there is ſomewhat taken away from the glory of God. So in Ezechiel he teacheth Eze. 20. howe much we glorifie his name by reknoweledging of our owne 42. wickedneſſe. You ſhall remember (ſayeth he) the wayes and all the wicked doinges wherewith ye haue bene defiled. And ye ſhall be diſpleaſed with your ſelues in your owne ſight, in all the euels that ye haue committed. And ye ſhall knowe that I am the Lorde, when I ſhall do good to you for mine owne names ſake, and not according to your moſt wicked offences. If theſe thinges be conteined in the true knowledge of God, that we being brooſed with knowledge of our owne iniquitie, ſhould conſider that he doth good to vs where as we be vnworthy therof: why then do we to our great hurt attempt to ſteale away from the Lorde any parcell be it neuer ſo ſmall of the praiſe of his free goodneſſe? Like wiſe Ieremie when he crieth out, Iere. 9. Let not the wiſe man glorie in his wiſdome, or the riche man in his 23. richeſſe, or the ſtrong man in his ſtrength, but let him that glorieth, glorie in the Lorde: doth he not there declare that ſomewhat is diminiſhed from Gods glorie, if man glorie in him ſelfe? To this pur-

1.Cor. 1.30. poſe truely doth Paule apply thoſe wordes, when he teacheth that all the partes of our ſaluation are repoſed in Chriſt, that we ſhoulde not glory but in the Lord. For his meaning is that he riſeth vp againſt God and darkeneth his glorie, whoſoeuer thinketh that he hath any thing be it neuer ſo litle of his owne.

2 This is the truth, we neuer truely glorie in him, vnleſſe we be vtterly put from our own glory. On the other ſide, this is to be holde for a catholike principle, that all they glorie againſt God that glorie in them ſelues. For Paule iudgeth that onely by this meane the world is made ſubiect to God, when all matter to glorie vpon is vtterly taken from men. Therefore Eſaye, when he declareth that Iſrael ſhall haue their iuſtificatiō in God, ſaith alſo that they ſhal there alſo haue their prayſe: as though he ſhould ſay, that the Lorde to this ende iuſtifieth the elect that they ſhould glorie in him and in nothing els. But howe we ought to be praiſed in the Lorde, he had taught in the verſe next before: that is, that we ſhould ſweare that our righteouſneſſes and ſtrength are in the Lorde. Not that there is not required a bare confeſſion, but confirmed with an othe, that a man ſhould not thinke that he ſhall be diſcharged with I wote not what fained humilitie. And let no man here allege for excuſe, that he doth not glorie when without arrogance he reknowledgeth his owne righteouſneſſe: for there can be no ſuch eſtimation but it engendreth confidence, nor confidence but it bredeth glorie. Therfore let vs remember that in all the diſputation of righteouſneſſe we muſt haue regard to this ende, that the praiſe thereof remaine with the Lord whole and perfect. For as much as for declaration of his righteouſneſſe (as the Apoſtle teſtifieth) he hath poured out his grace vpon vs, that he might be iuſt and iuſtifying him that is of the faith of Chriſt. Wherefore in an other place, when he had taught that the Lorde gaue vs ſaluation, to ſet out the glorie of his name, afterward as it were repeting the ſame thing he addeth: ye are ſaued by grace and by the gift of God, not by workes, that none ſhould glorie. And when Peter telleth that we are called vnto hope of ſaluation that we ſhoulde declare the powers of him that hath called vs out of darkeneſſe into his maruelous light, without doubt his meaning is ſo to make the onely praiſes of God to ſound in the eares of the faithfull, that they ſhould with depe ſilence oppreſſe all arrogancie of the fleſh. In a ſumme, man can not without robbery of God chalenge to him ſelfe any one crum of righteouſneſſe: becauſe euen ſo much is plucked and taken away from the glorie of Gods righteouſneſſe.

Rom. 2. 19. Eſa. 45. 25. Rom. 3. 26. Eph.1 2 Eph.1.8

3 Now if we aſke by what meane the conſcience may be quited before

before God, we shall finde no other meane but if free righteousnesse be geuen vs by the gist of God: Let vs alway think vpon this saying of Salomon, Who shall say: I haue cleansed my heart, I am made cleane from my sinne? Truely there is no man that shall not be ouerwhelmed with infinite filthinesse. Therefore let euen the perfectest man descende into his owne conscience, and call his doinges to accompt: what ende shall he haue? Shall he swetely rest as though all thinges were in good order betwene him and God? and shall he not rather be vexed with terrible torments, when he shall fele matter of damnation abiding in him selfe if he be iudged according to his workes? The conscience, if it loke vpon God, must of necessitie either haue assured peace with his iudgement, or be beseged with the terrours of helle Therfore we profit nothing in disputing of righteousnesse vnlesse we stablish such a righteousnesse, with the stedfastnesse wherof our soule may be stayed in the iudgement of God. When our soule shall haue whereby it may both without feare appeare before the face of God, and receiue his iudgement, vnshaken, then and not till then let vs knowe that we haue found an vnfained righteousnesse Therfore not without cause the Apostle standeth so much vpon this point, with whose wordes I had rather expresse it than with mine own. If (saith he) the promise of inheritance be of the law, faith is made voide, the promise is made abolished. He first inferreth that faith is disanulled & made voide if the promisse of righteousnesse haue respect to the deseruings of our works, or do hang vpon the keping of the law, For so could neuer any man assuredly rest in it: because it could neuer come to passe that any man might assuredly determine with him self that he had satisfied the law, as in deede neuer any man doth by works fully satisfie it. Whereof that we should not neede to seke far for testimonies to proue it, euery man may be a witnesse to him selfe that will with a right eye behold himselfe. And herby appeareth, in how depe and darke corners hypocrisie buried the mindes of men, while they so carelesly beare with themselues, that they stick not to set their own flatteries against the iudgement of God, as though they would binde to a stay of his iudiciall proceding, but the faithfull that do sincerely examine them selues, are greued and tormented with a far other manner of carefulnesse. Therfore there should so entre into all mindes a doubting, and at length a very despeire where eche man for him selfe should make accompt, with how great a burden of det he is still ouerpressed, and how far he is from the cõdition wherwith he is charged. Loe, how faith is by this meane already expressed and extinguished. For to wauer, to varie, to be carried vp and downe, to sticke fast in

Pro. 20. 9.

Rom. 4. 14.

doubting, to be holden in ſuſpéce, to ſtagger, and at length to deſpeire, is not to truſt: but to ſtrengthen thy minde with cõſtant certaintie and perfect aſſurednes, & to haue whereupon to reſt and faſten thy foote.

4 He adioineth alſo an other thing, that is, that the promiſe ſhall thereby be made of no effect and voide. For if the fulfilling thereof do hang vpon our deſeruing, when ſhall we come thus farre as to deſerue the bountifulnes of God? Alſo this ſecond point hangeth vpon the former: For the promiſe ſhall not be fulfilled but to them that beleue it. Therefore if faith be fallen, there ſhal remaine no force of the promiſſe, Therefore the inheritance is of faith, that it may be according to grace, to ſtabliſh the promiſe. For it is aboundantly well ſtabliſhed when it reſteth vpon the onely mercy of God: becauſe his mercy & truth are with a perpetuall knot ioined together, that is to ſay, whatſoeuer God mercifully promiſeth, he alſo faithfully perfor-
Pſa.119 96. meth. So Dauid, before that he required ſaluation by the worde of God, firſt determineth the cauſe thereof to be in his mercy. Let thy mercies (ſaith he) come vnto me, thy ſaluatiõ according to thy word. And rightfully: bycauſe God is by no other meane perſwaded to make the promiſe, but of his owne mere mercie. Therefore we muſt herein ſtay, and deepely faſten all our hope and not to looke to our own works, to ſeke any helpe of them. And that you ſhould not think
In Pſal. 88. tra ctatu priore. that I herein ſpeake any new thing: Auguſtine doth alſo teache that we ought ſo to do. Chriſt (ſaith he) ſhall reigne for euer in his ſeruantes, God hath promiſed it, God hath ſaid it, and if that be not enough, God hath ſworne it. Therefore foraſmuch as the promiſe is ſtabliſhed, not according to our deſeruinges, but according to his mercie, no mã ought to ſpeake fearefully of that of which he can not
In de dicar. templi ſer. 5. doubte. Bernarde alſo ſaith: The diſciples of Chriſt ſay, Who canne be ſaued? But he aunſwered: this is impoſſible with menne, but it is not impoſſible with God. This is all our confidence, this is our onely comforte, this is the whole grounde of our hope, but being aſſured of the poſſibilitie, what ſay we of his will? Who knoweth whether
Eccleſ. 9.1. 1.Cor. 2.16 he be worthy of loue or hatred? Who hath knowen the Lords meaning? Or who hath bene his counſeller? Here now faith muſt of neceſſitie helpe vs, here muſt his truth ſuccour vs, that that which is hidden from vs in the heart of the father, may be reueled by the Spirit, and his Spirit teſtifying it may perſwade out heartes that we are the ſonnes of God. And it may perſwade vs by calling and iuſtifying vs freely by faith, in which things there is as it were a certaine meane paſſage from the eternal predeſtination to the glorie that is to come. Briefely let vs thus conclude. The Scripture declareth that the

promiſes

promises of God are not stablished, vnlesse they be taken hold of with assured affiance of conscience: and whersoeuer there is any doubting or vncertaintie it pronounceth that they be voide. Againe it pronounceth that they do nothing but stagger and wauer if they rest vpon our owne workes. Therefore we must needes either lose righteousnesse, or we must not consider our owne workes, but onely faith must take place, whose nature is this, to lift vp her eares and shut her eyes, that is to say, to be hedefully bent to the promise only, and to turne away her thought from all mans worthinesse or deseruing. So is that notable prophecie of Zacharie fulfilled, that when the wickednes of the land shalbe done away, a man shall call his frend vnder his vine and vnder his figge tree, where the Prophet declareth that ỹ faithfull do no otherwise enioy true peace but after obteining of the forgeuenesse of sinnes. For this cauelation is to be remembred in the Prophetes, that when they speake of the kingdome of Christ, they set out the outward blessinges of God as figures of the spirituall things. Whereupon Christ is called both the king of peace and our peace, because he appeaseth all the troublesom motions of cõscience. If we seke by what meane he doth it, we must needes come to the sacrifice by which God is appeased. For he shall neuer cesse to tremble for feare that shall not determine that God is appeased by the onely satisfactorie cleansing wherin Christ hath susteined his wrath. Finally peace is no where els to be sought for but in the terrors of Christ our redemer.

Zach. 3. 9.
Esa. 9. 6
Ephe. 2. 14.

5 But why do I vse so darke a testimonie? Paule euery where deRom. 5. nieth, that there is peace or quiet ioy left to consciences, vnlesse it be 1. determined that we be iustified by faith. And he therewithall declareth whense that assurednes cometh, namely when the loue of God is poured into our heartes by the holy Ghost: as if he had said, that our consciences can not otherwise be quieted, vnlesse we be certenly persuaded that we please God. Whereupon also in an other place he Rom. 5. crieth out in the person of all the godly, Who shall seuer vs from the loue of God, which is in Christ? because we shall tremble euen at euery litle breath, till we be arriued into the hauen: but we shalbe without care euen in the darkenes of death, so long as the Lord shall shew him selfe a pastor to vs. Therefore whosoeuer prate that we are Psa. 3. iustified by faith, because being regenerate we are iust by liuing spiri- 4. tually: they neuer tasted the sweetenesse of grace, to consider that God wil be merciful vnto them. Wherupon also followeth, that they do no more know the manner of praying rightly, than Turkes and whatsoeuer other profane Nations. For (as Paule witnesseth) it is no

true faith vnleſſe it teache and put vs in minde of that moſt ſwete
Gala.4. 6. name of Father, yea vnleſſe it open our mouth freely to crie out Abba father. Which in an other place he more plainely expreſſeth, where he ſaith that in Chriſt we haue boldneſſe and entrie in confidence by the faith of him. Truly this cometh not to paſſe by the gift of regeneration: which as it is alway vnperfect in the fleſh, ſo it conteineth in it ſelf manifold matter of douting. Wherfore we muſt of neceſſity come to this remedy, that the faithfull ſhould determine that they may by no other right, hope for the inheritaunce of the heauenly kingdome, but becauſe being graffed into the body of Chriſt they are frely accompted righteous. For as touching iuſtification, faith is a thing merely paſſiue, bringing nothing of our own to the recouering of the fauour of God, but receiuing of Chriſt that which we want.

The xiiij. Chapter.

VVhat is the beginning of iuſtification, and the continuall procedinges thereof.

THat the matter may be made more plaine, let vs ſearch, what may be the righteouſneſſe of man in the whole courſe of his life: and let vs make fower degrees thereof. For men either being endued with no knowledge of God, are drowned in idolatrie: or being entred into profeſſion by ſacramentes, denying God with vncleanneſſe of life, whom they confeſſe with mouth, they are Chriſts no further thā in name or they be hypocrits, which couer the wickednes of their harts, with vayn deceitful colors: or being regenerate by ỹ ſpirit of God, they endeuour themſelues to true holineſſe. Specially when they are to be iudged by their naturall giftes, from the crowne of their head to the ſole of their foote, there ſhall not be found one ſparcle of goodnes, vnles paraduenture we will accuſe the ſcripture of falſhed, when it ſetteth out all the ſons of Adam
Iere.17 9. with theſe titles, that they be of froward and ſtubborne heart that
Gen. 8. 21. all the imaginatiō of their heart is euill from their infancy, that their
Pſa.84. 11. and 14 2. thoughts be vaine, that they haue not the feare of God before their eyes, thāt none of them vnderſtandeth or ſeketh God, brefely that they be fleſh, by which word are vnderſtanded all thoſe works which
Gen. 6. 3. Paule rehearſeth, fornication, vncleanneſſe, vnchaſtitie, riotouſneſſe,
Gala.5. 19. worſhipping of idoles, witchecraftes, enmities, contentions, emulations, angers, diſſenſions, ſectes, enuies, manſlaughters, & whatſoeuer filthyneſſe and abhomination may be deuiſed. This forſoth is the worthines, with confidence whereof they muſt be proued. But if any among then excell with ſuch honeſty of manners as may haue ſome

ſhewe

shewe of holines among men: yet because we know that God regardeth not the outward glistering, we must search the very foũtaine of workes if we will haue them to auaile any thing to righteousnesse. We must (I say) throughly loke into them, from what affection of heart these works procede. But although here lieth open a most large fielde to discourse in, yet because the matter may be declared in very fewe wordes, I will follow asmuch as I may a brefenes in teaching.

2 First I deny not that whatsoeuer excellent gifts appeare in the vnbeleuers, they are the gifts of God. Neither do I so differ from common iudgement, that I would affirme that there is no difference betwene the iustice, temperance and equitie of Titus and Traianus, and the rage, intemperance, and crueltie of Caligula, or Nero, or Domitian: betwene the filthy lustes of Tiberius, and in this behalfe the continence of Vespasian: and (that we may not tarry vpon some speciall vertues or vices) betwene the obseruing and the despising of right and lawes. For there is so great difference of right and wronge, that it appeareth euen in the dead image therof. For what thing shall there remain well ordered in the world, if we cõfound these together? Therefore such a difference betwene honest and vnhonest doinges, the Lorde hath not onely engrauen in the mindes of all men, but also doth oft confirme it with the dispensation of his prouidence. For we see how he extendeth many blessings of this present life to them that among men do follow vertue Not bycause that outward image of vertue deserueth so much as the least benefite of his: but so it pleaseth him to declare by proose how much true righteousnes pleaseth him, when he suffereth euen outward and fained righteousnesse not to be without rewarde. Whereupon followeth that which we euen nowe confessed, that these vertues, such as they be, or rather images of vertues, are the giftes of God, forasmuch as there is nothing in any wise praise worthy, which procedeth not from him.

3 But neuertheles it is true which Augustine writeth, that all they that are straungers from the true religiõ of the one God, howsoeuer they be accompted worthy of admiration for opinion of vertue, are not onely worthy of no rewarde, but rather are worthy of punishmẽt, because they do with defiling of their heart, bespot the pure good things of God. For though they be the instruments of God, to preserue ỹ felowship of men with iustice, cõtinence, tẽperance of minde, valiantnes, and wisedom: yet they do very euelly execute these good workes of God: because they are restrained from euill doing, not by sincere loue of goodnes, but either by onely ambition, or by loue of themselues, or by some other croked affection. Wheras therfore they Libr. 4. contra Iulianũ

are corrupt by the very vncleannes of hart as by their beginning, they are no more to be reckened among vertues, than those vices, which are wont to deceiue by reason of nerenes and likenesse of vertue. Finally when we remembre, that the ende of that which is right, euer is that God be serued: whatsoeuer tendeth to any other ende, forthwith worthily loseth the name of right. Bycause therefore they haue not respect to the marke which the wisedome of God appointeth: although ỹ thing that they do, seeme good in doing, yet by a wrongful ende it is sin. He cõcludeth therfore that all the Fabricij, Scipioes, and Catoes, in all those excellent actes of theirs: yet sinned in this behalfe, that whereas they lacked the light of faith, they did not apply them to the ende to which they ought to haue applied them: & that for that cause, true righteousnes was not in them: forasmuch as duties are not weyed by the doings, but by the endes.

1. Ioh. 5 12. 4 Moreouer if it be true which Iohn saith, that there is no life without ỹ sonne of God: who so haue no part in Christ, what maner of men so euer they be, what soeuer they do or go about, yet they runne forward with their whole course into destruction & the iudgement of eternall death. After this reason, is that said of Augustine. Our religion discerneth the righteous from the vnrighteous, not by lawe of workes: but by the very lawe of faith, without which, those that seeme good workes are turned into sins. Wherfore the same Augustine saith very well in an other place, when he compareth the endeuor of such men to running out of the way. For howe much faster a man runneth out of the way, so much further he is from the marke, and therefore is made so much more miserable. Wherefore he affirmeth that it is better to halt in the way, than to runne out of the way. Finally it is certaine that they are euell trees, forasmuch as without the cõmunicating of Christ there is no sanctification. They may therefore beare faire fruites and beautifull to the eye, yea & sweete in tast, but in no wise good fruites. Hereby we easily perceiue that whatsoeuer man thinketh, purposeth, or doth, before that he be reconciled to God by faith, is accursed, and not onely of no value to righteousnesse, but of certaine deseruing to damnation. And why dispute we hereof as of a doutfull thing, sith it is already proued by the witnesse of the Apostle, that it is impossible that any man may please God without faith?

Libr. ad Bonifa in ca. 5. Pref in Psalm.

Heb. 11. 6.

5 But there shall yet appeare a plainer prose, if the grace of God be in comparison, directly set against the naturall state of man. For the Scripture crieth out euery where, that God findeth nothing in man whereby he may be prouoked to do good to him, but with his owne

Iohn. 5 25.

free

free goodnesse preuenteth him. For what can a deade man do to atteine life? But when he lightneth vs with the knowledge of himselfe, he is said to raise vs from death, and to make vs a newe creature. For we see that oftentimes, specially of the Apostle, the goodnes of God is set forth vnto vs by this title, God (saith he) which is rich in mercy, for the great loue wherewith he loued vs, euen when we were dead by sinnes, hath made vs aliue together in Christ &c. In an other place, where vnder the figure of Abraham he entreateth of the generall calling of the faithful, he saith: it is God that geueth life to the dead, and calleth those thinges that are not, as though they were. If we be nothing, what (I beseech you) can we do? Wherefore ỹ Lorde strongly beateth downe this arrogancy, in the history of Iob, in these wordes: who preuenteth me, and I shall rendre it him? for all things are mine. Which sentence Paule expounding applieth it to this, that we should not thinke that we bring any thing to the Lorde but mere shame of needines and emptines. Wherefore in ỹ place aboue cited, to proue that we are come into the hope of saluation by his grace alone, not by works, he allegeth that we are his creatures because we are new begotten in Christ Iesus, to the good workes which he hath prepared that we should walke in thẽ: As if he had said: which of vs may boaste that he hath with his righteousnesse prouoked God, sith our first power to do good procedeth out of regeneration? For as we are made by nature, oyle shall soner be wronge out of a stone, than a good worke out of vs. Truly it is wonderfull if man being cõdemned of so great a shame, dare yet say that there remaineth any thing with him. Therefore let vs confesse with this noble instrument of God, that we are called of God with a holy calling, not according to our workes, but according to his purpose and grace: and that the kindnes & loue of God our sauiour toward vs hath appeared, because he hath saued vs, not by the works of righteousnesse which we haue don, but according to his owne mercy: ỹ being iustified by his grace, we might be made the heires of eternall life. By this cõfession we dispoill man of all righteousnesse euen to the least litle peece thereof, till he be by only mercy regenerate into hope of eternall life: forasmuch as if the righteousnesse of workes do bring any thing toward the iustifying of vs, it is falsly said that we are iustified by grace. Truly the Apostle had not forgotten himselfe, when he affirmed iustificatiõ to be of free gift, which in an other place reasoneth ỹ grace is nowe not grace, if works do any thing auaill. And what other thing doth the Lord mean, whẽ he saith that he came not to call righteous men but sinners? If onely sinners are receiued, why seeke we an entry by fained righteousnes?

Eph.2. 4. Iob.42. Rom.11 35 Iob.41. Rom.10 35. Ephe.2. 10. 1.Tim.1 9. Tit.3.4. Rom.11 6. Mart 9. 13.

6 Still this ſame thought hath now, & then recourſe to my minde, that it is perill leaſt I ſhould do wrong to the mercies of God, which do ſō carefully trauaill in prouinge of this thing as though it were doutfull or darke. But bycauſe our enuiouſnes is ſuch, as vnleſſe it be moſt ſtraightly thruſt out of place, it neuer yeldeth to God ẏ which is his, I am cōpelled to tary ſomwhat the longer vpon it. Yet foraſmuch as the ſcripture is clere enough in this matter, I wil in fighting rather vſe ẏ wordes thereof then mine owne. Eſaye, when he hath deſcribed the vniuerſall deſtruction of mākind, doth immediatly after very fitly adioin the ordre of reſtoring. The Lorde hath ſeen, and it ſemed euell in his eyes. And he ſawe, that there is no man: and he marualled that there is none that offereth himſelfe: and he hath ſet ſaluation in his owne arme, & hath ſtrengthened himſelfe with his owne righteouſneſſe. Where are our righteouſneſſes if it be true which the Prophet ſaith: that there is no man that helpeth the Lorde in recouering his ſaluation? So an other prophet, where he bringeth in the Lorde, diſcourſing of the reconciling of ſinners to himſelfe, ſaith: I will eſpouſe thee to me for euer, in righteouſnes, iudgement, grace and mercie. I wil ſay to her ẏ hath not obteined mercy, thou haſt obtained mercy. If ſuch conuenant, which it is certaine to be the firſt conioining that we haue with God, ſtandeth vpon the mercie of God, there is left no foundation of our owne righteouſneſſe. And I would fain learne of thoſe men which faine ẏ man meteth God with ſome righteouſneſſe of works, whether they thinke that there is any righteouſneſſe at all, but that which is acceptable to God, If it be madnes to thinke ſo, what acceptable thing to God can procede from his enemies, whom he wholly abhorreth with all their doings? That all we, I ſay, are the dedly and profeſſed enemies of our God, the truth it ſelfe teſtifieth, till being iuſtified, we are receiued into frendſhip. If iuſtification be the beginning of loue, what righteouſneſſe of workes ſhall go before it? So Iohn, to turne away that peſtilent arrogance, doth diligently put vs in minde how we did not firſt loue him. And the ſelfe ſame thing the Lorde had long before taught by his Prophet: I will loue thē, ſaith he, with a free loue, becauſe mine anger is turned. Certainly his loue is not prouoked by workes if it hath of his owne accorde inclined it ſelfe vnto vs. But the rude common ſorte of men thinke it to be nothing els, but that no man hath deſerued that Chriſt ſhould performe our redēption: yet that to the entring into the poſſeſſion of redemption, we be holpen by our owne workes. Yea but howſoeuer we be redemed of Chriſt, yet till we be by the calling of the Father graffed into the communiō of him, we are both heires of darke-

Eſa. 56 15.

Oſee. 2. 19.

Rom. 5. 6.

Colo. 1. 2.

1. Iohn. 4. 10.

Oſe. 14. 15.

darkenesse and death, and the enemies of God. For Paule teacheth 1.Cor.
that we are not cleansed and washed from our vncleannesses by the 6.11.
blood of Christ, vntill the holy Ghost worketh that cleansing in vs.
Which same thing Peter minding to teach, declareth that the sanc- 1.Pet.1.
tifying of the Spirit auaileth vnto obedience & the sprinkling of the 2.
bloode of Christ. If we be by the Spirit sprinkled with the bloode of
Christ vnto cleansing, let vs not thinke that before such watering we
be any other than a sinner is without Christ. Let this therefore re-
maine certaine, ẏ the beginning of our saluatiō is as it were a certaine
resurrection frō death to life: becausse when for Christs sake it is geuen
to vs to beleue in him, thē we first begin to passe from death into life.

7 Vnder this sort are comprehended they which haue in the
diuision aboue set bene noted for the second and third sort of men.
For the vncleannesse of conscience proueth that both of them are
not yet regenerate by the Spirit of God. And againe, whereas there
is no regeneration in them, this proueth the want of faith. Whereby
appeareth that they are not yet reconciled to God, nor yet iustified
in his sight: forasmuch as these good things are not atteined to, but
by faith. What can sinners being estrāged from God bring forth, but
that which is accursed in his iudgement? With this foolish boldnes in
deede, both all wicked men are puffed vp, & specially hypocrites, be-
cause howesoeuer they knowe that their whole heart swarmeth full
of filthinesse, yet if they do any works ẏ haue a shew of goodnes, they
thinke them worthy that God should not despise thē. Herof groweth
that pernicious errour, ẏ being proued gilty of a wicked and mische-
uous minde, yet they can not be driuen to cōfesse themselues void of
righteousnes: but euen when they acknowledge thēselues vnrighte-
ous, becausse they can not deny it, yet they arrogantly claime some
righteousnes vnto thē. This vanitie the Lord excellētly well confuteth
by the prophet: Aske (saith he) the priests, saying: if a man carrie sanc- Hag. 2.
tified flesh in the hemme of his garmēt, & putteth to it bread or other 12.
meate, shall it be sanctified? The priests aunswered: No. And Haggee
said. If a defiled man in soule touch any of such these things, shall it
be defiled? The priests answered: it shalbe defiled. Haggee said. So is
this people before my face, saith the Lord: & so all the works of their
hands, & all things ẏ they offer to me shalbe defiled. I wold to god that
this saying might either get full credit with vs, or well be settled in our
remēbrāce. For there is no man, though he be otherwise in his whole
life neuer so hainous a wicked doer, ẏ can abide to be perswaded, that
which ẏ Lord here plainely pronoūceth. The naughtiest man, so sone
as he hath performed one or two doubtfull deedes of ẏ law, doubteth

not that it shalbe accõpted to him for righteousnes. But ỹ Lord crieth to the contrarie, that there is no sanctification gotten thereby, vnlesse the heart be first well cleansed. And not contented therewith, he affirmeth that all the workes whatsoeuer they be that procede from sinners, are defiled with vncleannes of the heart. Therefore let the name of righteousnesse depart from these workes which are by the Lordes owne mouth condemned of filthines. And with howe fit a similitude doth he shew the same? For it might haue bene obiected, that whatsoeuer the Lorde had commaunded, was inuiolably holy. But he on the cõtrarie side setteth against them, that it is no maruell, if those things that are hallowed by the lawe of the Lorde, are defiled with the filthinesse of naughty men: whereas an vncleane hand prophaneth a holy thing with touching it.

Esa. 1. 13. 8 The same matter he excellently well handleth in Esaye, Offer not (saith he) sacrifice in vaine: incense is abhomination to me: my soule hateth your Calendes & solemnities. They are become tedious to me, & I haue bene werie with bearing them: when you shall hold vp your handes I will tourne away mine eyes from you: when you shall multiply prayer I will not heare: for your hãdes are full of bloud. Be washed, be cleane, take away ỹ euell of your thoughts. What meaneth this that the Lord so lotheth the obeyinge of his owne lawe? Yea but he here refuseth nothing that is of the naturall obseruing of the lawe, ỹ beginning whereof he euery where teacheth to be the vnfained feare of his name. When that is taken away, what so euer things are offered him are not onely trifles, but stinking and abhominable filthinesse. Nowe let the hypocrites go, & keping peruersnes wrapped vp in their heart, endeuour to deserue the fauour of God with works.

Pro. 15. 8. But by this meane, they shall more & more prouoke hĩ to wrath. For to him the sacrifices of wicked are abhominable, and the only prayer of vpright men pleaseth him. Therefore we hold ỹ out of dõut, which ought to be most cõmonly knowen to him, that is euen but meanely exercised in the Scriptures, that euen those workes that glister most gloriously in men not yet truly sanctified, are so farre from righteousnesse in the sight of the Lord, that they be iudged sins. And therfore they haue said most truely that haue taught that fauour with God is not procured to any person by workes: but contrarywise that workes do then please, & neuer till then, when ỹ person hath first found grace in the sight of God. And this ordre is religiously to be kept, to which the scripture leadeth vs by ỹ hand. Moses wryteth that the Lord had respect to Abell & to his workes. See you not how he declareth that God is fauorable to the menne, before that he hath respect to their workes?

August. libr. de pœn. & Grego.

Gene. 4. 4.

workes? Wherfore the cleansing of the heart must go before, that the workes which come from vs, may be louingly receiued of God: because this saying of Ieremy is alway in force, that the workes of God haue respect vnto trueth. And that it is only faith by which the hearts of men are clensed, the holy Ghost hath affirmed by the mouth of Peter: whereby it is certaine, that the first fundation is in true and liuely faith. Act 15. 6. Ier. 5. 3

9 Now let vs looke what righteousnes they haue, whom we haue set in the fourth degree. We graunt that when God by the meane of the righteousnes of Christ, reconcileth vs to himselfe, & giuing vs free forgiuenesse of sinnes accompteth vs for righteous, with such mercy is also conioyned this his beneficial doinge, that by his holy spirit he dwelleth in vs, by the power whereof the lustes of our flesh are daily more & more mortified, but we are sanctified: that is to say, hallowed to the Lord vnto true purenes of life, when our heartes are framed to the obedience of the law: that this may be our chiefe wil, to serue his will, and by all meanes to aduaunce only his glory. But euen while by the guidinge of the holy Ghost we walke in the wayes of the Lord, least yet we forgettinge our selues should waxe proude, there are left certaine remnants of imperfection, which may minister vs matter of humility. There is none righteous, (saith the Scripture) that doth good and sinneth not. What maner of righteousnes therfore will they yet get by their workes? First I say, that the best worke that can be brought foorth of them, is yet alway sprinkeled and corrupted with some vncleanesse of the flesh, and hath as it were some dregges mingeled with it. I say, let a holy seruant of God choose out of all his life the most excellēt thing that he shall thinke that he hath done in the whole course therof, & let him wel consider all the partes of it, without dout he shall finde somewhere somewhat sauoringe of the rottennesse of the flesh, forasmuch as to doing well our cherefull quickenesse is neuer such as it ought to be, but in slacking our course our weakenesse is much. Although we see that there are euident foule blots wherwith the workes of the holy are bespred, yet graunt that they be nothing but most litle spottes: shall they nothing offend the eies of God, before whom euen the starres are not cleane? Thus haue we shewed that there commeth not so much as one good worke out of holy men, which if it be iudged in it selfe, deserueth not iust reward of shame. 1 Reg. 8. 6.

10 Secondly I say, that if it were possible that we should haue som throughly pure and perfect workes, yet one sinne is enough to blotte out and quench all the remembrance of the former righteousnesse,

Eze.18. 24. Iac.2. 10. as the Prophet sayth. With whom also Iames agreeth: He that offendeth (saith he) in one, is made gilty of all. Nowe sith this mortall life is neuer pure or void from sinne, whatsoeuer righteousnes we should purchace, being from time to time with sinnes following corrupted, oppressed and lost, it shoulde not come into the sight of God, nor be accompted to vs for righteousnesse. Finally when the righteousnesse of workes is entreated of, we must not haue respect to the worke of the lawe, but to the commaundement. Therefore if we seeke righteousnesse by the law, we shall in vaine bring forth one or two workes: but a perpetuall obediēce of ỹ law is there necessary. Wherfore the lord doth not but once (as many foolishly thinke) impute to vs righteousnesse that same forgiuenesse of sinnes wherof we haue spoken, that hauinge once obtained pardon of our life past, we should afterward seeke righteousnes in the law: becausse he should so do nothing else but bring vs into a false hope, and mocke and laugh vs to scorne. For sith no perfection coulde come to vs so longe as we are clothed with this flesh, & sith the law threatneth death & iudgemēt to all thē ỹ performe not ful righteousnes in worke: it shal alway haue wherof it may accuse and condemne vs, vnlesse the mercy of God on the other side did withstand it, to acquite vs from time to time with continuall forgiuenesse of sinnes. Wherefore this standeth alway certaine which we sayd at the beginninge, that if we be weied by our owne worthinesse, whatsoeuer we purpose or go about, yet we with all our trauailes and endeuours are worthy of death and destruction.

11 Vpon these two pointes we must strongly stand fast: that there was neuer any worke of a godly mā, which if it were examined by the seuere iudgement of God, was not damnable. Againe, if there be any such shewed, (which is not possible for man) yet being corrupted and defiled with the sinnes, wherewith it is certaine that the doer of it is loden, it looseth the grace. And this is the chiefe point of our disputation. For about the beginninge of iustification there is no strife betwene vs and the sounder sorte of Scholemen, but that a sinnner being freely deliuered from damnation obtaineth righteousnesse, and that by the forgiuenesse of sinnes: sauing that they vnder the word of Iustification comprehend the renuing wherewith we are newly formed by the Spirit of God vnto the obedience of the law & they thus describe the righteousnes of a man regenerate, that man being once reconciled to God by the faith of Christ, is by good workes iudged righteous before God, and by their deseruinge is accepted. But the Rom.4. 13. Lorde contrariwise pronounceth that he imputed to Abraham faith for righteousnesse, not at the time when he yet serued Idols, but

when

when he had already many yeares excelled in holinesse of life. Therfore Abraham had long worshipped God from a pure heart, and had performed the obedience of the lawe which may be performed of a mortall man, yet he hath righteousnesse reposed in fayth. Whereupon we gather, according to the argument of Paule, that it was not of workes. Likewise when it is sayd in the Prophet. The righteous man shall liue by faith, it is not spoken of wicked & prophane men, whom the Lord iustifieth by conuerting them to the faith, but the speach is directed to the faithfull, and to them is promised life by faith. Paule also taketh away all dout, when for confirminge of that sentence, he taketh this verse of Dauid. Blessed are they whose inquities are forgiuen. But it is certaine, that Dauid speaketh not of the wicked, but of the faithfull, such as himselfe was: becausse he spake out of the feeling of his owne conscience. Therefore this blessednesse we must not haue once in our life, but hold it throghout all our life. Last of all he testifieth that the embassage concerning the free reconciliation with God is not published for one or two dayes, but is perpetuall in the church. Therefore the faithfull haue euen to the end of their life no other righteousnesse than that which is there set forth. For Christ euerlastingly remaineth the Mediator to reconcile the father to vs, & the effectualnesse of his death is euerlasting: namely washing, satisfaction, expiation, finally perfect obedience, wherwith all our iniquities are couered. Neither doth Paul to the Ephesians say, that we haue the beginning of saluation out of grace, but that we are saued by grace, not of workes, that no man should glory.

Hab. 2. 4.
Ro. 4. 7.
Psa. 33.
2. Cor. 5 18.

12 The startinge holes which the Scholemen do here seeke to escape by, do not deliuer them. They say that good workes are not by inward worthines in themselues of so great value, that they be sufficient to purchase righteousnes: but this, that they be of so great value, is of grace accepting them. Then, becausse they be driuen to confesse that the righteousnesse of workes is in this life alway vnperfect, they graunt that we, so longe as we liue, do neede forgiuenesse of sinnes, whereby the want of workes may be supplied: but, that the defaultes which are committed, are recompenced with workes of supererogation. For I answere, that the acceptinge grace as they call it, is none other than his free goodnesse wherewith the father embraceth vs in Christ, when he clotheth vs with the innocency of Christ, & accompteth the same ours, that by the beneficial meane therof he may take vs for holy, pure, and innocent. For, the righteousnes of Christ (which as it only is perfect, so only can abide the sight of God) must be set in our steade, and be presented at the barre as a surety. Herewith we be-

ing furniſhed, do obtaine continuall forgiueneſſe of ſinnes in faith. With the pureneſſe hereof our filthineſſes and vncleanneſſes of imperfections being couered are not imputed: but are hidden, as if they were buried, ỳ they may not come into the iudgement of God, vntil the houre come, when the old mā being ſlaine & vtterly deſtroied in vs, the goodneſſe of God ſhall receiue vs into bleſſed peace with the new Adā, where let vs looke for the day of the Lord, in which in receiuing vncorrupt bodies, we ſhall be remoued into the glory of the heauenly kingdom.

13 If theſe thinges be true, verily no workes of ours can of themſelues make vs acceptable & pleaſing to God: neither can the workes themſelues pleaſe, but in reſpect that man beinge couered with the righteouſneſſe of Chriſt, pleaſeth God, & obtaineth forgiueneſſe of his ſinnes. For God hath not promiſed the reward of eternall life to ſome certaine workes, but onely pronounceth that he which doth theſe things, ſhal liue: ſettinge the notable curſe againſt all them that continue not in all thinges. Whereby the deuiſe of righteouſneſſe in parte is largely confuted, ſith no other righteouſnes is admitted into heauē, but a whole obſeruing of the law. And no whit ſounder is that which they are wont to babble of ſupplying of recompence by works of Supererogation. For why? Do they not ſtill returne to the ſame
Leu.18. 5. place from whence they are already ſhut out: that he which kepeth the law in parte, is by workes ſo farre righteous? That which no man of ſound iudgemēt will graunt them, they do too ſhameleſly take for cōfeſſed. So oft the Lord teſtifieth that he acknowledgeth no righteouſneſſe of workes, but in the perfect obſeruing of his law. What obſtinacy is it, that we when we are deſtitute of that obſeruing, leaſt we ſhoulde ſeeme ſpoiled of all glory, that is, to haue altogether giuen place to God, do boaſt our ſelues of I wot not what ſmall peeces of a few workes, and go about by ſatisfactions to redeme that which wanteth. Satisfactions haue already before bin ſufficiently ouerthrowen, that we ought not now ſo much as to dreame of thē. Only this I ſay, that they which ſo play the fooles, do not wey how deteſtable a thing ſinne is before God: for truely they ſhould vnderſtand that the whole righteouſneſſe of men beinge layd vpon a heape, is not ſufficient to
Gene. 3. 17. make recompence for one ſinne. For we ſee that man was by one offence ſo caſt away and abandoned of God, that he therewithall loſt all meane to recouer ſaluation. Therfore the power of Satisfaction is taken away, wherewith they flatter themſelues, but ſurely ſhall neuer ſatisfie God, to whom nothing is pleaſant or acceptable that proceedeth frō his enemies. And his enemies are all they to whom he purpoſeth

poseth to impute sinnes. Therefore our sinnes must be couered and forgiuen, before that the Lorde haue respect to any worke of ours. Whereupon followeth that the forgiuenes of sinnes is of free grace which they do wickedly blaspheme that trust in any satisfactions. Let vs therfore, after the example of the Apostle, forgetting those things that are behinde vs, and hasting forward to those thinges that are before vs, runne in our race, endeuoringe to the price of the hie callinge. Phil.3. 13.

14 But how doth the boasting of the workes of supererogation agree with that rule which is taught vs, that when we haue done all thinges that are commaunded vs, we should say that we are vnprofitable seruantes, and that we haue done no more than we ought? To say before God, is not to faine or to lie, but to determine with thy selfe, that which thou art assured of. The Lord therefore commaundeth vs vnfainedly to thinke and consider with our selues, that we do not any free beneficial doings to him, but to render due seruice. And worthily. For we are seruauntes endetted in so many seruices, as we are not able to discharge, although all our thoughts & all our members, were turned into dutefull deedes of the law. And therefore that which he sayth. When ye haue done all thinges that are commaunded you, &c. is asmuch in effect, as if the righteousnes of one man were more thā all the righteousnes of men. How therfore may we (of whom there is none that is not most farre distant from this marke) be so bolde as to boast that we haue added a heape to the full measure? Neither is there any cause why any man may take exceptiō and say, that nothing withstandeth but that his endeuour may proceede beyonde necessary duties, which in some behalfe ceasseth those that be from necessary. For this we must altogether holde, that we can imagine nothinge that auaileth either to the worship or the loue of God, which is not cōprehended vnder the law of God. If it be a part of the law, let vs not boast of voluntary liberality, where we are bound to necessity. Luk. 17. 10.

15 And for this purpose that glorying of Paule is out of season alleaged. That amōg the Corinthians he did of his owne wil yeld of his right, which otherwise he might haue vsed if he had would, and that he hath emploied vpon them not onely so much as he ought of duety, but also hath giuen them his free trauaill beyonde the boundes of dueties. But they should haue marked the reason there expressed, that he did this least he should be an offense to the weake. For false and deceitful workemen did boast themselues with this alluring shew of liberality, wherby they might both procure fauour to their poisonous doctrines, and raise vp hatred to the Gospell, so that Paule was driuen 1. Cor. 6. 1.

of necessity either to bring the doctrine of Christ into danger, or to meete with such craftes. Go to: if it be to a christian man an indifferent thinge, to runne into offense, when he may refraine it, then I graunt that the Apostle did somthing of Supererogatiō for the lord. But if this were by right required of a wise distributer of the Gospel, then I say ỳ he did that which was his duety to do. Finally although there appeare no such cause, yet this saying of Chrysostome is alway true, that all our thinges are in the same case wherein are the proper possessions of bondmen, which it is certaine by the law to be due to their Lord. And Christ hath vttered the same in the parable. For he asked what thanke we will giue to a bonde seruant when hauing bin all the day trauailed with sundry labours he returneth home to vs in the euening. But it is possible, that he hath labored with greater diligence than we durst haue required. Be it so: yet he hath done no thing but that which by his estate of bondage he ought, for he with his whole ability is ours. I speake not of what sort their Supererogatiōs are which these men wil boast of to God: for they be trifles, such as he neither hath at any time commaunded, nor doth approue them, nor will allow them whē accompt shalbe to be made before him. In this signification onely we will graunt that they are workes of Supererogation, namely of which it is spoken in the Prophet: who hath required these things at your hands? But let them remember what is in an other place also spoken of these things: Wherefore do ye weye your siluer & not in bread? Ye spend in labour & not in being satisfied. It is in deede not very hard for these idle Rabbines to dispute vnder the shadow in a soft chaire: but when the soueraigne iudge shall sit in his iudgement seate, such windy decrees shall of necessity vanishe away. This, this was to be sought what affiance of defense we may bring to his iudgemēt seate, not what we may talke of in schooles & corners.

Luk. 17 7.

Psal. 1. 12.

Psal. 55. 2.

16 In this behalfe there are chiefely two pestilences to be driuen out of our mindes: that we put no affiance in the righteousnesse of workes. And that we ascribe no part of glory to them. The Scriptures do euery where thrust vs from all maner of affiance, whē they teach that our righteousnesses do stinke in the sight of God, vnlesse they receiue a good sauor from the innocence of Christ, & that they can do nothing but prouoke the vengeance of God, vnlesse they be sustained by the tendernes of his mercy. Moreouer they so leaue nothing to vs, but that we shoulde craue ỳ mercy of our iudge with that confession of Dauid, that none shal be iustified before him, if he require accompt of his seruantes. But where Iob sayth: If I haue done wickedly, wo to me: but if I do righteously, yet I wil not so lift vp my head:

Psa. 143 2.

Iob. 10. 15.

head: though he meane of that most hie righteousnes of God, wherunto the very Angels answere not: yet he therewithall sheweth that when they come to the iudgement of God, there remaineth nothing for all mortal men, but to hold their peace as dumme. For it tendeth not only to this purpose that he had rather willingly yeelde than dangerously striue with the rigorousnes of God: but he meaneth that he felt no other righteousnes in himselfe, than such as at ỹ first moment should fall before the sight of God. When affiance is driuen away, al glorying must also necessarily depart. For who can giue the praise of righteousnes to these workes, the affiance whereof trembleth before the sight of God? We must therefore come whether Esay calleth vs, that all the seede of Israell may be praised & glory in God: because it is most true which he saith in an other place, that we are the planting of the glory of God. Our minde therefore shall then be rightly purged, when it shal neither in any behalfe rest vpon the confidence of workes, nor reioyse in the glory of them. But this errour encouraged foolish men to the puffinge vp of this false & lying affiance, that they alway set the cause of their saluation in workes. Esa. 46. 10. Esa. 61. 3.

17 But if we looke to the foure kindes of causes, which the Philosophers teach vs to consider in the effect of thinges, we shall finde that none of them doth accord with workes in the stablishing of our saluation. For the Scripture doth euery where reporte that the cause of procuringe the eternall life to vs, is the mercy of the heauenly father and his free loue towarde vs: that the Materiall cause is Christ with his obedience, by which he purchaced righteousnesse for vs. What also shall we say to be the formall or instrumentall cause but faith? And these three causes Iohn comprehendeth together in one sentence, when he saith, God so loued ỹ world, that he gaue his only begotten sonne, that euery one which beleueth in him may not perishe, but may haue euerlastinge life. Now the finall cause the Apostle testifieth to be both the shewinge of the righteousnesse of God and the praise of his goodnesse: where he rehearseth also the other three in expresse wordes. For he saith thus to the Romaines: all haue sinned and do neede the glory of God: but they are iustified freely by his grace. Here thou hast the head & first fountain, namely that God embraced vs with his free mercy. Then followeth: By the redemption which is in Christ Iesu. Here thou hast as it were the matter whereof righteousnesse is made for vs through fayth in his bloude. Here is shewed the instrumental cause, whereby the righteousnesse of Christ is applied to vs. Last of all he ioyneth the ende, when he sayth, vnto the shewing of his righteousnes that he may be righteous Ioh. 3. 16. Rom. 3. 23.

& the righteousmaker of him that is of the faith of Christ. And (to touch by the way that this righteousnes standeth of reconciliation) he setteth expressely by name, that Christ was giuen to vs for reconciliatiō. So in the first chap. also to the Ephesians he teacheth that we are receiued of God into fauour by mere mercy: that the same is wrought, by the intercession of Christ: receiued, by fayth: all to this ende, that the glory of the goodnesse of God may fully shine. When we see y all the partes of our saluation are so without vs, what cause is there y we should now either haue affiāce or glory in works? Neither can euen the most sworne enemies of the grace of God moue any controuersie with vs about the efficient or finall cause, vnlesse they will deny the whole Scripture. In the Materiall & Formall cause they cast a false colour, as though our workes haue a halfe place with faith and the righteousnesse of Christ. But this also they teache, the Scripture crying out against them, which simply affirmeth both that Christ is to vs for righteousnesse and life, & that this benefit of righteousnes is possessed by only faith.

18 But whereas the holy men do oftentimes strengthen & comfort themselues with remembrance of their owne innocency and vprightnes, & somtime also forbeare not to report of it with praise, that is done two waies: either that in cōparing their good cause with the euill cause of the wicked, they conceiue thereby assured trust of victory, not so much for commending of their owne righteousnesse, as for the iust & deserued condemning of their aduersaries: or that euen without comparison of other, while they recorde themselues before God, the purenes of their owne conscience bringeth to thē both some comfort & affiance. Of the first of these two wayes, we shal see hereafter: nowe let vs briefely declare of the latter, howe it agreeth with that which we haue aboue sayd, that in the iudgement of God we must rest vpon no affiance of workes, and glory vpon no opinion of them. This is the agreement that the holy ones, when it concerneth the founding and stablishing of their saluation, do without respect of workes bend their eies to the only goodnesse of God. And they do not only bend themselues to it afore all things as to the beginning of blessednesse, but do rest therein as in the fulfilling of it. A conscience so founded, raised and stablished, is also stablished with consideration of workes: namely so farre as they are the witnessinges of God dwelling and reigning in vs. Sith therfore this affiance of workes hath no place, vnlesse thou haue first cast the whole affiance of thy minde vpon the mercy of God: it ought not to seeme contrary to that wherupon it hangeth. Wherfore when we exclude the affiance of workes,

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we meane onely this that a Christian minde may not bowe to the merit of workes as to the succour of saluation, but shoulde throughly rest in the free promise of righteousnesse. But we forbid it not to vnderprop and strengthen this faith with the signes of the good will of God toward it selfe. For if al the good giftes which God hath bestowed vpon vs, when they be recorded in remembrance, are to vs after a certaine maner as it were beames of the face of God, by which we are enlightened to beholde that soueraigne light of goodnesse: much more is the grace of good workes, which sheweth that the Spirit of adoption is giuen vs.

19 When therfore the holy ones do by innocency of conscience confirme their faith, & gather matter of reioysing, they do nothinge but call to minde by the frutes of their calling, that they are adopted of the Lord into the place of children. This therefore that is taught by Salomon, that in the feare of the Lord is stedfast assurednes: and this that sometime the holy ones vse this protestation, to the entent that they may be heard of the lord, that they haue walked before his face in vprightnes & simplicity: haue no place in laying the fundatiō of stablishing of cōscience: but are thē only of value, if they be taken of the ensuing effect: because both that feare is no where which may stablish a full assurednes, & ỹ holy ones are priuie in their cōscience of such an vprightnes, wherwith are yet mingled many remnantes of the flesh. But forasmuch as of the frutes of regeneration they gather an argument of the holy Ghost dwellinge in them, they do there by not slenderly strengthen themselues to looke for ỹ help of God in all their necessities, when they by experiēce finde him their father in so great a matter. And euen this also they can not do, vnlesse they haue first conceiued the goodnes of God, sealed with no other assuredneſſe, than of the promise. For if they beginne to weie it by good workes, nothing shalbe more vncertaine nor more weake: forasmuch as if workes be considered by themselues, they shall no lesse by their imperfection shew profe of the wrath of God, thā they do with howsoeuer vnperfect pureneſſe testify his good will. Finally they do so set out the benefites of God, that yet they turne not away from the free fauour of God, in which Paul testifieth that there is ỹ length, breadth, depth & heigth of them: as if he should say, Whethersoeuer the senses of the godly do turne themselues, how hie soeuer they clime, how farre & wide soeuer they extende them, yet they ought not to go out of the loue of Christ, but holde themselues wholly in the meditation thereof, because it comprehendeth all kindes of measures in it. And therefore he sayth that it excelleth & surmounteth aboue all know-

Pro. 14. 26.
Gen. 24 40.
2. Kings 20. 3.
Ephe. 3. 18.

ledge: and that when we acknowledge how much Christ hath loued
Rom. 8. 37. vs, we are fulfilled into all the fulneſſe of God. As in an other place, when he glorieth that all the Godly are vanquiſhers in battell, he by andby addeth a reaſon, becauſe of him that loued vs.

20 We ſee now that there is not in the holy ones that affiance, of works, which either giueth any thing to the merite of them (foraſmuch as they regard thē none otherwiſe than as the gifts of God, wherby they reknowledge his goodnes none otherwiſe thā as ſignes of their callinge, whereby may thinke vpon their election) or which withdraweth not any thinge from the free righteouſneſſe which we obtaine in Chriſt, foraſmuch as it hangeth vpon it, and ſtandeth not without it. The ſame thinge doth Auguſtine in few wordes, but very wel ſet out where he writeth. I do not ſay to the Lord, deſpiſe not the workes of my handes, or I haue ſought the Lord with my handes & haue not bin deceiued. But, I do not cōmend the works of my hands: for I feare, leaſt when thou haſt looked vpon them, thou ſhalt finde moe ſinnes than merites. Only this I ſay, this I aske, this I deſire, deſpiſe not the workes of thy hands, behold in me thy worke, not mine. For if thou beholdeſt mine, thou damneſt me: if thou beholdeſt thine, thou croweſt me. For alſo whatſoeuer good workes I haue, they are of thee. He ſetteth two cauſes, why he dare not boaſt of his workes to God, becauſe if he haue any good workes, he ſeeth therein nothing his owne: ſecondly, becauſe the ſame is alſo ouerwhelmed with multitude of ſinnes. Whereupon commeth to paſſe that the conſcience feeleth therby more feare & diſmaying than aſſurednes. Therfore he would haue God no otherwiſe to looke on his well doings, than that reknowledging in them the grace of his calling, he may make an end of the worke which he hath begonne.

21 But furthermore wheras the Scripture ſheweth that the good workes of the faithful, are cauſes why the Lord doth good to them, that is ſo to be vnderſtāded, that that which we haue before ſet may ſtand vnſhaken, that the Effect of our ſaluation conſiſteth in the loue of God the Father: the Matter, in the obediēce of the Sonne: the Inſtrument, in the enlightning of the holy Ghoſt, that is to ſay, in faith: that the ende is the glory of the ſo great kindeneſſe of God. Theſe things withſtand not, but that the Lord may embrace workes as inferiour cauſes. But whenſe commeth that? Namely whome the Lorde of his mercy hath appointed to the inheritance of eternall life, them with his ordinary diſpenſation he doth by good workes bringe into the poſſeſſion thereof. That which goeth before in order of diſpenſation, he calleth the cauſe of that which followeth. After this manner

ner he sometime deriueth eternal life from workes: not for that is to be ascribed to them: but because whom he hath chosen, thē he doth iustifie, that he may at length glorifie them, he maketh the grace that goeth before which is a step toward that which foloweth, after a certaine maner the cause of it. But so oft as he hath occasiō to assigne the true cause, he biddeth vs not to flee to workes, but holdeth vs in the onely thinkinge vpon the mercy of God. For what manner of thinge is this which he teacheth by the Apostle, The rewarde of sinne is death: the grace of the Lorde, is life euerlastinge? Why doth he not set righteousnesse in comparison against sinne, as he setteth life against death? Why doth he not make righteousnesse the cause of life, as he maketh sinne the cause of death? For so should the cōparison of contraries haue stande well together, which is much broken by this turninge. But the Apostle meant by this comparison to expresse that which was trueth, that death is due to the deseruinges of men: that life is reposed in the onely mercy of God. Finally in these manners of speaking is rather expressed the order than the cause: because God in heapinge graces vpon graces, taketh cause of the first to adde the seconde, that he may leaue nothinge vndone to the enriching of his seruantes: and he so cōtinually extendeth his liberality, that yet he would haue vs alway to looke vnto the free electiō which is fountaine and beginninge of it. For although he loueth the giftes which he daily giueth, insomuch as they spring out of that fountaine: yet it is our part to holde fast that free acceptation, which alone is able to vpholde our soules: as for such giftes of his Spirite as he afterward giueth vs, so to adioyne them to the first cause, that they minish nothing of it.

Rom. 8. 30.

Rom. 6. 13.

The xv. Chapter.

That those thinges that are commonly boasted concerning the merites of vvorks, do ouerthrovv as vvell the praise of God in giuing of righteousnesse, as also the assurednesse of saluation.

NOw we haue declared that which is the chiefe point in this matter: that because if righteousnes be vpholdē with works, it must needes byandby fall downe before the sight of God, it is contained in the onely mercy of God, the onely communicating of Christ, and therefore in only faith. But, let vs diligently marke that this is the chiefe stay of the matter, least we be entangled with that generall errour, not only of the common people, but also of learned men. For so soone as question is moued of the iustification of faith & works, they flee to those places which seeme to giue to works

ſome merit in the ſight of God: as though the iuſtification of works were fully wonne, if it be once proued that they be of any value with God. But we haue aboue plainely ſhewed that the righteouſneſſe of workes conſiſteth only in the perfect & full keping of the law. Wherupon foloweth that no man is iuſtified by workes but he that hauing climbed vp to ỹ hieſt top of perfection can not be proued gilty of any offenſe be it neuer ſo litle. Therfore it is an other & a ſeueral queſtiō: Howſoeuer workes ſuffice not to iuſtifie a man, whether yet do they not deſerue fauour with God?

2 Firſt of the name of merite I muſt needes ſay this afore hande, that whoſoeuer firſt applied it to works of men cōpared to the iudgement of God, he did very ill prouide for the pureneſſe of faith. Truely I do by my good wil abſtaine frō ſtriues about wordes, but I would wiſh that this ſobriety had alway bin vſed among Chriſtian wryters, that they woulde not haue founde in their heartes to vſe wordes ſtrange from the Scriptures, which engendred much offenſe and no frute. For whereto, I beſech you, was it needefull to haue the name of Merite brought in, when the price of good workes might be fitely expreſſed by an other name without offenſe? But howe much offenſe that worde containeth in it, is euident with the great hurt of the worlde. Surely as it is moſt proude it can do nothinge but darken the grace of God, and fill men with froward pride. The olde wryters of the Church, I graunt, haue commonly vſed it, and I would to God they had not with the abuſinge of one litle word giuen to poſteritie matter of errour. Howebeit they themſelues alſo do in many places teſtifie, howe in no caſe they meant to giue any preiudice agaynſt the trueth. For thus ſayeth Auguſtine in one place, Let Merites of men here holde their peace, which haue periſhed by Adam: and lette the grace of God reigne, by Ieſus Chriſt. Againe, The ſaintes giue nothing to their owne Merites: they will giue all to none but to thy mercy, O God. In an other place, When man ſeeth that whatſoeuer good he hath, he hath it not from himſelfe, but from his God, he ſeeth that all that which is praiſed in him, is not of his owne Merites, but of the mercy of God. You ſee howe takinge from men the power of doinge well, he alſo throweth downe the dignity of Merite. And Chryſoſtome ſayth, Our workes, if there be any, which folow the free calling of God, are repayment and det: but the giftes of God are grace and bountifulneſſe and the greatneſſe of liberall giuinge. But, leauinge the name, let vs rather looke vpon the thinge. I haue verily before alleaged a ſentence out of Bernarde, As it ſufficeth to Merite, not to preſume of Merites: ſo to want Merites, ſufficeth

De predeſt. Sanct.

In pſal. 139.

In pſ. 88

Homil. 33. in Gen.

ſufficeth to iudgement. But by addinge forth with an expoſition, he ſufficiently mitigateth the hardneſſe of the worde, where he ſaith: Therefore care thou to haue Merites: when thou haſt them, knowe that they are giuen: hope for frute, the mercy of God: and ſo thou haſt eſcaped all danger, of pouerty, vnthankefulneſſe, and preſumption. Happy is the church which neither wanteth Merites without preſumption, nor preſumption without Merites. And a litle before he hadde largely ſhewed, howe Godly a meaninge he vſed. For of Merites (ſayth he) why ſhoulde the Church be carefull, which hath a ſtedfaſter and ſurer cauſe to glorie of the purpoſe of God? God can not deny himſelfe, he wil do that which he hath promiſed. If there be no cauſe why thou ſhouldeſt aske, by what merites may we hope for good thinges? ſpecially ſith thou heareſt it ſayd, Not for your ſakes, but for my ſake: it ſufficeth to Merit, to know that Merites ſuffice not. Eze. 36. 22.

3 What all our workes deſerue, the Scripture ſheweth when it ſayth that they can not abide the ſight of God, becauſe they are ful of vncleanneſſe: then, what the perfect obſeruing of the law (if any ſuch could be found) ſhal deſerue, when it teacheth that we ſhould thinke our ſelues vnprofitable ſeruantes when we haue done all things that are commaunded vs: becauſe we ſhal haue giuē nothing freely to the Lord, but only haue performed our due ſeruices, to which there is no thanke to be giuen. But thoſe good workes which he himſelfe hath giuen vs, the Lord both calleth ours and teſtifieth that they are not onely acceptable to him, but alſo that they ſhal haue reward. It is our duety againe for our parte, to be encouraged with ſo great a promiſe, and to gather vp our heartes, that we be not wearied with well doinge, and to yeelde true thankefulneſſe to ſo great bountifulneſſe of God. It is vndouted ẏ it is the grace of God whatſoeuer there is in workes that deſerueth praiſe: that there is not one droppe, which we ought properly to aſcribe to our ſelues. This if we do truely and earneſtly acknowledge, there vaniſheth away not onely all affiance but alſo opinion of Merite. We (I ſay) do not parte the praiſe of good workes (as the Sophiſters do) betwene God and man: but we reſerue it whole, perfect, and vnminiſhed to the Lorde. Onely this we aſſigne to man, that euen the ſelfe ſame workes that were good he by his vncleanneſſe corrupteth and defileth. For nothinge commeth out of man, howe perfect ſoeuer he be, that is not defiled with ſome ſpot. Therefore let the Lord call into iudgement euen theſe thinges that are beſt in the workes of menne: he ſhall verily eſpie in them his owne righteouſneſſe, but mans diſhoneſty and ſhame. Good workes Luk. 17 10.

therefore do pleaſe God & are not vnprofitable to the doers of them, but rather they receiue for rewarde the moſt large benefites of God: not becauſe they ſo deſerue, but becauſe the goodneſſe of God hath of it ſelfe appointed this price vnto them. But what ſpitefulneſſe is this, that men not cõtented with that liberality of God, which giueth vndue rewardes to workes that deſerue no ſuch thing, do with ambition ful of ſacrilege endeuour further, that that which is wholly of the liberality of God, may ſeeme to be rendered to the merites of men. Here I appelle to the common iudgement of euery man. If any man that hath a taking of profit in a peece of ground by an others mãs liberall graunt, do alſo claime to himſelfe the title of propriety: doth he not by ſuch vnthankefulnes deſerue to looſe the very ſelfe poſſeſſion which he had? Likewiſe if a bondeſlaue beinge made free of his Lord, do hide the baſenes of the eſtate of a Libertine, & boaſt himſelf to be a freeman borne: is he not worthy to be brought backe into his former bondage? For this is the right vſe of enioying a benefite, if we neither claime to our ſelues more than is giuen, nor do defraude the author of the benefite of his praiſe: but rather do ſo behaue our ſelues, that that which he hath giuen from himſelfe to vs, may ſeeme after a certaine maner to remaine with him. If this moderation be to be kept toward men, let all men looke & conſider what maner of moderation is due to God.

Liber-tine, is he that is free by manumiſſiõ, not by birth

4 I knowe that the Sophiſters do abuſe certaine places, to proue therby that the name of Merit toward God is found in the Scriptures. They alleage a ſentence out of Eccleſiaſticus, Mercy ſhall make place to euery man, according to the Merit of his workes. And out of the Epiſtle to the Hebrues, Forget not doing good and communicating, for with ſuch ſacrifices men merite of God. As for my right in reſiſting the authority of Eccleſiaſticus, I do now releaſe it. Yet I deny that they faithfully alleage that which Eccleſiaſticus, whatſoeuer writer he were, hath wrytten. For the Greeke copie is thus: πάσῃ ἐλεημοσύνῃ ποιήσει τοπον, ἕκαστος γὰρ κατὰ τὰ ἔργα αὐτοῦ εὑρήσει. He ſhal make place to euery mercy, & euery man ſhal finde according to his works. And that this is ỹ true text, which is corrupted in the Latine tranſlation, appeareth both by the framing of theſe words, & by a lõger ioyning together of the ſentence going before. In the Epiſtle to the Hebrues, there is no cauſe why they ſhould ſnare vs in one litle worde, when in the Greeke wordes of the Apoſtle is nothing elſe but that ſuch ſacrifices do pleaſe and are acceptable to God. This alone ought largely to ſuffice to ſubdue & beate downe the outragiouſnes of our pride, that we faine not any worthineſſe to workes beyonde the rule

Eccl. 16 14

Heb. 13. 16.

of

of Scripture. Now the doctrine of the Scripture is, that all our good workes are continually besprinkled with many filthy spottes, wherwith God may be worthily offended and be angry with vs: so far is it of, that they be able to winne him to vs, or to prouoke his liberality toward vs: Yet becausse he of his tender kindenesse doth not examine them by extremity of law, he taketh thē as if they were most pure, & therfore though without merit, he rewardeth them with infinite benefites both of this present life and of the life to come. For I do not allowe the distinction set by men otherwise learned and godly: that good workes deserue the graces that are giuen vs in this life, and that eternall life is the reward of faith alone. For the Lord doth commonly alway set in heauen the reward of labors and the crowne of battel. Againe to giue it so to the merit of workes, that it be taken away frō grace, that the Lord heapeth vs with graces vpon graces, is against the doctrine of the Scripture. For though Christ sayth that to him that hath, shalbe giuen, and that the faithfull and good seruant which hath shewed himselfe faithfull in fewe thinges, shalbe set ouer many: yet he also sheweth in an other place, that the encreases of the faithfull are the giftes of his free goodnesse. All ye that thirst (sayth he) come to the waters: and ye that haue not money, come and bye milke and honie without money and without any exchange. Whatsoeuer therefore is nowe giuen to the faithfull for help of saluation, yea and blessednesse it selfe, is the meere liberality of God: yet both in this and in those he testifieth that he hath consideration of workes: becausse, to testifie the greatnesse of his loue towarde vs, he vouchsaueth to graunt such honor not only to vs, but also to the giftes which he hath giuen vs. Mat. 25. 21. & 29. Esa. 55. 1.

5 If these thinges had in the ages past bin handeled & disposed in such order as they ought to haue bin, there had neuer arisen so many troubles and dissensions. Paul sayth that in the buildinge of Christian doctrine, we must kepe still that fundation which he had layed among the Corinthians, beside which no other can be layed: and that the same fundation is Iesus Christ. What maner of fundation haue we in Christ? is it, that he was to vs the beginninge of saluation: that the fulfilling thereof should follow of our selues? and hath he but only opened the way, by which we should go forward of our owne strēgth? Not so: but, as he sayd a litle before, when we acknowledge him, he is giuen to vs for righteousnesse. No manne therefore is well founded in Christ, but he that hath full righteousnesse in him: forasmuch as the Apostle sayeth not that he was sent to helpe vs to obtaine righteousnes, but that he himselfe might be our righteousnesse, 1. Cor. 3. 11. 1. Cor. 1. 30.

Ephe.1. 4. Colo.1. 14. & 20. Namely, that we are choſen in him from eternitie before the making of the world, by no deſeruing of oures, but according to the purpoſe of the good pleaſure of God: that by his death we are redemed from the damnation of death, and deliuered from deſtruction: that in him we are adopted of the heauenly father into children and heires: that Ioh.10 28. by his bloud we are recõciled to the Father: that being geuen to him to be kept we are deliuered from perill of periſhing and of being loſt: that being ſo engrafted in him, we are already after a certaine manner partakers of eternall life, being entred into the kingdome of God by hope: and yet more: that hauinge obteined ſuch partaking of him, howe ſo euer we be yet fooles in our ſelues, he is wiſdom for vs before God: howſoeuer we be ſinners, he is righteouſneſſe for vs: howſoeuer we be vncleane, he is cleanneſſe for vs: howſoeuer we be weake, howſoeuer vnarmed and lieng open in danger of Satan, yet oures is the power which is geuen him in heauen and earth, Mat.28 18. whereby he may treade downe Satan for vs, and breake the gates of helles: howſoeuer we ſtill cary about with vs the body of death, yet he is life for vs: brefely that all his things are oures, and we in him haue all things, in our ſelues nothing: vpon this foundation. I ſay, it behoueth that we be builded, if we will encreaſe into a holy temple to the Lorde.

6 But the world hath a longe time bene otherwiſe taught. For there haue bene found out I wote not what morall good workes, by which men may be made acceptable to God before that they be graffed in Chriſt. As though the Scripture lieth, when it ſaith, that 1.Ioh.5 12. they are all in death which haue not poſſeſſed the Sonne. If they be Rom.14 23. in death, howe ſhould they bring forth matter of life? As though it were of no more force, ỹ whatſoeuer is done without faith, is ſinne: as though there may be good frutes of an euell tree. But what haue theſe moſt peſtilent Sophiſters left to Chriſt wherin he may ſhewe forth his power? They ſay that he hath deſerued for vs the firſt grace, namely the occaſion of deſeruing: that it is nowe our part not to faile the occaſion offred. O deſperate ſhameleſneſſe of vngodlineſſe. Who would haue thought that men profeſſing the name of Chriſt, durſt ſo ſtrippe him naked of his power, and in a manner treade him vnder foote? This teſtimonie is eche where ſpoken of him, that all they are iuſtified that beleue in him: theſe fellowes teache, that there commeth from him no other benefit, but this, that the way is opened 1.Ioh.5. 12. to euery man to iuſtifie himſelfe. But I would to God they taſted what theſe ſayings meane: that all they haue life that haue the Sonne Iohn.5. 24. of God: that whoſoeuer beleueth, is already paſſed from death into

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to life: that we are iustified by his grace, that we might be made heires of eternall life: that the faithfull haue Christ abidinge in them, by whome they cleaue fast to God: that they which are partakers of his life, do sit with him in heauenly places: that they are transplanted into the kingdome of God, and haue obteined saluatiō. and innumerable other such. For they do not declare, that there cōmeth by the faith of Christ nothing but ỹ power to obteine righteousnesse or saluation, but that they are both geuen to vs. Therefore so sone as thou art by faith engraffed into Christ, thou art already made the sonne of God, the heire of heauen, partaker of righteousnesse, possessor of life, and (that their lies may be better confuted) thou hast not obteined the fit abilitie to deserue, but euen all the deseruinges of Christ: for they are communicated to thee. Rom. 3. 24. 1. Ioh. 3 23. Eph. 2. 6. Colo. 1. 13.

7 So the Sorbonical scholes, the mothers of all errours, haue taken from vs the iustificatiō of faith which is the summe of all godlinesse. They graunt verily in worde, that man is iustified by formed faith: but this they afterward expound, becausе good workes haue of faith this that they auaile to righteousnesse: that they seme in a manner to name faith in mockage, sith without great enuiousnesse it could not be passed ouer in silence, seing it is so oft repeted of the Scripture. And not yet cōtented, they do in the praise of good works priuilie steale from God somwhat to geue away to man. Becausе they see that good workes litle auaile to aduaunce man, and that they can not be properly called Merites, if they be accompted the frutes of the grace of God: they picke them out of the strength of free will, oyle forsooth out of a stone. And they denie not in deede that the principall cause of them is in grace: but they affirme that thereby is not excluded free will, by which is all merit. And this not onely the latter Sopisters do teach, but also their Pythagoras, Lombard: whome if you compare with these men, you may say to be sound witted and sobre. It was truely a point of maruelous blindenesse, that when they had Augustine so oft in their mouth, they sawe not with howe great caresulnesse that man prouided that no peece of the glorie of good workes were it neuer so litle, should be conueyed to men. Here before where we entreated of free wil, we recited certain testimonies of his to this purpose, of which sort there are oftētimes found many like in his wrytinges: as when he forbiddeth vs that we should no where bost of our merites, becausе euen they also are the giftes of God: And when he writeth, that all our merite is onely of grace, that it is not gotten by our sufficience, but is all made by grace, &c. It is no maruell that Lombard was blinde at the light of the Scripture, in Libr. 2. dist. 28. In Psal. 144. Epist. 105.

whiche it appereth that he was not ſo well practiſed. Yer nothing could be deſired more plaine againſt him and his diſciples, than this word of the Apoſtle, For when he forbiddeth Chriſtiãs all glorieng, he adioineth a reaſon why it is not lawefull to glorie: becauſe we are that handiworke of God, created to all good workes, that we ſhould walke in them. Sith therefore there cõmeth out of vs no good thing, but in ſo much as we be regenerate: and our regeneration is whole of God without exception: there is no right why we ſhould claime to our ſelues one ounce in good workes. Finally whereas they cõtinually call vpon good workes, in the meane time they ſo inſtruct conſciences, that they neuer dare haue affiance, that they haue God wel pleaſed and fauorable to their workes. But contrariwiſe we, without making any mention of Merite, do yet by our doctrine raiſe vp the courages of the faithfull with ſingular comfort, when we teach them that in their workes they pleaſe God, and are vndoutedly accepted vnto him. Yea and alſo here we require that no man attempt or go about any worke without faith, that is to ſay, vnleſſe he do firſt with aſſured confidence of minde determine that he ſhall pleaſe God.

Eph. 2. 10.

8 Wherefore let vs not ſuffer our ſelues to be led ſo much as one heare bredth away from this onely foundation: which being layed, wiſe builders do afterward well & orderly builde vpon it. For if there be neede of doctrine and exhortation, they put men in minde, that the Sonne of God hath appered to this ende, that he may deſtroy the workes of the deuell: that they ſhould not ſinne which are of God, that the time paſt is enough for the fulfilling of the deſires of the Gẽtiles: that the elect of God are veſſels of mercie choſen out vnto honour, which ought to be made cleane from all filthineſſe. But all is ſpoken at ones, when it is ſhewed that Chriſt wil haue ſuch diſciples, which forſaking, themſelues, and taking vp their croſſe, do followe him. He that hath forſaken himſelfe, hath cut of the roote of all euels, that he may no more ſeke thoſe thinges that are his owne. He that hath taken vp his croſſe, hath framed himſelfe to all patience and mildeneſſe. But the example of Chriſt conteineth both theſe and all other duties of godlineſſe & holineſſe. He ſhewed himſelfe obedient to his father, euen to the death: he was wholly occupied in doing the workes of God: he with his whole heart breathed out the glorie of his father: he gaue his ſoule for his brethren: he both did good and wiſhed good to his enemies. If there be neede of comfort, theſe will bring maruelous comfort, that we be in affliction, but we are not made carefull: that we labour, but we are not forſaken: we are brought lowe, but we are not confounded: ws are throwen downe, but we do not

1. Ioh. 3 8.
1. Pet. 4. 3.
2. Tim. 2. 20.
Luc. 9. 23
2 Cor. 4. 8.

not perish: alway bearing about with vs in our body the mortifying of Iesus Christ, that the life of Iesus may be manifestly shewed in vs, 2. Tim. 2.
that if we be dead with him, we shall also liue together with him: if we suffer with him, we shall also reigne together with him: that we Phil. 3. 10.
be so fashioned like to his suffringes, till we atteine to the likenesse of his resurrection: For asmuch as the Father hath predestinate these to Rom. 8. 29.
be fashioned like the image of his sonne, whome, in him he hath choſen, that he may be the first begotten among all his brethren: and therefore that neither death, nor present things, nor things to come, shall seuer vs from the loue of God which is in Christ: but rather all things shall turne to vs to good and to saluation. Loe, we do not iustifie a man by workes before God: but we say that all they that are of God, are regenerate and made a newe creature, that they may 2. Pet. 1. 10.
passe out of the kingdome of sinne into the kingdome of righteousnesse, and that by this testimonie they make their calling certaine, and are iudged as trees by the frutes.

The xvj. Chapter.

A confutation of the sclaunders, vvhereby the Papistes go about to bring this doctrine in hatred.

WIth this one word may the shamelesnesse of certaine vngodly mē be confuted which sclaunder vs with saying that we destroy good workes, and do drawe men away from the following of them, when we say that they are not iustified by workes, nor do deserue saluation: and againe, that we make to easy a way to righteousnesse, when we teach that it lieth in the free forgeueneſſe of sinnes, and that we do by this enticement allure men to sinne, which are of their owne will too much enclined therto already. These sclaunders (I say) are with that one word sufficiently confuted: yet I will brefely answer to them both. They allege that by the iustification of faith, good workes are destroyed. I leaue vnspoken, what māner of men be these zelous louers of good workes which do so backbite vs. Let them haue licence as freely to rayle as they do licentiously infect the whole world with the filthinesse of their life. They faine that they be greued, that when faith is so gloriously aduaunced, workes are driuen downe out of their place. What if they be more raised vp, and stablished? For neither do we dreame of a faith voide of good workes, nor a iustification that is without them. This onely is the difference, that when we confesse that faith and good workes do necessarily hang together, yet we set iustification in faith, not in works. For what reason we do so, we haue in redi-

neſſe eaſily to declare, if we do but turne to Chriſt vnto whome our faith is directed, and from whome it receiueth her whole ſtrength. Why therefore are we iuſtified by faith? bycauſe by faith we take holde of the righteouſneſſe of Chriſt, by which alone we are reconciled to God. But this thou canſt not take holde of, but that thou muſt alſo therewithall take hold of ſanctification. For he was geuen to vs, for righteouſneſſe, wiſdome, ſanctification, and redemption. Therefore Chriſt iuſtifieth none whom he doth not alſo ſanctifie. For theſe benefites are coupled together with a perpetuall and vnſeparable knot, that whome he enlighteneth with his wiſdome, them he redemeth: whome he redemeth, he iuſtifieth: whome he iuſtifieth, he ſanctifieth. But for aſmuch as our queſtion is onely of righteouſneſſe and ſanctifying, let vs ſtay vpon theſe. We may put difference betwene them, yet Chriſt conteineth them both vnſeparably in himſelfe. Wilt thou therefore obteine righteouſneſſe in Chriſt? Thou muſt firſt poſſeſſe Chriſt: and thou canſt not poſſeſſe him, but that thou muſt be made partaker of his ſanctification: becauſe he can not be torne in peeces. Sith therefore the Lorde doth graunt vs theſe benefites to be enioyed none otherwiſe than in geuing himſelfe, he geueth them both together, the one neuer without the other. So appereth how true it is, that we are iuſtified not without workes, and yet not by works: becauſe in the partaking of Chriſt, wherby we are iuſtified, is no leſſe conteined ſanctification than righteouſneſſe.

1.Cor. 1.30.

2 That alſo is moſt falſe, that the mindes of men are withdrawen from the affection of weldoing, when we take from them the opinion of meriting. Here by the way the readers muſt be warned, that they fooliſhly reaſon from reward to merit, as I ſhall afterward more plainely declare: namely becauſe they know not this principle, that God is no leſſe liberall when he aſſigneth reward to workes, than when he geueth power to do well. But this I had rather differre to the place fit for it. Now it ſhalbe enough to touch howe weake their obiection is: which ſhalbe done two wayes. For firſt whereas they ſay that there ſhalbe no care of well framing of life, but when hope of reward is ſet before them: they erre quite from the truth. For if this onely be entended when men ſerue God, that they loke to reward, or let out to hire or ſell their labors to him, they litle preuayle: for God will be freely worſhipped, freely loued: he (I ſay) alloweth that worſhipper, which when all hope of receiuing reward is cut of, yet ceſſeth not to worſhippe him. Moroeuer if men be to be pricked forward, no man can put ſharper ſpurres vnto them, than thoſe that are taken of the ende of our redemption and calling: ſuch as the

word

word of God spurreth men withall, when it teacheth, that it is to wicked vnthankefulnesse, not mutually to loue him againe which first loued vs: that by the blood of Christ our cõsciences are cleansed from dead workes, to serue the liuing God: that it is a hainous sacrilege, if being ones cleansed, we defile our selues with newe filthinesse, and prophane that holy blood: that we are deliuered from the handes of our enemies, that we may without feare serue him in holinesse and righteousnesse before him all the dayes of our life: that we are made free from sinne, that we may with a free Spirit followe righteousnes: that our olde man is crucified, that we may rise againe into newnesse of life: againe that if we be dead with Christ (as becommeth his members) we must seeke those things that are aboue, and must in the world be waifaring men from home, that we may long toward heauen where is our treasure: that the grace of God hath appered to this ende, that forsaking all vngodlinesse and worldly desires, we may liue soberly, holily, and godlily in this world, loking for the blessed hope and the appering of the glorie of the great God and sauiour: therefore that we are not apointed that we should stirre vp wrath to our selues, but that we may obteine saluation by Christ: that we are the temples of the Holy Ghost, which it is not lawfull to be defiled: that we are not darkenesse, but light in the Lord, which must walke as children of light: that we are not called to vncleanesse, but to holinesse: becausse this is the will of God, our sanctification, that we absteine from vnlawfull desires: that our calling is holy, that the same is not fulfilled but with pureneſse of life: that we are for this purpose deliuered from sinne, that we should obey to righteousnesse. Can we be pricked forward to charitie with any more liuely argument than that of Iohn, that we should mutually loue one an other as God hath loued vs? that herein his children do differ from the children of the Deuell, the children of light from the children of darkenesse, bycause they abide in loue? Againe with that argument of Paule, that we if we cleaue to Christ, are the members of one body, which it is mete to be holpen one of an other with mutuall duties? Can we be more strongly prouoked to holinesse, than when we heare againe of Iohn, that all they that haue this hope, do sanctifie themselues, bycause their God is holy? Againe of ỹ mouth of Paule: that hauing the promise of adoption, we should cleanse our selues from all the defiling of the flesh and spirite? than when we heare Christ setting forth himselfe for an example vnto vs that we should follow his steppes?

Heb.9. 14. Luc.1. 74. Rom.6. 18. Colo.3. 1. Tit.2. 11. 1.Thes. 5.9. 1.Cor.3 16. Ephs.2. 21. and 5.8. 2.Cor.6 1.Thes. 4.7. 2. Tim. 1.9. Rom. 6. 18. Ioh.13. 10. 1.Ioh.2. 11. 1.Cor. 6.17. & 12.12. 1.Ioh.3. 3. 2.Cor. 7.1.

3 And these fewe things I haue set forth for a tast. For if I should

entende to go through all, I ſhoulde be driuen to make a longe volume. The Apoſtles are all full of encouragementes, exhortations & rebukings, wherby they may inſtruct the man of God to euery good worke, and that without any mention of merite. But rather they fetch their chiefe exhortatiõs from this that our ſaluation ſtandeth vpon the onely mercie of God and vpon no merite of ours. As Paule, after that he hath in a whole Epiſtle diſcourſed that there is no hope of life for vs but in the righteouſneſſe of Chriſt, when he commeth downe to moral exhortations, he beſecheth them by that mercy of God which he hath vouchſaued to extend to vs. And truely this one cauſe ought to haue bin ſufficient, that God may be glorified in vs. But if any be not ſo vehemently moued with the glory of God, yet the remembrance of his benefites ought to haue bin, moſt ſufficient, to ſtirre vp ſuch men to do well. But theſe men, which do paraduenture with thruſting in of merites beate out ſome ſeruile & conſtrained obediences of the law, do falſly ſay that we haue nothing whereby we may exhorte menne to good workes, becauſe we go not the ſame way to worke. As though God were much delited with ſuch obediences, which proteſteth that he loueth a cherefull giuer, & forbiddeth any thing to be giuen as it were of heauines or of neceſſity. Neither do I ſpeake this for that I do either refuſe or deſpiſe that kinde of exhortation, which the Scripture oftentimes vſeth, that it may leaue no meane vnattempted euery way to ſtirre vp our mindes. For it rehearſeth the reward which God will render to euery man accordinge to his workes. But I deny that that is the only thing, yea or the chiefe among many. And then I graunt not that we ought to take beginninge thereat. Moreouer I affirme that it maketh nothinge to the ſettinge vp of ſuch merites as theſe men boaſt of, as we ſhall hereafter ſee. Laſt of all I ſay that is to no profitable vſe, vnleſſe this doctrine haue firſt taken place, that we are iuſtified by the onely merite of Chriſt, which is conceiued by faith but by no merites of our workes, becauſe none can be fitte to the endeuour of holineſſe, vnleſſe they haue firſt digeſted this doctrine. Which thinge alſo the Prophet very well ſignifieth, when he thus ſpeaketh to God: With thee is mercy, that thou mayſt be feared. For he ſheweth that there is no worſhippinge of God, but when his mercy is acknowledged, vpon which alone it is both founded and ſtabliſhed. Which is very worthy to be noted, that we may knowe not onely that the beginninge of worſhippinge God aright is the affiance of his mercy, but alſo that the feare of God (which the Papiſtes will haue to be meritorious) can not haue the name of merite, becauſe it is grounded vpon the

Ro. 12. 1.

Matt. 5. 16.

Chryſoſt. homil. in Gen.

2. Cor. 9 7.

Pſa. 130

pardon

pardon and forgeueneſſe of ſinnes.

4 But it is a moſt vayne ſclaunder, that men are allured to ſinne, when we affirme the free forgeueneſſe of ſinnes, in which we ſay that righteouſneſſe conſiſteth. For, we ſay that it is of ſo great value, that it can with no good of oures be recompenſed, and that therefore it ſhould neuer be obteined, vnleſſe it were freely geuẽ. Moreouer that it is to vs in deede freely geuen, but not ſo to Chriſt which bought it ſo derely, namely with his owne moſt holy bloud, biſide which there was no price of value enough that might be paied to the iudgement of God. When menne are taught theſe things, they are put in minde that it is no thanke to them that the ſame moſt holy bloud is not ſhed ſo oft as they ſinne. Furthermore we learne, that our filthineſſe is ſuch, as is neuer waſhed away but with the fountaine of this moſt pure bloud, Ought not they that heare theſe things, to conceiue a greater horrour of ſinne, than if it were ſaid that it is wiped away with the ſprinkling of good workes? And if they haue any thing of God, howe can they but dred being ones cleanſed, to wallowe themſelues againe in the mire, as much as in them lieth to troble & infect the pureneſſe of this fountaine? I haue waſhed my feete (ſaith the faithfull ſoule in Salomon) how ſhall I againe defile them? Now it is euidẽt, whether ſort do both more abace the forgeueneſſe of ſinnes, and do more make vile the dignitie of righteouſneſſe. They babble that God is appeaſed with their owne trifling ſatisfactiõs, that is, their donge: We affirme that the giltineſſe of ſinne is more greuous than can be purged with ſo light triſtes: that the diſpleaſure of God is more heauie than can be releaſed with theſe ſatisfactions of no value, and that therefore this is the prerogatiue of the onely bloude of Chriſt. They ſay that righteouſnes (if it faile at any time) is reſtored and repaired by ſatisfactorie workes: we thinke it more precious than that it can be matched with any recompenſe of workes, and that therefore for the reſtoring thereof we muſt flee to the onely mercie of God. As for the reſt of thoſe thinges that perteine to the forgeueneſſe of ſinnes, let them be ſought out of the next chapter. Cant. 5. 3.

The xvij. Chapter.

The agreement of the promiſes of the lawe and the Goſpell.

NOw let vs alſo go through the other arguments wherewith Satan by the ſoldiars of his garde, goeth about either to ouerthrowe or batter the iuſtification of faith. This I thinke we haue already wrong from the ſclaunderers, that they can

no more charge vs as enemies of good workes. For, iuſtification is taken away from good workes, not that no good workes ſhould be done, or that thoſe which be done ſhould be denied to be good, but that we ſhould not put affiãce in them, not glorie in them, not aſcribe ſaluation to them. For this is our affiance, this is our glorie, and the onely authour of our ſaluation, that Chriſt the ſonne of God is ours, and we likewiſe are in him ỹ ſonnes of God, and heyers of the heauẽly kingdome, being called by the goodneſſe of God, not by our owne worthineſſe, into the hope of eternall bleſſedneſſe. But bycauſe they do biſide theſe aſſaile vs, as we haue ſaid, with other engines, go to, let vs go forward in beating away theſe alſo. Firſt they come backe to the promiſes of the lawe, which the Lorde did ſet forth to the kepers of his lawe: and they aſke whether we will haue them to be vtterly voide or effectuall. Bycauſe it were an abſurditie and to be ſcorned to ſay that they are voide, they take it for cõfeſſed that they are of ſome effectualneſſe. Hereupon they reaſon that we are not iuſtified by only faith. For thus ſaith the Lorde: And it ſhalbe, if thou ſhalt heare theſe commaundementes and iudgementes, and ſhall kepe them and do them, the Lorde alſo ſhall kepe with thee his couenant and mercie which he hath ſworne to thy fathers, he ſhal loue thee and multiplie thee, and bleſſe thee, &c. Againe, If ye ſhall well direct your wayes and your endeuors, if ye walke not after ſtrange Gods, if ye do iudgement between man and man, and go not backe into malice, I will walke in the middeſt of you. I will not recite a thouſand peces of the ſame ſorte, which ſith they nothing differ in ſenſe, ſhalbe declared by the ſolution of theſe. In a ſumme, Moſes teſtifieth that in the lawe is ſet forth bleſſing and curſe, death & life. Thus therfore they reaſon, that either this bleſſing is made idle and fruteleſſe, or that iuſtificatiõ is not of faith alone. We haue already before ſhewed, howe if we ſticke faſt in the lawe, ouer vs being deſtitute of all bleſſing, hangeth onely curſe which is threatned to all tranſgreſſors. For the Lord promiſeth nothing but to the perfect kepers of his lawe, ſuch as there is none found. This therfore remaineth, that all mankinde is by the law accuſed, and ſubiect to curſe and the wrath of God: from which that they may be looſed, they muſt needes go out of the power of the law, & be as it were brought into libertie from the bondage thereof: not that carnall libertie which ſhould withdrawe vs from the keping of the lawe, ſhould allure vs to thinke all things lawfull and to ſuffer our luſt, as it were the ſtayes being broken & with looſe reines to run at riot: but the ſpirituall libertie, which may comfort and raiſe vp a diſmayed and ouerthrowen conſcience, ſhewing it to be free from

Deut. 7. 12.

Iere. 7. 3. & 23.

Deu. 11 26.

the

the curse and damnation wherewith the lawe helde it downe bond and fast tied. This deliuerance from the subiection of the lawe, and Manumission (as I may call it) we obteine when by faith we take holde of the mercie of God in Christ, whereby we are certified and assured of the forgeueneſſe of sinnes, with the feling whereof the lawe did pricke and bite vs.

2 By this reason euen the promises that were offred vs in the lawe, should be all vneffectuall and voide, vnlesse the goodnesse of God by the Gospell did helpe. For, this condition that we kepe the whole lawe, vpon which the promises hang, and whereby alone they are to be performed, shall neuer be fulfilled. And ỹ Lorde so helpeth, not by leauing part of righteousnesse in our workes, and supplying parte by his mercifull bearing with vs, but when he setteth onely Christ for the fulfilling of righteousnesse. For the Apostle, when he had before said that he and other Iewes beleued in Iesus Christ, knowing that man is not iustified by the workes of the lawe, addeth a reason: not that they should be holpen to fulnesse of righteousnesse by the faith of Christ, but by it should be iustified, not by the workes of the lawe. If the faithfull remoue from the lawe into faith, that they may in faith finde righteousnesse which they see to be absent from the lawe: truely they forsake the righteousnesse of the lawe. Therefore now let him that list, amplifie the rewardinges which are said to be prepared for the keper of the lawe, so that he therewithall consider that it commeth to passe by our peruersnesse, that we fele no frute thereof till we haue obteined an other righteousnesse of faith. So Dauid, when he made mention of the rewarding which the Lord hath prepared for his seruantes, byandby descendeth to the reknowledging of sinnes, whereby that same rewarding is made voide. Also in the xix. Psalme, he gloriously setteth forth the benefites of the lawe, but he by and by crieth out: Whoe shall vnderstand his faultes? Lord cleanse me from my secret faultes. This place altogether agreeth with the place before, where when he had said that all the wayes of the Lorde are goodnesse and truth to them that feare him, he addeth: For thy names sake Lorde, thou shalt be mercifull to my peruersnesse, for it is much. So ought we also to reknowledge, that there is in deede the good will of God set forth vnto vs in the lawe, if we might deserue it by workes, but that the same neuer commeth to vs by the deseruing of workes.

Gala. 2. 16.

Psa. 19. 12.

Psa. 25. 10.

3 How then? Are they geuen that they should vanish away without frute? I haue euen now already protested that the same is not my meaning. I say verily that they vtter not their effectualnesse toward

vs, so long as they haue respect to the merit of works, and that therfore if they be considered in themselues, they be after a certaine manner aboliſhed. If the Apoſtle teacheth that this noble promiſe: I haue geuen you commaundements, which who ſo ſhall do ſhal liue in thē, is of no value if we ſtand ſtill in it, and ſhall neuer a whit more profit than if it had not bene geuen at all: becauſe it belongeth not euen to the moſt holy ſeruauntes of God, which are all far from the fulfilling of the lawe, but are compaſſed about with many tranſgreſſions. But when the promiſes of the Goſpel are put in place of them, which do offer free forgeuenes of ſinnes, they bring to paſſe that not onely we our ſelues be acceptable to God, but that our workes alſo haue their thanke: & not this onely that the Lorde accepteth them, but alſo extendeth to them the bleſſings which were by couenāt due to the keping of the lawe. I graunt therfore, that thoſe things which the Lorde hath promiſed in his lawe to the followers of righteouſneſſe and holineſſe, are rendred to the workes of the faithfull: but in this rendring, the cauſe is alway to be conſidered that powreth grace to workes. Now cauſes we ſee that there be three. The firſt is, that God turning away his ſight from the workes of his ſeruantes, which alway deſerue rather reproche than praiſe, embraceth them in Chriſt, and by the onely meane of faith reconcileth them to himſelfe without the meane of workes. The ſecond, that of his fatherly kindneſſe and tender mercifulneſſe, he lifteth vp workes to ſo great honour, not weyeng the worthineſſe of them, that he accompteth them of ſome value. The third, that he receiueth the very ſame workes with pardon, not imputing the imperfection, wherewith they all being defiled, ſhould otherwiſe be rather reckened among ſinnes than vertues. And hereby appereth how much the Sophiſters haue bene deceiued, which thought that they had gaily eſcaped all abſurdities when they ſaid that workes do not of their owne inwarde goodneſſe auaile to deſerue ſaluation, but by the forme of the couenant, becauſe the Lorde hath of his liberality ſo much eſtemed them. But in the meane time they conſidered not, howe far thoſe workes which they would haue to be meritorious, were from the condition of the promiſes, vnleſſe there went before both iuſtification grounded vpon onely faith, and the forgeueneſſe of ſinnes, by which euen the good workes themſelues haue neede to be wiped from ſpottes. Therefore of three cauſes of Gods liberalitie, by which it is brought to paſſe that the workes of the faithfull are acceptable, they noted but one, and ſuppreſſed two, yea and thoſe the principall.

Leu. 18. Eze. 20. 11. Rom. 10 5.

4 They allege the ſaying of Peter, which Luke rehearſeth in the Actes:

Actes: I finde in truth that God is not an accepter of persones; but Act. 10.
in euery nation he that doth righteousnesse is acceptable to him. And 34.
hereupon they gather that which semeth to be vndouted, that if man doth by right endeuors get himselfe the fauour of God, it is not the beneficiall gift of God alone that he obteineth saluation: yea that God doth so of his mercy helpe a sinner, that he is by workes bowed to mercy. But you can in no wise make the Scriptures agree together, vnlesse you note a double accepting of man with God. For, such as man is by nature, God findeth nothing in him whereby he may be enclined to mercie, but onely [illegible]erie. If therefore it be certaine that man is naked and needy of all goodnesse, and on the other side full stuffed and loden with all kindes of euels, when God first receiueth them: for what qualitie, I pray you, shall we say that he is worthy of the heauenly calling? Away therefore with the vaine imagining of merites, where God so euidently setteth out his free mercifulnesse. For, that which in the same place is said by the voice of the Angell to Cornelius, that his prayers and almes had ascended into the sight of God, is by these men most lewdly wrested, that man by endeuor of good workes is prepared to receiue the grace of God. For it must needes be that Cornelius was already enlightened with the Spirit of wisedome, sith he was endued with true wisdome, namely with the feare of God: that he was sanctified with the same Spirit, sith he was a follower of righteousnesse, which the Apostle teacheth Gal. 5. 5
to be a most certaine frute thereof. All those things therfore which are said to haue pleased God in him, he had of his grace, so far is it of that he did by his owne endeuor prepare himselfe to receiue it. Truely there can not one sillable of the Scripture be brought forth, that agreeth not with this doctrine, that there is none other cause for God to accept man vnto him, but because he seeth that man should be euery way lost, if he be left to himselfe: but because he will not haue him lost, he vseth his owne mercie in deliuering him. Now we see how this accepting hath not regard to the righteousnesse of man, but is a mere token of the goodnesse of God toward men being miserable and most vnworthy of so great a benefit.

5 But after that the Lorde hath brought man out of the bottomlesse depth of destruction, and seuered him to himselfe by grace, of adoption: because he hath newe begotten him & newly formed him into a newe life, he nowe embraceth him, as a newe creature with the giftes of his Spirit. This is that accepting whereof Peter maketh mention, by which the faithfull are after their vocation allured of God euen in respecte also of workes: for the Lorde can not but loue

and kisse those good things which he worketh in them by his Spirit. But this is alway to be remembred, that they are none otherwise acceptable to God in respect of workes; but in as much as for their cause and for their sakes, whatsoeuer good workes he hath geuen them in encreasing of his liberalitie, he also vouchesaueth to accept. For whense haue they good workes, but because the Lorde, as he hath thosen them for vessels vnto honor, so will garnish them with true godlinesse? Whereby also are they accompted good, as though there were nothing wanting in them, but because the kinde Father tenderly graunteth pardon to th[illegible] deformities & spottes that cleaue to them? Summarily, he signifieth nothing els in this place, but that to God his children are acceptable and louely in whom he seeth the markes and features of his owne face. For we haue in an other place taught that regeneration is a repairinge of the image of God in vs. For asmuch as therfore whersoeuer the Lorde beholdeth his owne face, he both worthily loueth it and hath it in honor: it is not without cause said, that the life of the faithfull being framed to holinesse and righteousnesse pleaseth him, but bycause the godly being clothed with mortall flesh, are yet sinners, and their good workes are but begonne and sauoring of the faultinesse of the flesh: he can not be fauorable neither to those nor to these, vnlesse he more embrace them in Christ than in themselues. After this manner are those places to be taken, which testifie that God is kinde and mercifull to the followers of righteousnesse, Moses said to the Israelites. The Lorde thy God kepeth couenant, to a thousand generations: which sentence was afterward vsed of the people for a common manner of speach. So Salomon in his solemne prayer, saith, Lord God of Israell, which kepest couenant and mercie to thy seruantes which walke before thee in their whole heart. The same wordes are also repeted of Nehemias. For, as in all the couenantes of his mercie, the Lorde likewise on their behalues requireth of his seruantes vprightnesse & holinesse of life, that his goodnesse should not be made a mockerie, and that no man swelling with vaine reioising by reason thereof should blesse his owne soule, walking in the meane time in the peruersnesse of his owne heart: so his will is by this way to kepe in their dutie them that are admitted into the communion of the couenant: yet neuertheless the couenant it selfe is both made at the beginning free, and perpetually remaineth such. After this maner Dauid when he glorieth that there was rendred to him reward of the cleannesse of his handes, yet omitteth not that fountaine which I haue spoken of, that he was drawen out of the wombe, because God loued him:

Deu. 7. 9.
1. King. 8. 23.
Nehem. 5.
Deu. 29 18.
2. Sam. 22. 1.

where

where he so setteth out the goodnesse of his cause, that he abateth nothing from the free mercie which goeth before all giftes, whereof it is the beginning.

6 And here by the way it shalbe profitable to touch what these formes of speaking do differ from the promises of the lawe. I call promises of the lawe, not those which are eche where commonly written in ỹ bookes of Moses: (for as much as in them also are foũd many promises of the Gospell) but those which properly belong to the ministerie of the lawe. Such promises, by what name so euer you list to call them, do declare that there is reward redy vpon condition, if thou do that which is commaunded thee. But when it is said, that the Lorde kepeth the couenant of mercie to them which loue him, therin is rather shewed what manner of men be his seruantes which haue faithfully receiued his couenant, than the cause is expressed why the Lorde should do good to them. Nowe this is the manner of shewing it. As the Lord vouchsaueth to graunt vs ỹ grace of eternall life, to this ende that he should be loued, feared, and honored of vs: so whatsoeuer promises there are of his mercy in the Scriptures, they are rightfully directed to this, and that we shoulde reuerence and worship the author of the benefites. So ofte therefore as we heare that he doth good to them that kepe his lawe, let vs remember that the children of God are there signified by the dutie which ought to be continuall in them: that we are for this cause adopted, that we should honor him for our Father. Therefore lest we should disherite our selues from the right of adoption, we must alway endeuor to this wherunto our calling tendeth. But let vs againe kepe this in minde, that the accomplishmẽt of the mercie of God hangeth not vpon the workes of the faithfull: but that he therefore fulfilleth the promise of saluation to them which aunswer to their calling in vprightnesse of life, because in them he acknoweth the naturall tokens of his children which are ruled with his Spirit vnto good. Hereunto let that be referred which is in the xv. Psalme spoken of the Citizens of the Church, Lorde whoe shall dwell in thy tabernacle, and whoe shall rest in thy holy hill? The innocẽt in handes and of a cleane heart, &c. Againe in Esaye, Who shall dwell with deuouring fire? He that doth righteousnesse, he that speaketh right thinges, &c. For there is not described the stay whereupon the faithfull may stand before the Lorde, but the manner wherewith the most mercifull father bringeth them into his fellowship, and therein defendeth and strengtheneth them. For, because he abhorreth sinne, he loueth righteousnes: whom he ioineth to himselfe, them he cleanseth with his spirit, that he may Esa. 33. 14.

make them of like fashion to himselfe and his kingdome. Therefore if the question be of the first cause whereby the entrie is made open to the holy ones into the kingdome of God, from whense they haue that they may stand fast and abide in it, we haue this aunswer ready, because the Lorde by his mercie both hath ones adopted them, and perpetually defendeth them. But if the question be of the manner, then we must come downe to regeneration and the frutes thereof, which are rehersed in that Psalme.

7 But there semeth to be much more hardnesse in these places, which do both garnish good workes with the title of righteousnesse, and affirme that man is iustified by them. Of the first sort there be very many places, where the obseruinges of the commaundements are called iustifications or righteousnesses. Of the other sort, that is
Deut.6. 25. an example which is in Moses, This shalbe our righteousnesse, if we kepe all these commaundementes. And if thou take exception and say that this is a promise of the lawe, which being knit to a condition
Deu 24 13 Psa 106 30. impossible, proueth nothing. There be other of which you can not make the same answer, as this, And that shalbe to thee for righteousnesse before the Lord, to redeliuer to the poore man his pledge, &c. Againe, that which the Prophet saith, that the zele in reuenging the shame of Israell, was imputed to Phinees for righteousnesse. Therefore the Pharisees of our time thinke that here they haue a large matter to triumph vpon. For when we say, that when the righteousnesse of faith is set vp, the iustification of workes geueth place, by the same right they make this argument, If righteousnesse be of workes, then it is false that we are iustified by faith onely. Though I graunt that the commaundementes of the lawe are called righteousnesses: it is no maruell: for they are so in deede. Howebeit we must warne the readers that the Grecians haue not fitly translated the Hebrue word *Hucmi*, *Dikaiomata*, righteousnesses for commaundementes. But for the word, I willingly release my quarell. For neither do we denie this to the lawe of God, that it conteineth perfect righteousnesse. For although, bycause we are detters of all the things that it commaundeth, therefore euen when we haue performed full obedience therof, we are vnprofitable seruantes: yet becawse the Lorde hath vouchsaued to graunt it the honor of righteousnesse, we take not away that which he hath geuen. Therefore we willingly confesse that the full obedience of the lawe is righteousnesse that the keping of euery commaundement, is a part of righteousnesse, if so be that the whole summe of righteousnesse were had in the other partes also. But we denie that there is any where any such forme of righteousnesse And

there-

therefore we take away the righteousnesse of the lawe, not for that it is maimed and vnperfect of it selfe, but for that by reason of the weakenesse of our flesh it is no where seene. But the Scripture not onely calleth simply the commaundements of the Lorde, righteousnesses: but it also geueth this name to the workes of the holy ones. As when it reporteth that Zacharie & his wife walked in the righteousnesses of the Lorde: truely when it so speaketh, it weyeth workes rather by the nature of the lawe, than by their owne propre estate. Howbeit here againe is that to be noted, which I euen now said, that of the negligence of the Greke translator is not a lawe to be made. But for asmuch as Luke would alter nothing in the receiued trãslatiõ, I will also not striue about it, For God hath cõmaunded these things that are in the lawe to men for righteousnesse: but this righteousnes we performe not but in keping the whole lawe: for by euery transgression it is broken. Wheras therefore the lawe doth nothing but prescribe righteousnesse: if we haue respecte to it, all the seuerall commaundementes thereof arę righteousnesse: if we haue respect to men of whom they are done, they do not obteine the praise of righteousnesse by one worke, being trespassers in many, and by that same worke which is euer partly faulty by reason of imperfection. Luc.1.6

8 But nowe I come to the second kinde, in which is the chefe hardnes. Paule hath nothing more strong to proue the righteousnesse of faith, than that which is written of Abraham, that his faith was imputed to him for righteousnesse. Sith therefore it is said that the acte done by Phinees was imputed to him for righteousnesse: what Paul affirmeth of faith, the same may we also cõclude of woorks. Whereupon our aduersaries, as though they had wonne the victorie, determine that we are in deede not iustified without faith, but that we are also not iustified by it alone, and that workes accomplish our righteousnesse. Therefore here I beseech the godly, that if they knowe that the true rule of righteousnesse is to be taken out of the Scripture only, they will religiously and earnestly wey with me, howe the Scripture may without cauillations be rightly made to agree with it selfe. For asmuch as Paule knewe that the iustification of faith is the refuge for them that are destitute of their owne righteousnesse, he doth boldly conclude that all they that are iustified by faith, are excluded from the righteousnesse of workes. But sith it is certaine that the iustification of faith is common to all the faithfull, he doth therof with like boldenesse conclude ỳ no man is iustified by works, but rather contrariewise that men arę iustified without any helpe of workes. But it is one thing to dispute of what value workes are by Gen.4. 4. Psa.106 31.

themſelues, and an other thing what accompt is to be made of them after the ſtabliſhing of the righteouſneſſe of faith. If we ſhall ſet a price vpon workes according to their worthineſſe, we ſay that they are vnworthy to come into the ſight of God: and therefore that man hath no workes whereof he may glorie before God: then, that being ſpoiled of all helpe of workes he is iuſtified by onely faith. Nowe we define righteouſneſſe thus, that a ſinner being receiued into the communion of Chriſt, is by his grace reconciled to God, when being cleanſed with his bloode he obteineth forgeueneſſe of ſinnes, and being clothed with his righteouſneſſe as with his owne, he ſtandeth aſſured before the heauenly iudgement ſeate. When the forgeueneſſe of ſinnes is ſet before, the good workes which followe haue nowe an other valuation than after their owne deſeruing: bycauſe whatſoeuer is in them vnperfect, is couered with the perfection of Chriſt: whatſoeuer ſpottes or filthineſſe there is, it is wiped away with his cleanneſſe, that it may not come into the examination of the iudgement of God. Therefore when the giltines of all treſpaſſes is blotted out, whereby men are hindred that they can bring forth nothing acceptable to God, and when the faulte of imperfection is buried, which is wonte alſo to defile good workes: the good workes which the faithfull do, are compted righteous, or (which is all one) are imputed for righteouſneſſe.

9 Now if any man obiect this againſt me to aſſaile the righteouſneſſe of faith, firſt I will aſke whether a man be compted righteous for one or two holy workes, being in the reſt of the workes, of his life a treſpaſſer of the lawe. This is more than an abſurditie. Then I will aſke if he be compted righteous for many good workes, if he be in any parte founde gilty. This alſo he ſhall not be ſo bolde to affirme, when the penall ordinance of the lawe crieth out againſt it, and pro-
Deu. 27 clameth all them accurſed which haue not fulfilled all the commaundements of the lawe to the vttermoſt. Moreouer I will go further and aſke, whether there be any worke that deſerueth to be accuſed of no vncleanneſſe or imperfection. And howe could there be any ſuch before thoſe eyes, to whom euen ỹ very ſtarres are not cleane enough,
Iob. 4 nor the Angels righteous enough? So ſhall he be compelled to graunt
18. that there is no good worke which is not ſo defiled with tranſgreſſiõs adioined with it, and with the corruptneſſe of it ſelfe, that it can not haue the honour of righteouſneſſe. Nowe if it be certaine that it proceedeth from the righteouſneſſe of faith that workes which are otherwiſe vpure, vncleane, and but halfe workes, not worthy of the ſight of God, much leſſe of his loue, are imputed to righteouſneſſe,

why

why do they with boastinge of the righteousnesse of workes destroy the iustification of faith, whereas if this iustification were not, they should in vaine boast of that righteousnes? Will they make a vipers birth? For therto tende the sayings of the vngodly men. They can not deny that the iustification of faith is the beginning, foundation, cause, matter, and substance of the righteousnesse of works: yet they conclude that man is not iustified by faith, because good workes also are accompted for righteousnesse. Therefore let vs let passe these follies & confesse as the trueth is, that if the righteousnes of workes of what sorte soeuer it be accompted, hangeth vpon the iustification of faith, it is by this not onely nothinge minished but also confirmed, namely whereby the strength thereof appeareth more mighty. Neither yet let vs thinke that workes are so commended after free iustification, that they also afterward come into the place of iustifyinge a man, or do parte the office betwene them and faith. For vnlesse the iustification remaine alway whole, the vncleannes of workes shalbe vncouered. And it is no absurdity, that a man is so iustified by faith that not only he himselfe is righteous, but also his workes are esteemed righteous aboue their worthines.

10 After this maner we will graunt in workes not onely a righteousnesse in partes (as our aduersaries themselues would haue) but also that it is allowed of God as if it were a perfect & ful righteousnes. But if we remember vpon what fundation it is vpholden, all the difficulty shalbe dissolued. For then & not till then it beginneth to be an acceptable worke, when it is receiued with pardon. Now whense cōmeth pardon, but because God beholdeth both vs and all our things in Christ? Therfore as we, when we are graffed into Christ, do therfore appeare righteous before God, because our wickednesses are couered with his innocence, so our works are & be taken for righteous, because whatsoeuer faultinesse is otherwise in them, beinge buried in the cleanneſse of Christ, it is not imputed. So we may rightfully say, that by only faith not only we but also our workes are iustified. Now if this righteousnes of workes of what sort soeuer it be, hangeth vpon faith and free iustification, and is made of it: it ought to be included vnder it, and to be sette vnder it as the effect vnder the cause thereof, as I may so call it: so farre is it of that it ought to be raised vp either to destroy or darken it. So Paule to driue men to confesse that our blessednesse consisteth of the mercy of God, not of workes, chiefely enforceth that saying of Dauid, Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is he to whom the Lorde hath not imputed sinne. If any man do thrust in to

Ro 4.7.

Psa. 32.

the contrary innumerable sayings wherein blessednesse seemeth to
Psa. 113 begiuen to workes: as are these: Blessed is the man which feareth the
Psal. 14 Lorde, which hath pitie on the poore, which hath not walked in the
21. councell of the wicked, which beareth temptation: Blessed are they
Psal. 1. which keepe iudgement, the vndefiled, the poore in Spirit, the meke,
Iam. 1. the mercifull, &c. they shall not make but that it shall be true which
12. Paul saith, For because those thinges that are there commended are
Psa. 106 3. & 119 1. neuer so in manne, that he is therefore allowed of God, it followeth
Matt. 5. 3. that man is alway miserable, vnlesse he be deliuered from misery by forgiuenes of sinnes. Forasmuch as therefore all the kindes of blessednesse which are extolled in the Scriptures, do fall downe void, so that man receiueth frute of none of them, til he haue obtained blessednesse by forgiuenesse of sinnes, which may afterward make place for them: it followeth that this is not only the hiest & the chiefe but also the only blessednesse: vnlesse paraduenture you will haue that it be weakened of those which consist in it alone. Nowe there is much lesse reason why ẏ calling of men righteous should trouble vs, which is cõmonly giuen to the faithful. I graunt verily that they are called righteous of ẏ holines of life: but forasmuch as they rather endeuour to the following of righteousnes, than do fulfill righteousnes it selfe, it is meete that this righteousnes such as it is, giue place to the iustification of faith, from whence it hath that which it is.

11 But they say ẏ we haue yet more busines with Iames, namely which with open voice fighte h against vs. For he teacheth both that
Iam. 1. Abraham was iustified by workes, and also that all we are iustified by
12. workes, not by faith onely. What then? will they draw Paule to fight with Iames? If they holde Iames for a minister of Christ, his saying must be so taken that it disagre not frõ Christ speaking by the mouth of Paule. The holy Ghost affirmeth by the mouth of Paule, that Abraham obtained righteousnesse by fayth, not by workes: and we also do teache that all are iustified by faith without the workes of the lawe. The same holy Ghost teacheth by Iames that both Abrahams righteousnes & ours consisteth of workes, not of only faith. It is certaine ẏ the holy Ghost fighteth not with himselfe. What agreement shall there be therfore of these two? It is enough for the aduersaries, if they plucke the righteousnesse of faith which we woulde haue to be fastened with most deepe rootes: but to render to consciences their quietenesse, they haue no great care. Whereby verily you may see that they gnawe the iustification of faith, but in the meane time do appoint no marke of righteousnesse where consciences may stay. Therefore let them triumphe as they list, so that they may boast

of

of no other victory than that they haue taken away all certainety of righteousnesse. And this wretched victory they shal obtaine, where the light of trueth being quenched, the Lord shall suffer them to ouerspred the darkenesse of lies. But whersoeuer the trueth of God shall stand, they shall nothing preuaile. I deny therefore that the saying of Iames which they still continually hold vp against vs as it were the shielde of Achilles doth any thinge at all make for them. That this may be made plaine, first we must looke at the marke that the Apostle shooteth at: and then we must note where they be deceiued. Because there were then many (which mischiefe is wont to be continuall in the Church) which openly bewraied their infidelity, in neglecting and omitting all the proper workes of the faithfull, and yet ceassed not to boast of the false name of faith: Iames doth here mock the fooliſh boldnesse of such men. Therefore it is not his purpose in any point to diminish the force of true faith, but to shew how fondly those trifles did chalenge so much the vaine image of it, that beinge contented herewith they carelesly ranne dissolutely abroade into all licentiousnesse of vices. This ground being conceiued, it shalbe easie to perceiue where our aduersaries do misse. For they fall into two deceites in the word, ỹ one in the name of faith, the other in the word of iustifying. Wheras the Apostle nameth faith a vaine opinion farre distant from the trueth of faith, it is spoken by way of grauntinge, which is no derogation to the matter: which he sheweth at the beginning in these wordes. What profiteth it, my brethren, If any man say that he hath faith, and hath no workes? He doth not say, if any haue faith without workes, but, If any man boast. More plainely also he speaketh a litle after, where he in mockery maketh it worse than the deuills knowledge: last of all, when he calleth it dead. But by the definition you may sufficiently perceiue what he meaneth. Thou beleuest (sayth he) that there is a God. Truely if nothinge be contained in this faith but to beleue that there is a God, it is now no maruell if it do not iustifie. And when this is taken frō it, let vs not thinke that any thinge is abated from the Christian faith, the nature whereof is farre otherwise. For after what maner doth true faith iustifie vs, but when it conioyneth vs with Christ, that beinge made one with him we may enioy the partakinge of his righteousnesse: It doth not therefore iustifie vs by this that it concieueth a knowledge of the being of God, but by this that it resteth vpon the assurednes of the mercy of God.

12 We haue not yet the worke, vnlesse we examine also the other deceite in the word, forasmuch as Iames setteth part of iustificatiō in

workes. If you will make Iames agreeinge both with the reſt of the Scriptures,& with himſelfe,you muſt of neceſſity take ỹ word of Iuſtifying in an other ſignificatiõ than it is taken in Paul. For Paul ſayth that we are iuſtified,when the remembrance of our vnrighteouſneſſe beinge blotted out,we are accompted righteous. If Iames had ment of that taking,he had wrongfully alleaged that out of Moſes,Abraham beleued God,&c. For he thus frameth it together: Abraham by workes obtained righteouſneſſe, becauſe he ſticked not at the commaundement of God,to offer vp his ſonne. And ſo the Scripture was fulfilled which ſaith,that he beleued God,and it was imputed to him for righteouſneſſe. If it be an abſurdity, that the effect is before his cauſe, either Moſes doth in that place falſely teſtifie, that faith was imputed to Abraham for righteouſnes:or he deſerued not righteouſneſſe by that obedience which he ſhewed in offering vp of Iſaac. Abraham was iuſtified by his faith, when Iſmaell was not yet conceiued, which was now growen paſt childehoode before that Iſaac was borne. How therefore ſhall we ſay,that he got to himſelfe righteouſneſſe by obedience which followed long afterward? Wherfore either Iames did wrongfully miſturne the order (which it is a wickednes to thinke)or he meant not to ſay that he was iuſtified, as though he deſerued to be accompted righteous. Howe then? Truely it appeareth that he ſpeaketh of the declaration of righteouſnes and not the imputation:as if he had ſaid. Who ſo are righteous by true faith,they do proue their righteouſneſſe with obedience & good workes, not with a bare and imagelike viſor of faith. In a ſumme, he diſputeth not by what meane we are iuſtified,but he requireth of the faithful a working righteouſneſſe. And as Paule affirmeth that men be iuſtified without the help of workes: ſo Iames doth here ſuffer them to be accompted righteous which want good workes. The conſideringe of this ende, ſhall deliuer vs out of all dout. For our aduerſaries are hereby chiefly deceiued,that they think that Iames defineth the maner of iuſtifying, wheras he trauaileth about nothing elſe but to ouerthrow their peruerſe careleſnes,which did vainly pretend faith to excuſe their deſpiſinge of good workes. Therefore into how many waies ſoeuer they wreſt the wordes of Iames, they ſhal wring out nothing but two ſentences:that a vaine bodileſſe ſhew of faith doth not iuſtifie,and that a faithfull man not contented with ſuch an imaginatiue ſhew,doth declare his righteouſnes by good workes.

13 As for that which they alleage out of Paule the ſame meaning, that the doers of the lawe, not the hearers, are iuſtified,it nothinge helpeth them. I will not eſcape away with the ſolution of Ambroſe, that

Rom.2. 13.

that that is therfore spoken becauſe ỹ fulfilling of the law is faith in Chriſt. For I ſee that it is but a meere ſtarting hole, which nothinge needeth where there is a broad way open. There the Apoſtle throweth downe the Iewes from fooliſh confidence, which boaſted thé ſelues of the onely knowledge of the lawe, when in the meane time they were the greateſt deſpiſers of it. Therefore that they ſhould not ſtand ſo much in their owne conceite for the bare knowledge of the law he warneth them, that if righteouſneſſe be ſought out of the law, not ỹ knowledge but the obſeruing of it is required. We verily make no dout of this that the righteouſneſſe of the law ſtandeth in works: nor yet of this alſo, that the righteouſneſſe conſiſteth in the worthineſſe and merites of workes But it is not yet proued, that we are iuſtified by workes, vnleſſe they bring forth ſome man that hath fulfilled the law. And that Paule meant none otherwiſe, the hanging together of the text ſhalbe a ſufficient teſtimony. After that he had generally condemned the Gentiles and the Iewes of vnrighteouſneſſe, then he deſcendeth to the particular ſhewinge of it, and ſaith that they which ſinned without the Law, do periſh without the law: which is ſpoken of the Gentiles: but they which haue ſinned in the law, are iudged by the law: which pertaineth to the Iewes. Nowe becauſe they winkinge at their owne treſpaſſinges proudely gloried of the only law: he adioyneth that which moſt fitly agreed, that the law was not therefore made, that men ſhould be made righteous by only hearing of the voice thereof: but then and not til then when they obeied. as if he ſhould ſay: Seekeſt thou righteouſnes in the law? alleage not ỹ hearing of it, which of it ſelfe is of ſmall importance, but bring workes, by which thou maiſt declare that the law was not ſet for thee in vaine. Of theſe workes becauſe they were all deſtitute, it followed that they were ſpoiled of gloryinge of the law. Therefore we muſt of the meaning of Paule rather frame a contrary argument. The righteouſnes of the law conſiſteth in the perfection of workes. No man can boaſt that he hath by workes ſatisfied the law. Therefore there is no righteouſnes by the law.

14 Now they alleage alſo theſe places, wherin the faithfull do boldly offer their righteouſnes to the iudgement of God to be examined, and require that ſentence be giuen of them according to it. Of which ſorte are theſe: Iudge me O Lord according to my righteouſneſſe, & according to my innocēce, which are in me. Againe, Heare my righteouſneſſe, O God. Thou haſt proued my heart, and haſt viſited it in the night, & there was no wickedneſſe found in me. Againe, The Lord ſhall render to me accordinge to my righteouſnes, and he ſhall Pſa. 7. 1. Pſal. 17. 1. Pſa. 18. 21.

recompence me according to the cleanneſſe of my handes. Becauſe I haue kept the wayes of the Lord, and haue not wickedly departed frō my God. And I ſhalbe vnſpotted and ſhal kepe me from my iniquity.

Pſa.26. 1. Againe, Iudge me, Lord, becauſe I haue walked in mine innocence. I haue not ſit with lying men, I will not entre in with thē that do wicked things. Deſtroy not my ſoule with the vngodly, my life with mē of bloode: in whoſe handes are iniquities: whoſe right hande is filled with giftes. But I haue walked innocently. I haue aboue ſpoken of the affiance which the holy ones do ſeeme ſimply to take to thēſelues of workes. As for theſe teſtimonies ẏ we haue here alleaged, they ſhal not much accombre vs if they be vnderſtanded accordinge to their compaſſe, or (as they cōmonly call it) their circūſtance. Now ẏ ſame is double. For neither would they haue them to be wholly examined that they ſhoulde be either condemned or acquited according to the continuall courſe of their whole life: but they bring into iudgement a ſpeciall cauſe to be debated. Neither do they claime to themſelues righteouſnes in reſpect of the perfection of God, but by cōpariſon of naughty & wicked men. Firſt when the iuſtifying of man is entreated of, it is not only required that he haue a good cauſe in ſome particular matter, but a certaine perpetuall agreement of righteouſneſſe in his whole life. But the holy ones, when they call vpon the iudgement of God to approue their innocēcy, do not offer themſelues free from all giltineſſe & in euery behalfe faultleſſe: but verily when they haue faſtned their affiance of ſaluation in his goodnes only, yet truſting that he is the reuenger of the poore afflicted againſt right and equity, they commend to him the cauſe wherin the innocent are oppreſſed. But when they ſette their aduerſaries with them before the iudgement ſeat of God, they boaſt not of ſuch an innocence as ſhall anſwere to ẏ purenes of God if it be ſeuerely ſearched, but becauſe in compariſon of the malice, obſtinacy, ſuttlety and wickedneſſe of their aduerſaries they know that their plainneſſe, righteouſneſſe, ſimplicity, and cleanneſſe is knowen and pleaſing to God: they feare not to call vpon him to be iudge betwene themſelues & them. So when

1.Sa.26 13. Dauid ſaid to Saul: The Lord rendre to euery man accordinge to his righteouſnes & trueth: he meant not that the Lord ſhould examine by himſelfe and reward euery man according to his deſeruinges, but he tooke the Lord to witneſſe, how great his innocency was in compariſon of the wickednes of Saul. And Paul himſelfe, when he boſteth

1.Cor.1 12. with this gloryinge that he hath a good witnes of conſcience, that he hath trauailed with ſimplicity & vprightnes in the Church of God, meaneth not that he ſtandeth vpon ſuch gloryinge before God, but

being

being compelled with the ſclaunders of the wicked, he defendeth his faithful & honeſt dealing, which he knew to be pleaſing to the merciful kindnes of God, againſt all euill ſpeaking of mē whatſoeuer it be. For we ſee what he ſayth in an other place, that he knoweth no euill by himſelfe, but ẏ he is not thereby iuſtified: namely becauſe he knew that the iudgement of God far ſurmounteth the bleared ſight of mē, Howſoeuer therfore the godly do defend their innocence againſt the hypocriſie of the vngodly, by the witneſſing & iudgemēt of God: yet when they haue to do with God alone, they all crie out ẇ one mouth: If thou marke iniquity, Lord, Lord who ſhall abide it: Entre not into iudgement wirh thy ſeruantes: becauſe euery one that liueth ſhal not be iuſtified in thy ſight: and diſtruſting their owne workes, they gladly ſing, Thy goodneſſe is better than life. 1. Cor. 4. Pſa. 130 3. & 140 2. Pſa. 36. 4.

15 There are alſo other places not vnlike to theſe before, in ẅ a man may yet tary. Salomon ſaith, that he which walketh in his vprightnes, is righteous. Againe, That in the path of righteouſneſſe is life, and that in the ſame is not death. After which manner Ezechiel reporteth that he ſhal liue life that doth iudgement and righteouſnes None of theſe do we either deny or darken. But let there come forth one of the ſonnes of Adam with ſuch an vprightnes. If there be none, either they muſt periſh at the ſight of God, or flee to the ſanctuary of mercy. Nither do we in the meane time deny but that to the faithfull their vprightnes, though it be but halfe & vnperfect, is a ſtep toward immortality. But whence commeth that but becauſe whom the Lord hath taken into the couenant of grace, he ſearcheth not their works according to their deſeruings, but kiſſeth thē with fatherly kindenes? Wherby we do not only vnderſtād ẏ which the ſcholemē do teach, ẏ works haue their value of ẏ accepting grace. For they meane, ẏ works which are otherwiſe inſufficiēt to purchaſe righteouſnes by ẏ couenant of ẏ law, are by ẏ accepting of God auaūced to ẏ value of equality. But I ſay ẏ they being defiled both with other treſpaſſings & with their owne ſpottes, are of no other value at all, than inſomuch as the lord tenderly graunteth pardō to both: ẏ is to ſay, giueth free righteouſnes to mā Neither are here thoſe prayers of the Apoſtle ſeaſonably thruſt in place, where he wiſheth ſo great perfectiō to the faithful, ẏ they may be faultles & vnblamable in the day of ẏ lord. Theſe words in dede ẏ Celeſtines did in old time turmoile, to affirme a perfectiō of rtghteouſnes in this life. But, which we thinke to be ſufficient, we anſwere briefly after Auguſtin, tha all the godly ought in dede to endeuour toward this marke, ẏ they may one day appeare ſpotles & faultleſſe before ẏ face of God: but becauſe ẏ beſt & moſt excellēt maner of 15. Ere. 18. 9. & 33. 15. Eph. 1. 4 1. Theſ. 3. 13.

this life is nothing but a going forward, we ſhall then and not til then attaine to this marke, when beinge vnclothed of this fleſhe of ſinne we ſhall fully cleaue to the Lord. Yet wil I not ſtiffely ſtriue with him which will giue the title of perfection to the holy ones, ſo that he alſo limit the ſame with the words of Auguſtine himſelfe. When (ſayth he) we will call the vertue of the holy ones, perfect: to the ſame perfection alſo belongeth the acknowledging of imperfectiō both in trueth and in humility.

Libr. ad Bonif. 3 cap. 7.

The xviij. Chapter.

That of the reuvarde, the righteouſneſſe of vvorkes is ill gathered.

NOwe lette vs paſſe ouer to thoſe ſayinges which affirme, that God will render to euery man accordinge to his workes: of which ſort are theſe. Euery man ſhall beare away that which he hath done in the body, either good or euill. Glory and honor to him that worketh good: trouble & diſtreſſe vpō euery ſoule of him that worketh euill. And they which haue done good thinges, ſhall go into the reſurrection of life: they which haue done euill, into the reſurrection of iudgement. Come ye bleſſed of my father: I haue hungred, and ye gaue me meate: I haue thirſted, & ye gaue me drink, &c. And with them let vs alſo ioyne theſe ſayinges, which call eternall life the reward of workes. Of which ſort are theſe. The rendring of the handes of a man ſhalbe reſtored to him. He that feareth the commaundement, ſhalbe rewarded. Be glad and reioyſe, behold, your reward is plentifull in heauen. Euery mā ſhal receiue reward according to his labor. Where it is ſayd that God ſhall render to euery man accordinge to his workes, the ſame is eaſily aſſoiled. For, that maner of ſpeakinge doth rather ſhewe the order of followinge, than the cauſe. But it is out of dout, that the Lord doth accompliſh our ſaluation by theſe degrees of his mercy, when thoſe whom he hath choſen he calleth to him: thoſe whom he hath called, he iuſtifieth: thoſe whom he hath iuſtified, he glorifieth. Although therefore he do by his only mercy receiue thē that be his into life, yet becauſe he bringeth them into the poſſeſſion thereof by the race of good workes, that he may fulfill his worke in them by ſuch order as he hath appointed: it is no maruell if it be ſaid that they be crowned according to their workes, by which without dout they are prepared to receiue the crowne of immortality. Yea and after this maner it is fitly ſayd that they worke their owne ſaluation, when in applying themſelues to good workes, they practiſe themſelues towarde eternall life: namely as in an other

Mat. 16. 27. 2. Cor. 5 10. Ro. 2. 6. Iohn. 5. 29. Mat. 25 34. Pro. 12. 14. & 13 13. Matt. 5. 12. Luk. 6. 13. 2. Cor. 3 8. Ro. 2. 6. & 8. 30. Phili. 2 12.

place

place they are cõmaunded to worke the meate which perisheth not, Iohn. 6.
when by beleuing in Christ they gette to themselues life: and yet it is 27.
byandby afterward added: Which the sonne of man shall giue you.
Wherby appeareth ẏ the word of Working is not set as contrary to
grace, but is referred to endeuour: & therfore it foloweth not, ẏ either
the faithful are thẽselues authors of their owne saluation, or that the
same procedeth from their workes. How then? So soone as they are
taken into the felowship of Christ, by the knowledge of the Gospel,
& the enlightning of the holy Ghost, eternall life is begonne in thẽ.
Nowe the same good worke which God hath begonne in thẽ, must Phil. 1.
also be made perfect vntil the day of the lord Iesu. And it is made per- 6.
fect, when resembling the heauenly father in righteousnes & holines,
they proue themselues to be his children not swarued out of kinde.

2 There is no cause why we should of the name of rewarde gather
an argument that our workes are the cause of saluation. First let this
be determined in our heartes, that the kingdom of heauẽ is not a re-
ward of seruants, but an inheritance of children, which they only shal
enioy, that are adopted of the lord to be his children: & for no other Eph. 1.
cause, but for this adoption. For, the sonne of the bond woman shall 18.
not be heir, but the sonne of the free womã. And in the very same pla Gala. 4.
ces, in which the holy Ghost promiseth to workes eternall glory for 30.
reward, in expressing the inheritance by name, he sheweth that it cõ-
meth frõ else where. So Christ rehearseth workes, which he recõpen- Mat. 25.
seth with the rewarding of heauen, when he calleth the elect to the 34.
possessiõ therof: but he therwithal adioineth that it must be possessed
by right of inheritance. So Paule biddeth seruantes, which do their Colo. 3.
duety faithfully, to hope for reward of the lord: but he addeth, of in- 24.
heritance. We see how they do as it were by expresse wordes prouide
that we impute not eternal blessednes to workes, but to the adoption
of God. Why therfore do they therewithall together make mention
of workes? This question shalbe made plaine with one example of
Scripture. Before the birth of Isaac, there was promised to Abraham a Gen. 15.
seede in which all the nations of the earth should be blessed: & a mul- 5 & 17.
tiplying of his sede, which should match the starres of the skie, & the 1.
sandes of the sea, & other like. In many yeares afterward, Abraham,
as he was commaunded by the oracle, prepared himselfe to offer vp
his sonne in sacrifice. When he had performed this obedience, he
receiued a promise. I haue sworne by my self (saith the Lord) becaus Gen. 22
thou hast done this thing, & hast not spared thine owne only begot- 3 & 17.
ten sonne, I wil blesse thee & multiply thy seede as the starres of the
skie, & the sandes of the sea: thy seede shal possesse the gates of their

enemies, and all the nations of the earth shalbe blessed in thy seede, because thou hast obeied my voice. What heare we? Hath Abraham by his obedience deserued the blessinge, the promise whereof he had receiued before that the commaundement was giuen? Here verily we haue it without circumstances shewed, ỹ the lord rewardeth the works of the faithful with those benefites which he had already giuen them before that the workes were thought of, hauing, yet no cause why he should do good to them but his owne mercy.

3 Yet doth the Lord not deceiue nor mocke vs when he saith that he rendreth for reward to works the same thing which he had before workes freely giuen. For, because he wil haue vs to be exercised with good workes, to thinke vpon the deliuery or enioyinge (as I may so call it) of these things which he hath promised, and to runne through them to the blessed hope set before vs in heauen, the frute of the promises is also rightly assigned to them, to the ripenesse wherof they do not bring vs. The Apostle very fitly expressed both these pointes, whē he sayd that the Colossians apply themselues to the dueties of charity, for the hope which is laied vp for them in heauen, of which they
Colo.1. 4. had before heard by the word of the true speaking Gospel. For when he sayth that they knewe by the Gospell, that there was hope layd vp for them in heauen, he declareth that the same is by Christ only, not vnderpropped with any workes. Wherwith accordeth that saying of
1.Pe.1. 5. Peter, that the godly are kept by the power of God, through faith, vnto the saluation which is ready to be manifestly shewed at the time appointed for it. Whē he sayth that they labor for it, he signifieth that the faithful must runne all the time of their life, that they may attaine to it. But least we shoulde thinke that the reward which the Lord promiseth vs, is not reduced to the measure of merite, he did put foorth a
Mat.12. 1. parable, in which he made himself a householder, which sent all them that he met, to the trimming of his vineyard, some at the first houre of the day, some at ỹ second, some at ỹ third, yea & some also at the 11. At eueninge he payed to euery one egall wages. The exposition of which parable, that same old wryter whatsoeuer he was, whose booke is caried abroade vnder the name of Ambrose of the callinge of the Gentiles, hath briefely and truely set out. I will vse rather his wordes
Li.1.ca 3. than mine owne. The Lorde (sayth he) by the rule of this comparison hath stablished the diuersity of manifolde calling, belonginge to one grace: where without dout they which being let into the vineyard at the 11. houre, are made egall with them that had wrought the whole day, do represent the estate of them, whom for the aduancing of the excellency of grace, the tender kindenes of the lord hath rewarded

at

at the waning of the day, and at the endinge of their life: not payinge wages for their labour, but pouring out the richesse of his goodnesse vpon them whom he hath chosen without workes, that euen they also which haue swet in great labour, and haue receiued no more than the last, may vnderstand that they haue receiued a gift of grace, not a reward of workes. Last of all, this also is worthy to be noted in these places, where eternall life is called the reward of workes, that it is not simply taken for the cõmunicating which we haue with God to blessed immortality, when he embraceth vs with fatherly good will in Christ: but for the possessing or enioying (as they call it) of blessednes, as also the very words of Christ do sound, In time to come life euerlasting. And in an other place, Come & possesse the kingdom, &c. After this maner Paul calleth adoptiõ, the reuealing of the adoption which shalbe made in the resurrection: and afterward expoundeth it the redemption of our body. Otherwise as estranginge from God is eternall death, so when man is receiued of God into fauour, that he may enioy the communicatinge of him & be made one with him, he is receiued from death to life: which is done by the beneficial meane of adoptiõ only. And if, as they are wont, they stiffely enforce the reward of works, we may turne against them that sayinge of Peter, that eternall life is the reward of faith.

Mat. 10. 30. Mat. 25. 34. Rom. 8. 18. 1. Pe. 1. 9.

4 Therefore let vs not thinke, that the holy Ghost doth with such promise set forth the worthinesse of our workes, as if they deserued such reward, For ỹ Scripture leaueth nothing to vs, whereof we may be aduaunced in the sight of God. But rather it wholly endeuoreth to beate downe our arrogance, to humble vs, to throw vs downe, and altogether to breake vs in peeces. But our weakenes is so succoured, which otherwise would byandby slip & fall downe, vnlesse it did sustaine it selfe with this expectation, and mitigate her tedious grieues with comfort. First how hard it is for a mã to forsake & deny not only all his thinges, but also himselfe, let euery man consider for himselfe. And yet with this introductiõ Christ traineth his schollers, that is, all the godly. Then throughout all their life he so instructeth thẽ vnder the discipline of the crosse, that they may not set their heart either to the desire or cõfidence of present good things. Briefly he so handleth them for the most part, that which way soeuer they turne their eies throughout the whole wideneſse of the worlde, they haue on euery side nothing but desperation present before them: so that Paule sayth, that we are more miserable then all men if our hope be onely in this world. That they shoulde not faint in these so great distresses, the lord is present with them, which putteth them in mind to lift vp

1.Cor. 15 19 their heade hier, to call their eies further, ỳ they finde with him the bleſſednes which they ſee not in ỳ world. This bleſſednes he calleth, reward, wages, recompenſe, not weying the merit of workes, but ſignifying that it is a recõpenſing to their troubles, ſufferinges, ſclaunders. &c. Wherfore nothing withſtandeth, but ỳ we may after the example of the Scripture, call eternall life a rewarding, becauſe in it the Lord receiueth his from labors into reſt, frõ afflictiõ into proſperous & happy ſtate, from ſorrow into gladnes, from pouerty into flowinge wealth, frõ ſhame into glory, & changeth al the euils which they haue ſuffred for greater good things. So it ſhal alſo be no inconuenience, if we thinke holines of life to be a way, not which openeth an entry into the glory of the heauenly kingdom, but whereby the elect are led Rom. 8. 30. of their God into ỳ diſcloſing of it: foraſmuch as this is his good will, to glorifie them whom he hath ſanctified. Only let vs not imagine a correllatiõ of merit & reward, wherin the Sophiſters do fondly ſtick faſt, becauſe they conſider not this end which we ſet forth. But how vnorderly is it, whẽ the lord calleth vs to one end, for vs to loke to an other? Nothinge is more euident, than that rewarde is promiſed to good workes, to relieue the weakeneſſe of our fleſh with ſome conforte, not to puffe vp our mindes with glory. Whoſoeuer therefore doth therby gather the merit of works, or doth in one balance weye worke with reward, he erreth farre from the right marke of God.

2.Tim.4 8. Aug. ad Valent. de gra. & lib. arbit. 5 Wherfore when the Scripture ſaith that God the iuſt iudge wil one day render to his a crowne of righteouſneſſe, I do not only take exception with Auguſtine, and ſay: To whom ſhould he being a iuſt iudge, render a crowne, if he had not beinge a mercifull father giuen grace? and how ſhould there be righteouſnes, vnleſſe grace went before which iuſtifieth the vnrighteous? How ſhould theſe due thinges be rendered, vnleſſe theſe vndue thinges were firſt giuen? But alſo I adde an other thinge. Howe ſhould he impute righteouſneſſe to our workes, vnleſſe his tender mercifulneſſe did hide the vnrighteouſnes that is in them? How ſhould he iudge them worthy of reward, vnleſſe he did by immeaſurable bountifulneſſe take away that which is worthy of puniſhment? For he is wont to call eternall life, grace: becauſe it is rẽdred to the free gifts of God when it is repaied to works. But the Scripture doth further humble vs, and therwithall raiſe vs vp. For beſide this that it forbiddeth vs to glory in workes, becauſe they are the free giſts of God, it therewithall teacheth that they are alway defiled with ſome dregges, that they can not ſatisfie God, if they be examined by the rule of his iudgement: but leaſt our courage ſhould faint, it teacheth ỳ they pleaſe by only pardõ. But although Auguſtine

ſpeaketh

speaketh somwhat otherwise than we do: yet that he doth not so disagree in the matter, shall appeare by his words in his third booke to Boniface. Where when he had cõpared two men together, the one of a life euen miraculously holy & perfect, the other honest in dede & of vncorrupt maners, but not so perfect but that much wanteth in him: at ỹ last he concludeth thus. Euen this man which in maners seemeth much inferiour, by reason of the true faith in God whereof he liueth and according to which he accuseth himselfe in all his offenses, in all his good workes praiseth God, giuinge to himselfe the shame, & to him the glory, & taking from himselfe both the pardon of sinnes, & the loue of weldoinges, when he is to be deliuered out of this life, he passeth into the fellowship of Christ. Wherefore, but because of faith? Which although it saue no man without workes (for it is it, which worketh by loue, not a reprobat faith) yet by it also sinnes are released, because the righteous man liueth of faith: but without it euen the same which seeme good works are turned into sinnes. Here verily he doth plainly confesse ỹ which we so much trauaile to proue, that the righteousnes of good workes hangeth hervpon, that they are by pardon allowed of God. Cap 5. Hab. 2. 4.

6 A very neare sense to the places aboue recited, haue these: Make to your selues friends of the Mammon of wickednes, that when you shal faile, they may receiue you into euerlastinge tabernacles. Commaunde the rich men of this world not to be proudly minded, nor to trust in vncertaine richesse but in the liuinge God, to do well, to become riche in good workes, to lay vp in store for themselues a good fundation against the time to come, that they may obtaine eternall life. For good works are compared to the richesse, which we may enioy in the blessednesse of eternall life. I answere, that we shall neuer come to the true vnderstãding of them, vnlesse we turne our eies to the marke wherunto the holy Ghost directeth his words. If it be true which Christ saith, that our minde abideth there where our treasure is, as the childrẽ of ỹ world are wont to be earnestly bent to the getting of those things which serue for the delites of this present life: so the faithfull must looke, sith they haue learned that this life shal byandby vanish away like a dreame, that they send those thinges which they would enioy, thither where they shal haue perfect life. We must therfore do as they do which purpose to remoue into any place, wher they haue chosen to rest their whole life. They sende their goods before, & do not miscõtentedly want thẽ for a time: becaus they think themselues so much more happy, how much more goods they haue where they shal tary long. If we beleue that heauen is our countrey, it Luk. 16. 9. 1. Tim. 6 17.

behoueth vs rather to sende away our richesse thither than to keepe thē here where we must loose them with sudden remouing. But how
Mat.25. 40. shal we send them thither? If we cōmunicate to the necessities of the poore: to whom whatsoeuer is giuen, the lord accompteth it giuen to
Pro.19. 17. himselfe. Wherupon cōmeth that notable promise. He that giueth to the poore, lendeth for gaine to the Lorde. Againe he that liberally
2.Cor.9 6. soweth, shall liberally reape. For those things are deliuered into the hand of the lord to kepe, which are bestowed vpō our brethrē by the duety of charity. He, as he is a faithful keper of ỹ which is deliuered to him, wil one day restore it with plentiful gaine. Are thē our duetifull doings of so great value with God, that they be as richesse laid vp in store for vs in his hand? Who shal feare so to say, when the Scripture doth so of: & plainly witnesse it? But if any man will leape from the mere goodnes of God to the worthines of works, he shalbe nothing holpen by these testimonies to the stablishing of his errour. For you can gather nothing rightly therof but the mere inclination of Gods tendernes toward vs: forasmuch as to encourage vs to well doing although the seruices which we do to him are not worthy of so much as his only looking vpon thē, yet he suffreth none of them to be lost.

7 But they more enforce the words of the Apostle, which when he comforteth the Thessalonias in troubles, teacheth that the same
2 The.1 5. are sent to them, ỹ they may be accōpted worthy of the kingdom of God, for which they suffer. For (saith he) it is righteous with God, to render trouble to thē ỹ trouble you: but to you, rest with vs when the lord Iesus shalbe shewed from heauen. But the author of the epistle
Hebr.6. 10. to the Hebrues saith, God is not vnrighteous, ỹ he should forget your worke, & ỹ loue which you haue shewed in his name for ỹ you haue ministred to the saintes. To the first place I answere, that there is no
Rom.8. 29. worthines of merit spoken of: but becausse God ỹ father willeth that we whom he hath chosen to be his children, should be made like to
Luk.24 26. Christ his first begottē sonne: as it behoued that he should first suffer,
Act.4. 22. & thē entre into the glory appointed for him: so must we also by many tribulations entre into the kingdome of heauen. Therfore when we suffer tribulatiōs for the name of Christ, there are as it were certaine marks printed vpon vs, wherwith God vseth to marke the shepe
Gala.6. 17. of his flocke. After this maner therfore we are accompted worthy of the kingdom of God, becausse we beare in our body ỹ markes of our lord & maister which are the signes of the children of God. To this
1.Cor.4 10. purpose make these sayinges. That we beare about in our body the mortification of Iesus Christ ỹ his life may be shewed in vs. That we be fashioned like to his suffrings, that we may come to the likenes of

his

his resurrectiō from the dead. The reason which is adioyned serueth not to proue any worthines, but to confirme ỹ hope of the kingdom of God: as if he had said, As it agreeth with the iust iudgemēt of God, to take vengeance of your enemies for the vexations that they haue done to you: so agreeth it also to giue to you release & rest from vexations. The other place, which teacheth that it so becommeth the righteousnesse of God not to forget the obediences of them that be his, that it declareth it to be in a maner vnrighteous if he should forget thē, hath this meaning: God to quicken our slouthfulnes, hath giuen vs assurance that the labor shall not be vaine which we shal take for his glory. Let vs alway remēber ỹ this promise, as all other should bring vs no profit, vnlesse the free couenaunt of mercy went before, wherupon the whole assurednes of our saluation should rest. But standing vpon that couenant, we ought assuredly to trust, there shall also not want reward of the liberality of God to our workes howesoeuer they be vnworthy. The Apostle to confirme vs in that expectation, affirmeth ỹ God is not vnrighteous, but will stande to his promise ones made. Therefore this righteousnes is rather referred to the trueth of Gods promise, thā to his iustice of rendring due. According to which meaning there is a notable saying of Augustin, which as the holy mā sticketh not to rehearse oftē as notable, so I thinke it not vnworthy that we should continually remēber it. The lord (saith he) is faithfull, which hath made himselfe detter to vs, not by receiuing any thing of vs, but by promising all things to vs. In psal. 32. and 109.

8 There are also alleaged these sayings of Paul. If I haue all faith, so that I remoue mountaines out of their place, but haue not charity, I am nothing. Againe, Now there remaine hope, faith & charity, but the greatest among these is charity. Againe, Aboue all thinges haue charity, which is the bonde of perfection. By the first two places our Pharises affirme that we are rather iustified by charity than by faith, namely by the chiefer vertue as they say. But this fonde argument is easily wiped away. For we haue in an other place already declared, that those things which are spokē in the first place pertaine nothing to true faith. The other place we also expounde of true faith, than which he sayth that Charity is greater: not that it is more meritorius, but because it is more frutefull, because it extendeth further, because it serueth mo, because it remaineth alway in force, whereas the vse of faith cōtinueth but for a time. If we haue regard to excellēce, the loue of God should worthily haue ỹ chiefe place, of which Paule here speaketh not. For he enforceth this thing only, ỹ we should with mutuall charity edifie one an other in ỹ Lord, but let vs imagine that 1. Cor. 13. Colo. 3. 14.

charity doth euery way excell faith: yet what man of ſounde iudgement, yea or of ſounde braine, will gather thereof that it doth more iuſtifie? The power of iuſtifying which faith hath, conſiſteth not in the worthineſſe of the worke. Our iuſtification ſtandeth vpon the onely mercy of God & the deſeruing of Chriſt, which iuſtificatiō whē faith taketh holde of, it is ſaid to iuſtifie. Now if you aske our aduerſaries in what ſenſe they aſſigne iuſtification to charity, they wil anſwere that becauſe it is a duetifull doing acceptable to God, therefore by the deſeruing thereof righteouſneſſe is imputed to vs by the acceptation of the goodnes of God. Here you ſee how wel the argument procedeth. We ſay that faith iuſtifieth, not becauſe by the worthines of it ſelfe it deſerueth righteouſnes to vs, but becauſe it is an inſtrument by which we freely obtain ỹ righteouſnes of Chriſt. Theſe mē, omitting ỹ mercy of God, and paſſing ouer Chriſt, (where the ſumme of righteouſneſſe ſtandeth) do affirme that we are iuſtified by the benefit of charity becauſe it excelleth aboue faith: euen as if a man woulde reaſon that a king is fitter to make a ſhooe thā is a ſhooemaker, becauſe he is an infinite way more excellent. This onely argument is a plaine example that all the Sobornicall ſchooles do not ſo much as taſt with the vttermoſt part of their lippes what the iuſtification of faith is. But if any wrangler do yet carpe and aske, why in ſo ſmall diſtance of place we take the name of faith in Paule ſo diuerſly: I haue a weighty cauſe of this expoſition. For ſith thoſe gifts which Paule rehearſeth are after a certaine maner vnder faith & hope, becauſe they pertaine to ỹ knowledge of God, he cōtemneth thē all by way of recapitulatiō vnder the name of faith & hope: as if he ſhould ſay bothe prophecy, & tōgues, & the grace and knowledge of interpretation tende to this marke to lead vs to the knowledge of God, And we know God in this life none otherwiſe but by hope & faith. Therfore when I name faith & hope, I comprehende all theſe thinges together. And ſo there remaine theſe three, Hope, Faith, Charity: that is to ſay, how great diuerſity of gifts ſoeuer there be, they are all referred to theſe. Among theſe the chief is charity, &c. Out of the thirde place they gather, If Charity be the bonde of perfection, then it is alſo the bonde of righteouſneſſe which is nothinge elſe but perfection. Firſt, to ſpeake nothinge howe Paule there calleth perfection, when the members of the Church well ſet in order do cleaue together, & to graunt that we are by charity made perfect before God: yet what newe thinge bringe they foorth? For I will alway on the contrary ſide take exception and ſay that we neuer come to this perfection vnleſſe we fulfil all the partes of charity, and thereupon I wil gather, that ſith all men are moſt far frō the fulfilling

of

of charitie, therefore all hope of perfection is cutt of from them.

9 I will not go through all the testimonies which at this day the fooliſh Sorboniſtes raſhly ſnatch out of the ſcriptures, as they firſt come to hande, and do throwe them againſt vs. For, ſome of them are ſo worthy to be laughed at, that I my ſelfe alſo can not rehearſe them, vnleſſe I would worthily be compted fond. Therefore I will make an ende, when I ſhal haue declared the ſaying of Chriſt, wherewith they maruelouſly pleaſe themſelues. For, to the lawyer which aſked him what was neceſſarie to ſaluation, he anſwered: if thou wilt entre into liſe, kepe the commaundementes. What wold we more (ſay they) when we are commaunded by the author of grace himſelfe to get the kingdom of God by the keping of his commaundementes? As though forſooth it were not certaine, that Chriſt tẽpered his aunſweres to them with whom he ſaw that he had to do. Here a doctor of the lawe aſketh of the meane to obteine bleſſednes, and not that onely, but with doing of what thing men may atteine vnto it. Both the perſon of him that ſpake and the queſtion it ſelfe led the Lord ſo to anſwer. The lawyer being filled with the perſuaſion of the righteouſneſſe of the lawe, was blinde in cõfidence of workes. Againe, he ſought nothing els but what were the workes of righteouſneſſe, by which ſaluation is gotten. Therefore he is worthily ſent to the lawe, in which there is a perfect mirror of righteouſneſſe. We alſo do with a loude voice pronounce that the commaundementes muſt be kept, if life be ſought in works. And this doctrine is neceſſary to be knowen of Chriſtians. For how ſhould they flee to Chriſt if they did not acknowledge that they are fallen from the way of life into the hedlonge downefall of death? But how ſhould they vnderſtand how far they haue ſtrayed from the way of life, vnleſſe they firſt vnderſtande what is that way of life? For then they are taught that the ſanctuarie to recouer ſaluation, is in Chriſt, when they ſee howe great difference there is betwene their life and the righteouſneſſe of God which is conteined in the keping of the law. The ſumme is this, that if ſaluation be ſought in workes, we muſt kepe the commaundementes by which we are inſtructed to perfect righteouſneſſe. But we muſt not ſticke faſt here, vnleſſe we will faint in our midde courſe: for none of vs is able to kepe the commaundements. Sith therefore we are excluded from the righteouſnes of the lawe, we muſt of neceſſity reſort to an other helpe, namely to the faith of Chriſt. Wherefore as here the Lorde calleth backe the doctor of the lawe whom he knew to ſwell with vaine confidence of workes, to the lawe, whereby he may learne that he is a ſinner ſubiect to the dreadfull iudgement of

Mat 19. 17.

eternall death: ſo in other places, without making mẽtion of the law, he comforteth other that are already humbled with ſuch knowledge,
Mat. 11. 28. with promiſe of grace, as, Come to mee all ye that laboure and are loden, and I will refreſh you, and ye ſhall finde reſt for your ſoules.

10 At the laſt when they are weary with wreſting the Scripture, they fall to ſuttleties and ſophiſticall argumentes. They cauill vpon this that faith is in ſome places called a worke, and thereupon they
Iohn. 6. 29. gather that we do wrõgfully ſet faith as cõtrary to workes. As though forſoth faith in that it is an obeying of the will of God, doth with her owne deſeruinge procure vnto vs righteouſneſſe, and not rather bycauſe by embracing the mercie of God, it ſealeth in our heartes the righteouſneſſe of Chriſt offred to vs of it in the preaching of the Goſpell. The readers ſhall pardon me if I do not tarry vpon confuting of ſuch follies, for they themſelues without any aſſault of other, are ſufficiently ouerthrowen with their owne feebleneſſe. But I will by the way cõfute one obiection which ſeemeth to haue ſome ſhew of reaſon, leaſt it ſhould trouble ſome that are not ſo well practiſed. Sith common reaſon teacheth that of contraries is all one rule, and all particular ſinnes are imputed to vs for vnrighteouſneſſe, they ſay it is meete that to all particular good workes be geuen the praiſe of righteouſnes. They do not ſatisfie me which anſwer, that the damnation of men proprely proceedeth from only vnbelefe, not from particular ſinnes. I do in deede agree to them, that vnbelefe is the fountaine and roote of all euels. For it is the firſt departinge from God, after which do followe the particular treſpaſſinges againſt the lawe. But wheras they ſeeme to ſet one ſelfe ſame reaſon of good and euell workes in weying of righteouſneſſe or vnrighteouſneſſe, therein I am compelled to diſagree from them For the righteouſnes of workes is the perfecte obedience of the lawe. Therefore thou canſt not be righteous by workes, vnleſſe thou do followe it as a ſtreight line in the whole continuall courſe of thy life. From it ſo ſone as thou haſt ſwarued, thou arte fallen into vnrighteouſneſſe. Hereby appeareth that righteouſneſſe commeth not of one or a fewe workes, but of an vnſwaruing and vnwearied obſeruing of the will of God. But the rule of iudging vnrighteouſneſſe is moſt contrary. For he that hath committed fornication, or hath ſtolen, is by one offence gilty of death, becauſe he hath offended againſt the maieſtie of God. Therefore theſe our ſuttle arguers do ſtumble, for that they marke not this ſaying of
Iam. 2. 10. Iames, that he which ſinneth in one, is made gilty of all, becauſe he that hath forbidden to kill, hath alſo forbidden to ſteale, &c. Therefore it ought to ſeeme no abſurditie when we ſay that death is the

iuste rewarde of euery sinne, because they are euery one worthy of the iuste displeasure and vengeance of God. But thou shalt reason foolishely, if on the contrarie side thou gather that by one good worke man may be reconciled to God, which with many sinnes deserueth his wrathe.

The xix. Chapter.

Of Christian libertie.

NOwe we must entreate of Christian libertie: the declaration whereof he must not omitt whose purpose is to comprehend in an abridgmēt the summe of the doctrine of the Gospell. For it is a thing principally necessarie, and without the knowledge whereof conscience dare in a manner enterprise nothing without doubting, they stumble and start backe in many things, they alway stagger & tremble: but specially it is an appendant of iustification, and availeth not a little to the vnderstanding of the strength thereof. Yea they that earnestly feare God, shall hereby receiue an incomparable frute of that doctrine which the wicked & Lucianicall men do pleasantly taunt with their scoffes, because in the spirituall darkenesse wherewith they be taken, euery wanton railing is lawefull for them. Wherefore it shall nowe come forth in fit season: and it was profitable to differre to this place the plainer discorsing of it, (for we haue already in diuers places lightly touched it) because so sone as any mention is brought in of Christian libertie, then either filthy lustes do boile, or mad motions do arise, vnlesse these wanton wittes be timely met withall, which do otherwise most naughtily corrupte the best things. For, some men by pretense of this libertie, shake of all obedience of God, and breake forth into an vnbridled licentiousnesse: and some men disdaine it, thinking that by it all moderation, ordre and choise of things is taken away. What should we here do, being compassed in such narrowe streightes? Shall we bidde Christian libertie farewell, and so cutt of all fitt occasion for such periles? But, as we haue said, vnlesse that be fast holden, neither Christ, nor the truth of the Gospell, nor the inward peace of the soule is rightly knowen. Rather we must endeuour that so necessarie a part of doctrine be not suppressed, and yet that in the meane time those fonde obiections may be mette withall which are wont to rise thereupon.

Lucia, a godles man.

2 Christian libertie (as I thinke) consisteth in three partes. The first, that the consciences of the faithfull, when the affiance of their iustification before God is to be sought, may raise & aduaunce themselues aboue the lawe, and forget the whole righteousnesse of the

lawe. For ſith the lawe (as we haue already in an other place declared) leaueth no man righteous: either we are excluded from all hope of iuſtification, or we muſt be looſed from the lawe, and ſo that there be no regarde at all hadde of workes. For whoſo thinketh that he muſt bring ſomwhat be it neuer ſo little of good workes to obteine righteouſneſſe, he can not apointe any ende or meaſure of them, but maketh him ſelfe detter to the whole lawe. Therfore taking away all mention of the lawe, and laying aſide all thinking vpon workes, we muſt embrace the onely mercie of God, when we entreate of iuſtification: & turning away our ſight from our ſelues, we muſt behold Chriſt alone. For there the queſtion is not howe we be righteous: but howe although we be vnrighteous and vnworthy, we be taken for worthy. Of which thing if conſciences will atteine any certainty, they muſt geue no place to the lawe. Neither can any man hereby gather that the lawe is ſuperfluous to the faithfull, whom it doth not therefore ceaſſe to teach, and exhorte, and pricke forwarde to goodneſſe, although before the iudgement ſeate of God it hath no place in their conſciences. For theſe two things, as they are moſt diuerſe, ſo muſt be well and diligently diſtinguiſhed of vs. The whole life of Ephe. 1. 4 Chriſtians ought to be a certaine meditation of godlineſſe, bycauſe they are called into ſanctification. Herein ſtandeth the office of the 1. Theſ. 4. 3. lawe, that by putting them in minde of their duetie, it ſhould ſtir them vp to the endeuor of holineſſe and innocencie. But when conſciences are carefull howe they may haue God mercifull, what they ſhall anſwer, and vpon what affiance they ſhall ſtand if they be called to his iudgement, there is not to be reckened what the lawe requireth, but onely Chriſt muſt be ſet forth for righteouſneſſe, which paſſeth all perfection of the lawe.

3 Vpon this point hangeth almoſt all the argumēt of the Epiſtle to the Galathians. For, that they be fonde expoſiters which teach that Paule there contendeth onely for the libertie of ceremonies, may be proued by the places of the arguments. Of which ſort are Gala. 3. 13. and 5. 1. theſe. That Chriſt was made a curſe for vs, that he might redeme vs from the curſe of the lawe. Againe, Stand faſt in the libertie wherewith Chriſt hath made you free, and be not againe entangled with the yoke of bondage. Beholde, I Paule ſay, if ye be circumciſed, Chriſt ſhall nothing profit you. And he which is circumciſed is dettor of the whole lawe. Chriſt is made idle to you whoſoeuer ye be that are iuſtified by the lawe: ye are fallen away from grace. Wherin truely is cōteined ſome hier thing than the libertie of ceremonies. I graunt in deede that Paule there entreateth of ceremonies, becauſe he contendeth

tendeth with ỹ false Apostles, which went about to bring againe into the Christian Church the old shadowes of law which were abolished by the cõming of Christ. But for the discussing of this question, there were hier places to be disputed, in which the whole controuersie stoode. First because by those Iewish shadowes the brightnesse of the Gospell was darkened, he sheweth that we haue in Christ a full geuing in deede of all those things which were shadowed by the ceremonies of Moses Secondly, because those deceiuers filled the people with a most noughty opinion, namely that this obedience auailed to deserue the fauor of God: Here he standeth much vpon this point, that the faithfull should not thinke that they can by any works of the law, much lesse by those litle principles, obteine righteousnesse before God. And therewithall he teacheth, that they are by the crosse of Christ free from the damnation of the lawe, which otherwise hangeth ouer all men, that they should with full assurednesse rest in Christ alone. Which place proprely perteineth to this purpose. Last of all he mainteineth to the cõsciences of the faithfull their libertie, that they shoulde not be bound with any religion in things not necessarie. Gala.4. 30.

4 The second part, which hangeth vpon that former part, is that consciences obey the lawe, not as compelled by the necessitie of the lawe: but being free from the yoke of the lawe it selfe, of their owne accord they obey the will of God. For, because they abide in perpetuall terrors, so long as they be vnder the dominion of the lawe, they shall neuer be with cherefull redinesse framed to the obedience of God, vnlesse they first haue this libertie geuen them. By an example we shall both more briefly, and more plainely perceiue what these things meane. The commaundement of the lawe is, that we loue our God with all our heart, with all our soule, with all our strengths. That this may be done, our soule must firste be made voide of all other sense and thought, our heart must be cleansed of all desires, all our strengths must be gathered vp and drawen together to this onely purpose. They which haue gone most far before other in the way of the Lord, are yet very far from this marke. For though they loue God with their minde, and with sincere affection of heart, yet they haue still a great part of their heart and soule possessed with the desires of the flesh, by which they are drawen backe and stayed from going forward with hasty course to God. They do in deede trauaile forward with great endeuor: but the flesh partly febleth their strengths, and partly draweth them to it selfe. What shall they here do, when they fele that they do nothing lesse than performe the lawe? They will, Deu. 6. 5.

they couet, they endeuor, but nothing with ſuch perfection as ought to be. If they loke vpon the lawe, they ſee that whatſoeuer worke they attempt or purpoſe, is accurſed. Neither is there any cauſe why any man ſhould deceiue himſelf with gathering that the worke is therefore not altogether euell, bycauſe it is vnperfect: and therefore that God doth neuertheleſſe accept that good which is in it. For, the lawe requiring perfect loue, cõdemneth all imperfection, vnleſſe the rigor of it be mitigated. Therefore his workes ſhould fall to nought which he would haue to ſeme partly good: and he ſhall finde that it is a tranſgreſſion of the lawe, euen in this becauſe it is vnperfect.

5 Loe, howe all our workes are ſubiect to the curſe of the lawe, if they be meaſured by the rule of the lawe. But howe ſhould then vnhappy ſoules cherefully applie themſelues to worke, for which they might not truſt that they coulde get any thinge but curſe? On the other ſide, if being deliuered from this ſeuere exacting of the lawe, or rather from the whole rigor of the lawe, they heare that they be called of God with fatherly gentleneſſe: they will merily and with great cherefulneſſe aunſwer his calling and followe his guiding. In a ſumme, they which are bound to the yoke of the lawe, are like to bondſeruants, to whom are appointed by their Lordes certain taſkes of worke for euery day. Theſe ſeruants thinke that they haue done nothing, nor dare come into the ſight of their Lordes, vnleſſe they haue performed that full taſke of their workes. But children, which are more liberally and more freemanlike handled of their fathers, ſticke not to preſent to them their begonne & half vnperfect workes, yea and thoſe hauing ſome fault, truſting that they will accept their obedience and willingneſſe of minde, although they haue not exactly done ſo much as their good will was to do. So muſt we be as may haue ſure affiance, that our obediences ſhalbe allowed of our moſt kinde father, howe litle ſoeuer, and howe rude and vnperfect ſoeuer they be. As alſo he aſſureth to vs by the prophet: I will ſpare them (ſaith he) as the father is wont to ſpare his ſonne that ſerueth him. Mal. 3. 17 Where this word Spare, is ſet for to beare withall, or gently to winke at faultes, foraſmuch as he alſo maketh mention of ſeruice. And this affiãce is not a litle neceſſarie for vs, without which we ſhal go about all things in vaine. For God accompteth himſelfe to be worſhipped with no worke of ours but ẅ is truly done of vs for the worſhipping of him. But howe can that be done among theſe terrors, where it is douted whether God be offended or worſhipped with our worke?

6 And that is the cauſe why the author of the Epiſtle to the Hebrues, referreth all the good workes that are red of in the holy fathers,

fathers,to faith,& weyeth them onely by faith. Touching this liberty there is a place in the Epistle to the Romaines,where Paule reſoneth that ſome ought not to haue dominion ouer vs, becauſe we are not vnder ỹ law,but vnder grace. For when he had exhorted the faithfull that ſinne ſhould not reigne in their mortall bodie, and that they ſhould not geue their mẽbers to be weapons of wickedneſſe to ſinne, but ſhould dedicate themſelues to God, as they that are aliue from the deade, and their members, weapons of righteouſneſſe to God: and whereas they might on the other ſide obiect that they do yet carry with them the fleſh full of luſtes, and that ſinne dwelleth in them, he adioyneth that comfort by the libertie of the lawe, as if he ſhould ſay. Though they do not yet throughly fele ſinne deſtroyed and that righteouſneſſe yet liueth not in them,yet there is no cauſe why they ſhould feare and be diſcouraged as though they had bene alway diſpleaſed with thẽ for the remnãts of ſinne,foraſmuch as they are by grace made free from the law,that their workes ſhould not be examined by the rule of the law. As for thẽ that gather that we may ſinne becauſe we are not vnder the law,let thẽ know that this liberty perteineth nothing to them,the ende wherof is to encourage to God. Ro.11.2 Rom.6. 12.

6 The third part is,that we be bound with no conſcience before God of outward things which are by them ſelues indifferent, but that we may indifferently ſometime vſe them, and ſometime leaue them vnuſed. And the knowledge of this libertie alſo is very neceſſary for vs,for if it ſhalbe abſent,there ſhalbe no quiet to our cõſciences,no ende of ſuperſtitions. Many at this day do thinke vs fonde to moue diſputation about the free eating of fleſh,about thẽ free vſe of dayes, and garmentes and ſuch other ſmale trifles as they in deede thinke them: but there is more weight in them than is commonly thought. For when conſciences haue ones caſt themſelues into the ſnare,they entre into a long and comberſome way,from whence they can afterward finde no eaſy way to get out. If a man beginne to doubt whether he may occupy linnen in ſhetes,ſhertes, hankercheifes,and napkines, neither will he be out of doubt whether he may vſe hẽpe, and at the laſt he wil alſo fall in doubt of mattes,for he will way with himſelf whether he can not ſuppe without napkins,whether he may not be without handkercheifes. If any man thinke deinty meate to be vnlawefull, at length he ſhall not with quietneſſe before the Lorde eate either brounebreade or common meates,when he remembreth that he may yet ſuſteine his body with bacer foode. If he doubte of pleaſaunte wine,afterwarde he will not drinke deade wine with good peace of conſcience, laſt of all he will not be ſo bold to touch ſweter

and cleanner water than other. Finally at the length he will come to this point, to thinke it vnlawefull (as the common saying is) to treade vppon a strawe lying a crosse. For here is begonne no lighte strife, but this is in question, whether God will haue vs to vse these or those thinges, whose will ought to guide all our counsells and doinges. Hereby some must needes be carried with desperation into a confuse deuouring pit: some must, despising God, and casting away his feare, make themselues away through destructiō when they haue no redy way. For whosoeuer are entangled with such doubting, which way soeuer they turne themselues, they see euery where present offense of conscience.

Ro. 14. 14. 8 I knowe (saith Paule) that nothing is common (meaning by common, vnholy) but who so thinketh any thing common, to him it is common. In which wordes he maketh all outward things subiect to our libertie, prouided alway that our mindes haue the assurance of the libertie before God. But if any superstitious opinion cast into vs any dout, those things which of their owne nature were cleane, are defiled to vs. Wherefore he addeth: Blessed is he that iudgeth not himselfe in that which he alloweth. But he that iudgeth, if he eate, is condemned, because he eateth not of faith. And that which is not of faith, is sinne. Among such narrowe streightes, who so neuertheless with carelesly venturing on all things shewe themselues boulder, do they not asmuch turne themselues away from God? But they which are throughly pearced with some feare of God, when they themselues also are compelled to do many things against their conscience, are discouraged & do fall downe with feare. All that are such, do receiue none of the giftes of God with thankesgeuing, by which alone yet Paul testifieth that they all are sanctified to our vse. I meane the thankesgeuing that procedeth from a heart that acknowledgeth the liberalitie & goodnesse of God in his giftes. For, many of them in deede do vnderstande that those are the benefites of God which they vse, and they praise God in his workes: but sith they are not persuaded that they are geuen to themselues, howe should they thanke God as the geuer of them? Thus in a summe we see, whereto this libertie tendeth, namely that we should vse the gifts of God to such vse as he hath geuen them vnto vs, without any scruple of conscience, without any trouble of minde: by which confidence our soules may both haue peace with him and acknowledge his liberalitie toward vs. For here are comprehended all ceremonies that are at liberty to be obserued, that our consciences should not be bound with any necessitie to kepe them, but should remember that the vse of them is by Gods benefit

subiect

ſubiect to themſelues vnto edification.

9 But it is diligently to be noted, that Chriſtian libertie is in al the partes of it a ſpirituall thing, the whole ſtrength whereof conſiſteth in appeaſing fearfull conſciences before God, if either they be vnquieted or carefull for the forgeueneſſe of ſinnes, or if they be penſiue whether our imperfect workes and defiled with the faultes of our fleſh do pleaſe God, or if they be troubled about the vſe of indifferent things. Wherefore they do wrongfully expound it, which either do make it a cloke for their owne deſires, that they may abuſe the giftes of God to their owne luſt, or which do thinke that there is no libertie but that which is vſed before men, and therefore in vſing it haue no regard of the weake brethren. In the firſt kinde, men do at this day much offend. There is almoſt no man which, may by his abilitie of wealth be ſumptuous, which deliteth not in exceſſiue gorgiouſneſſe, in furniture of bankets, in apparell of body, in building of houſes, which hath not a will to excell other in all kinde of ſtatelineſſe: which doth not maruellouſly flatter himſelf in his fineneſſe. And all theſe things are defended vnder the pretēſe of Chriſtian libertie. They ſay that they are things indifferent: I graunt, ſo that a man indifferently vſe them. But when they are to gredily coueted, when they are proudely boſted, when they are waſtefully ſpent, it is certaine that thoſe things which otherwiſe were of themſelues lawfull, are by theſe faultes defiled. This ſaying of Paule doth very well put difference betwene things indifferēt: All things are cleane to the cleane: but to the defiled and vnbeleuing, nothing is cleane, becauſe their minde and conſcience is defiled. For why are accurſed the rich men, they which haue their comfort, which are ſatisfied with meate, which do nowe laugh, which ſlepe in beds of iuory, which ioyne land to lande, whoſe banketes haue lute, harp, taber and wine? Verily both iuory, and golde, and richeſſe, are the good creatures of God, permitted yea & apointed by the prouidence of God for men to vſe. Neither is it any where forbidden either to laugh, or to be ſatisfied with meate, or to ioyne new poſſeſſions to their owne olde poſſeſſiōs or of their aunceſters, or to be delited with muſicall melodie, or to drink wine. This is true in deede. But whē they haue plenty of things, to wallowe in delites, to glut themſelues, to make their wit and minde dronke with preſent pleaſures & alway to gape for newe, theſe doings are moſt farre from the lawfull vſe of the giftes of God. Therefore let them take away immeaſurable deſire, let them take away immeaſurable waſting, let them take away vanitie and arrogance, that they may with a pure conſcience purely vſe the giftes of God. When the

Tit. 1. 15. Luke. 6. 24. Amos Eſa 5. 8.

minde ſhalbe framed to this ſobrietie, they ſhall haue a rule of the lawfull vſe. On the other ſide let this moderation be wanting, euen baſe and common delicates are to much. For this is truely ſaid, that oftentimes in friſe and courſe cloth dwelleth a purple hearte, and
Phil. 4. ſomtime vnder ſilke and purple, lieth ſimple humilitie: Let euery man in his degree ſo liue either poorely, or meanely, or plentifully, that they all remember that they are fed of God to liue, not to be riotous: and let them thinke, that this is the lawe of Chriſtian liberty, if they haue learned with Paule to be contented with thoſe things which they preſently haue: if they can ſkill both to be humble and to excell: if they be taught in all places and in all things to be both full and hungry, to haue plentie and to ſuffre want.

10 Herein alſo many men do erre, bycauſe as though their libertie ſhould not be ſounde and ſafe vnleſſe it had men witneſſes of it, they do vndiſcretly and vnwiſely vſe it. By which vnſeaſonable vſing they many times offend the weake brothren. You may ſee at this day ſome, which thinke that their libertie can not ſtande, vnleſſe they take poſſeſſion of it by eating of fleſh on friday. I blame not that they eate: but this falſe opinion muſt be driuen out of their mindes. For they ought to thinke that by their libertie they obteine no newe thing in the ſight of menne but before God, and that it ſtandeth as well in abſteining as in vſing. If they vnderſtande that it maketh no matter before God, whether they eate fleſh or egges, whether they weare redde or blacke garments, that is enough. The conſcience is nowe free, to which the benefite of ſuch libertie was due. Therefore although they do afterward abſteine all their life long from fleſh, and weare alway but one colour, yet they are no leſſe free. Yea therefore becauſe they are free, they do with a free conſcience abſteine. But they do moſt hurtfully offend bycauſe they nothing regard the weakeneſſe of their brethren, which we ought ſo to beare with, that we raſhly commit nothing with offenſe of them. But ſometime alſo it behoueth that our libertie be ſet forth before men. And this I graunt. But there is a meaſure moſt heedefully to be kept, that we caſt not away the care of the weake of whome the Lorde hath ſo earneſtly geuen vs charge.

11 I will in this place therefore ſpeake ſomewhat of offenſes, in what differēce they are to be taken, which are to be auoided, & which to be neglected: whereupō we may afterward determine what place there is for our libertie among men. I like well that cōmon diuiſion, which teacheth that there is of offenſes one ſort geuen, an other taken: for aſmuch as it both hath a plaine teſtimonie of the Scripture,

and

and doth not vnfitly expresse that which it meaneth. If thou do any thing by vnseasonable lightnesse, or wantonnesse, or rashnesse, not in order, nor in fit place, whereby the ignorant and weake are offended, that same may be called an offense geuē by thee: because it came to passe by thy fault that such offense was stirred vp. And it is alway called an offense geuen in any thing, the fault whereof came from the doer of the thing it selfe. It is called an offense taken, when a thing which is otherwise not euelly done nor out of time is by euell will or by some wrongfull maliciousnesse of minde drawen to occasiō of offense. For in this case was not offense geuen, but these wrongefull construers do without cause take one. With that first kinde of offense none are offended but the weake: but with this .ij. kinde sowre natures & Pharisaicall scornefull heads are offended. Wherefore we shall call the one, the offense of the weake: the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought to geue place to the ignorance of the weake brethren, but in no wise to the rigorousnesse of the Pharisees. For, what is to be yelded to weaknesse, Paule sheweth in very many places. Beare (saith he) the weake in faith. Again, Let vs not hereafter iudge one an other: but this rather, let there not be layed before our brother any offense or occasion of falling: and many other sayings to the same entent, which are more fit to be red in the place it selfe, than to be here rehearsed. The summe is, that we which are strong should beare with the weakenesses of our brethren, and not please our selues, but euery one of vs please his neighbor vnto good for edifying. In an other place, But see that your libertie be not in any wise an offense to them that are weake. Againe, Eate ye al things that are sold in the shambles, asking no question for conscience: of your conscience (I say) not an other mans. Finally be ye such, that ye geue no offense, neither to the Iewes, nor to the Grekes, nor to the Church of God. Also in an other place, Ye are called, brethren, into libertie: onely geue not your libertie to be an occasion to the flesh, but by charitie serue ye one an other. Thus it is. Our libertie is not geuen toward our weake neighbours, whose seruantes charitie maketh vs in all things: but rather, that hauing peace with God in our mindes, we may also liue peaceably among men. As for the offense of the Pharisees, howe much it is to be regarded, we learne by the wordes of the Lorde, whereby he biddeth them to be let alone, because they are blinde, and guides of the blinde. The disciples had warned him, that the Pharisees were offended with his sayings: he aunswered that they were to be neglected, and the offending of them not to be cared for.

Rom. 14 1. & 13.

1. Cor. 8 9.

1 Cor. 10. 25.

Gala. 5. 13.

Mat. 15. 14.

12 But yet ſtill the matter hangeth doutfull, vnles we knowe who are to be taken for weake, and who for Phariſees: which difference beinge taken away, I ſee not amonge offences what vſe at all of liberty remaineth, which might neuer be vſed without great daunger. But it ſeemeth to me that Paul hath moſt plainely declared both by doctrine and by examples, howe far our liberty is either to be tempred or to be defended though with offences. When he toke Timothee into his company, he circumciſed him: but he coulde not be brought to circumciſe Titus. Here were diuerſe doings, & no chaũge of purpoſe or of minde: namely in circumciſing Timothee, when he was free from all men, he made himſelfe a ſeruaunt to all men: and he was made to the Iewes, as a Iewe, that he might win the Iewes: to them that were vnder the lawe, as if he himſelf were vnder the lawe, that he might winne them which were vnder the lawe: all things to all men, that he might ſaue many, as he writeth in an other place. Thus we haue a right moderation of libertie, if it may be indifferẽtly reſtrained with ſome profit. What he had reſpect vnto, when he ſtoutly refuſed to circumciſe Titus, he himſelf teſtifieth, writing thus. But neither was Titus, which was with me, although he was a Grecian, compelled to be circumciſed, becauſe of the falſe brethren which were come in by the way, which had priuily crept in to eſpie our libertie which we haue in Chriſt Ieſus, that they might bring vs into bondage, to whome we gaue not place by ſubiection ſo much as for a time, that the truth of the Goſpell might continue with you. There is alſo a time when we muſt of neceſſitie defend our libertie, if the ſame be in weake cõſciences endaungered by the vniuſt exactings of falſe Apoſtles. We muſt in euery thing ſtudy to preſerue charity, & haue regard to the edifying of our neighbor. All things (ſaith he) are lawfull for me, but not all things are expedient: all things are lawefull for me, but not all thinges do edify. Let no man ſeeke that ẅ is his owne, but ẏ which is an others. There is nothing now plainer by this rule, than that we muſt vſe our libertie, if it may turne to the edifying of our neighbor: but if it be not ſo expediẽt for our neighbor, then we muſt forbeare it. There be ſome which conterfait the wiſdome of Paule in forbearing of libertie, while they do nothing les than apply the ſame to the duties of charitie. For ſo that they may prouide for their owne quietnes, they wiſh all mentiõ of liberty to be buried, whereas it is no les behouefull for our neighbors, ſometime to vſe libertie for their benefit and edification, than in fit place to reſtraine it for their commoditie. But it is the part of a godly man to thinke, that free power in outward things is therefore graunted

Act. 16. 3.
Gal. 2. 3.
Cor. 9. 19. and 22.
Gal. 2. 4
1. Cor. 5. 23.

him,

him, that he may be the freer to all duties of charitie.

13 But whatsoeuer I haue spoken of auoyding of offences, my meaning is that it be referred to meane and indifferent things. For, those things that are necessary to be done, are not to be left vndone for fear of any offence. For as our libertie is to be submitted to charity, so charity it selfe likewise ought to be vnder the purenes of faith. Verily here also ought to be had regard of charitie, but so far as to the altars, that is, that for our neighbors sake we offēd not God Their intemperance is not to be allowed, which do nothing but with troublesome turmoiling, and which had rather rashly to rend all things, than leisurely to rip them. Neither yet are they to be harkened to, which when they be leaders of men into a thousand sorts of vngodlynes, yet do faine that they must behaue themselues so that they be none offence to their neighbors. As though they do not in ỹ meane edify the cōsciences of their neighbors to euill, specially wheras they sticke fast in the same mire without any hope of getting out. And the pleasant men forsoth, whether their neighbor be to be instructed with doctrine or example of life. say that he must be fed with milke, whome they fill with most euill & poisonous opinions. Paule reporteth that he fed the Corinthians with drinking of milke: but if Popish Masse had then bene among them, would he haue sacrificed to geue them the drinke of milke. But milke is not poison. Therefore they lie in saying ỹ they feede them whom vnder a shewe of flattering allurementes they cruelly kill. But, graunting that such dissembling is for a time to be allowed, howe long yet will they feede their children with milke? For if they neuer grow bigger, that they may at the least be able to beare some light meate, it is certain that they were neuer brought vp with milke. There are two reasons that moue me why I do not nowe more sharply contend with them: first, because their follies are scarcely worthy to be cōfuted, sith they worthily seeme filthy in the sight of all men that haue their sound wit: secondly, because I haue sufficiently done it in peculiar bookes, I will not nowe do a thing already done. Onely let the readers remember this, that with whatsoeuer offences satan and the world go about to turne vs away from the ordinances of God, or to stay vs from following that which he apointeth, yet we must neuertheless go earnestly forward: and then, that whatsoeuer dangers hang vpon it, yet is it not at our liberty to swarue one heare bredth from the commaundement of the same God, neither is it lawefull by any pretence to attempt any thing but that which he geueth vs leaue. 1 Cor. 3. 2.

14 Nowe therefore sith faithfull consciences hauing receiued such

prerogatiue of libertie as we haue aboue ſet forth, haue by the benefite of Chriſt obtained this that they be not entangled with any ſnares of obſeruations in thoſe things in which the Lorde willed that they ſhould be at libertie: we conclude that they are exempt from all power of men. For it is vnmeete, that either Chriſt ſhould loſe the thanke of his ſo great liberalitie, or conſciences their profite. Neither ought we to thinke it a ſlight matter, which we ſee to haue coſt Chriſt ſo deere: namely which he valued not with gold or ſiluer, but with his owne bloud: ſo that Paule ſticketh not to ſay, that his death is made voide, if we yeld our ſoules into ſubiection to men. For he trauelleth about nothing els in certaine chapters of the epiſtle to the Galathiãs, but to ſhew that Chriſt is darkned or rather deſtroied to vs, vnleſſe our conſciences ſtand faſt in their libertie, which verily they haue loſt if they may at the will of men be ſnared with the bondes of lawes and ordinances. But as it is a thing moſt worthy to be knowen, ſo it needeth a longer and plainer declaration. For ſo ſoone as any word is ſpoken of the abrogating of the ordinances of men, biandby great troubles are raiſed vp partly by ſeditious men, partly by ſlaunderers, as though the whole obedience of men were at once taken away and ouerthrowen.

1. Pet. 1. 18. Gal. 5. 1. and 4.

15 Therefore that none of vs may ſtumble at this ſtone, firſt let vs conſider, that there are two ſortes of gouernment in man: the one ſpirituall whereby the conſcience is framed to godlineſſe and to the worſhip of God: ỹ other ciuill, wherby man is trayned to the duties of humanitie and ciuilitie which are to be kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iuriſdiction, whereby is ſignified, that the firſt of theſe two formes of gouernment pertaineth to the life of the ſoule, and the latter is occupied in the things of this preſent life: not onely in feeding and clothing, but in ſetting forth of lawes whereby a man may ſpend his life among men holily, honeſtly, and ſoberly. For, that firſt kinde hath place in the inward minde, this latter kinde ordereth onely the outward behauiours. The one we may call the Spirituall kingdome the other, the Ciuil kingdome. But theſe two, as we haue deuided them, muſt be either of them alway ſeuerally cõſidered by themſelues: and when the one is in conſidering, we muſt withdrawe and turne away our mindes from the thinking vpon the other. For there are in man as it were two worlds, which both diuerſe kings & diuerſe lawes may gouerne. By this putting of difference ſhall come to paſſe, that that which the Goſpell teacheth of the ſpirituall libertie, we ſhall not wrongefully drawe to the ciuil order, as though Chriſtians were according

cording to the outward gouernment lesse subiect to the lawes of men, becauſe their conſciences are at libertie before God: as though they were therefore exempt from all bondage of the fleſh, becauſe they are free according to the ſpirit. Again, becauſe euen in thoſe ordinances which ſeeme to pertaine to the Spirituall kingdome, there may be ſome error: we muſt alſo put difference betwene theſe, which are to be taken for lawfull as agreable to the word of God, & on the other ſide which ought not to haue place among the godly. Of the Ciuile gouernment there ſhalbe els where place to ſpeake. Alſo of the Eccleſiaſticall lawes I omit to ſpeake at this time, becauſe a more full entreating of it ſhalbe fit for the fourth book, where we ſhall ſpeake of the power of the Church. But of this diſcourſe, let this be the concluſion, The queſtion being (as I haue ſaid) of it ſelfe not very darke or entangled, doth for this cauſe accomber many, becauſe they do not ſuttelly enough put differēce betwene the outward court as they cal it, and the court of conſcience. Moreouer this encreaſeth the difficultie, that Paule teacheth that the Magiſtrate ought to be obeyed, not onely for fear of puniſhment, but for conſcience. Whereupon followeth that conſciences are alſo bounde by the ciuile lawes. If it were ſo, all ſhould come to naught which we both haue ſpoken and ſhall ſpeake of the ſpirituall gouernment. For the loſing of this knot, firſt it is good to know what is conſcience. And the definition therof is to be fetched from the deriuation of the word. For, as when men do with minde and vnderſtanding conceaue the knowledge of things, they are thereby ſaid (Scire) to knowe, whereupon alſo is deriued the name of Science: Knowledge: ſo when they haue a feeling of the iudgement of God, as a witnes ioined with thē, which doth not ſuffer them to hide their ſinnes but that they be drawen accuſed to the iudgement ſeate of God, that ſame feeling is called Conſcience. For it is a certaine meane betwene God and man, becauſe it ſuffreth not man to ſuppreſſe in himſelf that which he knoweth, but purſueth him ſo far till it bring him to giltines. This is it which Paul meaneth, where he ſaith that conſcience doth together witneſſe with men, when their thoughtes do accuſe or aquite them in the iudgement of God. A ſimple knowledge might remaine as encloſed within man. Therefore this feeling which preſenteth man to the iudgement of God, is as it were a keeper ioined to man, to marke and eſpie all his ſecretes, that nothing may remaine buried in darknes. Whereupon alſo commeth that olde Prouerb, Conſciēce is a thouſand witneſſes. And for the ſame reaſon Peter hath ſet the examination of a good conſcience for quietneſſe of minde, when being perſwaded of the

R. m. 13 and 5.

Rom. 2. 15.

1. Pet. 3. 21.

grace of Christ, we do without fear present our selues before God.
Heb.10. 3. And the author of the Epistle to the Hebrues, setteth to haue no more cõscience of sinne, in stede of to be deliuered or acquited that sinne may no more accuse vs.

16 Therefore as workes haue respect to men, so conscience is referred to God, so that a good conscience is nothing els but the
2.Ti.1.5 inward purenes of the hart. In which sense Paul writeth that charity is the fulfilling of the lawe out of a pure conscience & faith not fained. Afterward also in ỹ same chapter he sheweth how much it differeth from vnderstanding, saying that some had suffred shipwracke from the faith, because they had forsaken good Conscience. For in these wordes he signifieth it is a liuely affection to worship God, and a sincere endeuor to liue holily and godlily. Sometime in deede it ex-
Act. 24. 16. tendeth also to men, as in Luke where the same Paul protesteth that he endeuored himselfe to walke with a good conscience toward God and men. But this was therefore said, because the frutes of good conscience do flowe and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it commeth to pas that the lawe is said to binde the conscience, which simply bindeth a man without respect of men, or without hauing any consideration of them. As for example: God commaundeth not onely to kepe the minde chast and pure from all lust, but also forbiddeth all manner of filthines of wordes and outwarde wantonnes whatsoeuer it be. To the kepinge of this lawe my conscience is subiect although there liued not one man in the world. So he that behaueth himselfe intemperantly, not onely sinneth in this that he geueth an euill example to the brethren, but also hath his conscience bound with giltines before God. In things that are of themselues meane, there is another consideration. For we ought to abstein from them
1.Cor. 10.28. if they bred any offence, but the conscience still being free. So Paule speaketh of flesh consecrate to Idoles. If any (saith he) moue any doubt, touch it not for conscience sake: I say for conscience, not thine but the others. A faithfull man should sinne, which being first warned should neuertheless eate such flesh. But howesoeuer in respect of his brother, it is necessary for him to abstein as it is prescribed of God, yet he ceasseth not to kepe stil the libertie of cõscience. Thus we see howe this lawe binding the outward worke, leaueth the conscience vnbound.

The

The xx. Chapter.

Of Praier, vvhich is the chiefe exercise of faith, and vvhereby vve daily receiue the benefites of God.

OF these thinges that haue bin hitherto spoken, we plainely perceiue how needy and voide man is of all good things, & howe he wanteth all helpes of saluation. Wherefore if he seeke for relieses whereby he may succour his needines, he must go out of himselfe and get them elsewhere. This is afterward declared vnto vs, that the Lorde doth of his owne free will and liberally giue himselfe to vs in his Christ, in whom he offereth vs in stede of our misery all felicity, in stede of our neede welthinesse, in whom he openeth to vs the heauenly treasures: that our whole faith should behold his beloued sonne, ỳ vpon him our whole expectation should hange, in him our whole hope should sticke fast and rest. This verily is the secret & hidden Philosophy, which can not be wronge out with Logickall arguments: but they learne it whose eies God hath opened that they may see light in his light. But since that we are taught by faith to acknowledge that whatsoeuer we haue neede of, whatsoeuer wanteth in vs, the same is in God & in our Lord Iesus Christ, namely in whome the Lorde willed the whole fulnesse of his largesse to rest, that from thense we shoulde all drawe as out of a most plentifull fountaine: nowe it remaineth that we seeke in him, and with prayers craue of him that which we haue learned to be in him. Otherwise to know God to be the Lord & giuer of all good thinges, which allureth vs to pray to him: and not to go to him and pray to him: shoulde so nothing profit vs, that it should be al one as if a man should neglect a treasure shewed him buried and digged in the ground. Therfore the Apostle, to shewe that true faith can not be idle from callinge vpon God, hath set this order: that as of the Gospel springeth faith, so by it our heartes are framed to cal vpon the name of God. And this is the same thing which he had a litle before sayd, that the Spirit of adoption, which sealeth in our heartes the witnesse of the Gospell, raiseth vp our spirits that they dare shew forth their desires to God, stirre vp vnspeakeable groninges, and crie with confidence Abba, Father. It is mete therfore that this last point, because it was before but only spoken of by the way & as it were lightly touched, should nowe be more largely entreated of. Rom.8. 26.

2 This therfore we get by the benefit of prayer, that we attaine to those richesse which are laid vp for vs with the heauenly father. For there is a certaine communicatinge of men with God, whereby they

entring into ſanctuary of heauen,do in his owne preſence call to him touching his promiſes: that the ſame thing which they beleued him affirming only in word not to be vaine,they may when neede ſo requireth finde in experience. Therefore we ſee that there is nothing ſet forth to vs to be looked for at the hand of the Lord,which we are not alſo cõmaunded to craue with praiers: ſo true it is that by prayer are digged vp the treaſures, which our faith hath looked vpon being ſhewed to it by the Goſpel of the Lord.Now how neceſſary and how many wayes profitable this exerciſe of praier is, it can by no wordes be ſufficiently declared. Vndoutedly it is not without cauſe that the heauenly father teſtifieth,that the only fortreſſe of ſaluation is in the callinge vpon his name, namely whereby we call to vs the preſence both of his prouidence, by which he watcheth to take care of our matters:and of his power,by which he ſuſtaineth vs being weake and in a maner faintinge:and of his goodneſſe, by which he receiueth vs into fauour being miſerably loden with ſinnes:finally wherby we call him all whole,to giue himſelf preſent to vs.Hereby groweth ſingular reſt and quietnes to our conſciences. For when we haue diſcloſed to the Lorde the neceſſity which diſtreſſed vs, we largely reſt though it were but in this only that none of our euils is hidden frõ him,whom we are perſwaded both to be moſt well willinge toward vs, and moſt able to prouide well for vs.

3 But (will ſome man ſay) did not he know without any to put in minde of it,both in what parte we be diſtreſſed, and what is expedient for vs: ſo that it may ſeeme after a certayne maner ſuperfluous, that he ſhould be troubled with our praiers, as though he winked or ſlept, vntill he were awaked with our voice? But they which ſo reaſon,marke not to what end the Lord hath inſtructed them that be his to pray: for he ordained it not ſo much for his owne cauſe as rather for ours. He willeth in deede, as right it is,that his due be rendred to him,when they acknowledge to come from him whatſoeuer men require or do perceiue to make for their profit,and do teſtifie the ſame with wiſhings.But the profit alſo of this ſacrifice wherwith he is worſhipped, commeth to vs. Therefore how much more boldly the holy fathers glorioufly talked both to themſelues & other of the benefites of God,ſo much the more ſharply they were pricked forward to pray. The onely example of Elias ſhalbe enough for vs,which beinge ſure of the coũſell of God, after that he not raſhly had promiſed raine to
1.Kings 18.42. Achab,yet buſily prayeth betwene his knees,and ſendeth his ſeruant ſeauen times to eſpy it:not for that he did diſcredit the oracle of God, but becauſe he knew that it was his duety,leaſt his faith ſhould waxe

drowſie

drowsie and sluggish, to lay vp his desires with God. Wherefore although while we lie senslesse & so dul that we perceiue not our owne miseries, he waketh and watcheth for vs, and somtime also helpeth vs vndesired, yet it much behoueth vs, that he be cõtinually called vpon of vs, that our heart may be enflamed with earnest and feruent desire to seeke, loue, and worship him, while we accustome our selues in euery necessity to flee to him as to our shoote anchare. Againe, that no desire and no wishe at all may entre into our minde, whereof we should be ashamed to make him witnesse, while we learne to present our wishes, yea & to poure out our whole heart before his eyes. Thẽ, that we may be framed to receiue all his benefites with true thankefulnes of minde, yea & with outward thankesgiuing, of which we are put in mind by our praier that they come to vs from his hand. Moreouer, that when we haue obtained that which we desired, being perswaded that he hath answered to our prayers, we may be thereby the more feruently caried to thinke vpon his kindenes, and therewithall embrace with greater pleasure those thinges which we acknowledge to haue bin obtained by praier. Last of all, that very vse & experience may according to the measure of our weakenesse assure our mindes of his prouidence, when we vnderstand that he not only promiseth that he will neuer faile vs, and that he doth of his owne accord open vs the entry to cal to him in the very point of necessity, but also hath his hand alway stretched out to help thẽ that be his, & that he doth not feede them with wordes, but defendeth them with present help. For these causes, the most kinde Father, although he neuer slepeth or is sluggish, yet oftentimes maketh a shewe as though he slept and were sluggish, that so he may exercise vs, which are otherwise slouthfull and sluggishe to come to him, to aske of him, to require him to our owne great benefit. Therefore they do to foolishly, which to call away the mindes of men from prayer, babble that the prouidence of God, which maketh for the safekeping of all thinges, is in vaine wearied with our callings vpon him: Whereas the Lord contrariwise not in vaine testifieth that he is nie to all them that call vpon his name in trueth. And of none other sort is ỹ which other do triflingly say, that it is superfluous to aske those things which the Lorde is of his owne will ready to giue: whereas euen the very same thinges which flowe to vs from his owne free liberality, he will haue vs acknowledge to be graunted to our praiers. Which thing that notable sentence of the Psalme doth testifie, wherewith many like sayinges do accorde. The eyes of the Lorde are vpon the righteous, and his eares vnto their praiers. Which sayinge so setteth out the prouidence of God bent of

Psa. 145 18.

Psa. 34. 16.

his owne accord to prouide for the safety of the godly, that yet he omitteth not the exercise of faith, whereby slouthfulnesse is wiped frō the mindes of men. The eies of God therefore do wake, that he may succour the necessity of the blinde: but he will againe on our behalfs heare our gronings, that he may the better proue his loue toward vs. And so both are true, that the watchman of Israell slepeth not, nor slombreth, and yet that he sitteth still as hauinge forgotten vs when he seeth vs dull and dumme.

Psa.121 4.

4 Now, to frame praier rightly & wel, let this be the first rule, that we be no otherwise framed in minde and hearte, than becommeth them that enter into talke with God. Which verily we shall attaine as touching the minde, of the same being free from fleshly cares and thoughtes wherewith it may be called away or withdrawen from the right and pure beholding of God, do not onely bende it selfe wholly to prayer, but also so much as is possible be lifted vp & caried aboue it selfe. Neither do I here require a minde so at liberty, ỳ it be pricked and nipped with no care, whereas contrariwise the feruentnesse of prayer must by much carefulnesse be kindled in vs (as we see that the holy seruantes of God do sometime declare great tormentes, much more carefulnesses, when they say that they vtter to the Lord a bewailinge voice out of the deepe depth, and out of the middest of the iawes of death) But I say that all strange and foraine cares must be driuen away, wherewith the minde it selfe wandring hither and thither is caried about, & being drawen out of heauen is pressed down to the earth. I meane by this that it must be lifted vp aboue it selfe, that it may not bring into the sight of God any of those things which our blinde & fooliſh reason is wont to imagine, nor may hold it selfe bound within the compasse of her owne vanity, but rise vp to purenes worthy for God.

5 Both these thinges are specially worthy to be noted, that whosoeuer prepareth himselfe to pray, should thereto apply all his senses and endeuours, & not (as men are wont) be diuersly drawē with wandering thoughtes: because there is nothing more contrary to the reuerence of God, than such lightnesse which is a witnesse of too wanton licentiousnesse and loose from all feare. In which thing we must so much more earnestly labour, as we finde it more hard, for no man can be so bent to pray, but that he shall feele many bythoughtes to crepe vpon him, either to breake of, or by some bowing & swaruinge to hinder the course of his prayer. But here let vs call to minde, how great an worthinesse it is, when God receiueth vs vnto familiar talke with him, to abuse his so great gentelnesse, with minglinge holy and

profane

prophane thinges together, when the reuerence of him holdeth not our mindes fast boũd vnto him: but as if we talked with some meane man, we do in the middest of our prayer, forsaking him, leape hither and thither. Let vs therfore know that none do rightly and well prepare themselues to praier, but they whom the maiesty of God pearceth, that they come to it vncumbred of earthly cares and affectiõs. And that is ment by the ceremony of lifting vp of handes, that men shoulde remember that they be farre distant from God, vnlesse they lift vp their senses on hie. As also it is said in the Psalm. To thee haue I lifted vp my soule. And the Scripture oftentimes vseth this manner of speech, to lift vp praier: that they which desire to be hard of God, should not sit stil in their dregges. Let this be the summe: that howe much more liberally God dealeth with vs, gently alluringe vs to vnlode our cares into his bosome, so much lesse excusable are we vnlesse his so excellent and incomparable benefit do with vs ouerweye all other things and draw vs vnto it selfe, that we may earnestly apply our endeuours and senses to pray: which can not be done vnlesse our minde by strongly wrastlinge with the hinderances do rise vp aboue them. An other point we haue set foorth, that we aske no more than God giueth leaue. For though he biddeth vs to poure out our hartes, yet he doth indifferently giue loose reines to foolish and froward affections: and when he promiseth that he will do according to the will of the Godly, he procedeth not to so tender bearing with them that he submitteth himselfe to their will. But in both these pointes men do cõmonly much offend. For not only the most part of men presume without shame, without reuerẽce, to speake to God for their follies, & shamlesly to present to his throne whatsoeuer liked them in their dreame: but also so great foolishnes or senseleſse dulnes possesseth thẽ, that they dare thrust into the hearing of God, euen all their most filthy desires, wherof they would greatly be ashamed to make men priuy. Some prophane men haue laughed to scorne, yea & detested this boldnes, yet the vice it selfe hath alway reigned. And hereby it came to passe that ambitious men haue chosen Iupiter to be their Patrone: couetous men, Mercurie: the desirous of learninge, Apollo and Minerua: warriers, Mars: and Lecherous folke, Venus. Like as at this day (as I haue euen now touched) men do in praiers graunt more licence to their vnlawfull desires, than when they sportingly talke with their Egalles. But God suffreth not his gentlenes to be so mocked: but claiming to himselfe his right, maketh our praiers subiect to his authority, and restraineth them with a bridle. Therefore we must keepe fast this sayinge of Iohn, This is our affiance, that if we aske any thinge

Psal. 25 1.

Psa. 62. 9.

1. Ioh. 5 14.

according to his wil, he heareth vs. But forasmuch as our abilities are far frō being sufficient to performe so great perfectiō, we must seke a remedy to help vs. As we ought to bend the sight of our mind to God so the affection of the hearte ought also to followe to the same ende. But both do stay farre beneth it, yea rather do faint and faile or be caried a contrary way. Therefore God to succour this weakenesse, in our prayers giueth the Spirite to be our Schoolemaister, to instruct vs what is right, and to gouerne our affections. For, because
Rom. 8. 26. we knowe not what we ought to praye as we ought, the Spirite commeth to our succour, and maketh intercession for vs with vnspeakeable groninges, not that it in deede either prayeth or groneth but stirreth vp in vs affiance, desires, and sighinges, which the strength of nature were not able to conceiue. And not without cause Paule calleth them vnspeakeable groninges which so the faythfull sende foorth by the guidinge of the Spirite, because they which are truely exercised in prayers, are not ignorant that they be so holden in perplexity with blinde cares, that they scarcely finde what is profitable for them to speake: yea while they go about to vtter stammeringe wordes they sticke fast encombred. Whereupon it followeth, that the gift of prayinge rightly is a singular gift. These thinges are not spoken to this purpose, that we fauoringe our owne slouthfulnesse should giue ouer the charge of prayinge to the Spirit of God, and lie dull in that careles nesse, to which we are too much enclined: (as there are hearde the wicked sayinges of some, that we must lie negligently gaping to waite vntill he preuent our mindes occupied elsewhere) but rather that we lothing our owne slouthfulnesse and sluggishnesse,
2. Cor. 14. 26. should craue such helpe of the Spirite. Neither doth Paule, when he biddeth vs to pray in Spirite, therefore ceasse to exhorte vs to wakefulnesse: meaning that the instinct of the Spirite so vseth his force to frame our prayers, that it nothinge hindereth or slacketh our owne endeuour: because God wil in this behalfe proue how effectually faith moueth our heartes.

6 Lette also an othet law be, that in prayinge we alway feele our owne want, & that earnestly thinking how we stand in nede of those thinges that we aske, we ioyne with our prayer an earnest yea feruent affection to obtaine. For, many do slightly for maners sake recite prayers after a prescribed forme, as though they rendered a certaine taske to God: and although they confesse that this is a necessary remedy for their euils, because it is to their destruction to be without the help of God which they craue: yet it appeareth that they do this duety for custome, forasmuch as in the meane time their mindes

are

are cold, & do not wey what they aske. The generall & confuse feeling in deede of their necessity leadeth them hereunto: but it doth not stirre them as it were in a present case to aske reliefe of their neede. Now what thinke we to be more hatefull or more detestable to God than this fayning, when a man asketh forgiuenesse of sinnes, in the meane time either thinkinge that he is not a sinner, or not thinkinge vppon this that he is a sinner: euen wherewith God himselfe is plainely mocked? But of such peruersenesse (as I haue sayd) mankinde is full, that for manners sake they many times aske many thinges of God, which they certainely Iudge that without his liberalitie to come to them from some other where, or that they haue them already remaininge with them. The fault of some other seemeth to be lighter and yet not tolerable, that they which haue only conceiued this principle that we must sacrifice to God with praiers, do mumble vp praiers without any musing of minde vpon them. But the Godly must principally take heede, that they neuer come into the sight of God to aske any thinge, but because they do both boyle with earnest affection of heart, and do therewithall desire to obtaine it of him. Yea and also though in those thinges which we aske onely to the glory of God, we seeme not at the first sight to prouide for our owne necessity, yet the same ought to be asked with no lesse feruentnesse and vehementnes of desire. As, when we pray that his name be hallowed, we must (as I may so speake) feruently hunger & thirst for that hallowing.

7 If any man obiect, that we are not alway driuen with like necessity to pray, I graunt the same in dede: and this difference is profitably taught vs of Iames: Is any man heauy amonge you? Let him pray. Who so is mery, let him sing. Therfore euen commō feeling teacheth vs, that because we are to slouthfull, therfore, as the matter requireth we are the more sharply pricked forwarde of God to pray earnestly. And this Dauid calleth the fit time, because (as he teacheth in many other places) how much more hardly troubles, discōmodities. feares, and other kindes of tentations do presse vs, so much freer accesse is open for vs, as though God did call vs vnto him. But yet no lesse true is that saying of Paule, that we must pray at all times: because howesoeuer thinges prosperously flowe accordinge to our heartes desire, and matter of mirth doth compasse vs on euery side, yet there is no minute of time wherein our neede doth not exhort vs to pray. If a man haue abundance of wine and wheate: yet sith he can not enioy one morsell of bread but by the continuall grace of God, whole cellars or barnes full shalbe no let why he should not craue daily bread.

Iac.5. 13.

Psa.32. 6.

Ephe.6. 18.

Nowe if we call to minde howe many dangers do euery moment hang ouer vs, the very feare it selfe wil teach vs that we haue no time free from prayer. But this we may better perceiue in spiritual things. For, when shall so many sinnes, wherof we knowe our selues gilty, suffer vs to sit still without care and not in humble wise craue pardon both of the fault and the paine? When do tentations graunt vs truce, so that we neede not to hast vnto helpe? Moreouer the desire of the kingdome and glory of God ought so to plucke vs to it selfe, not by fittes but continually, that it shoulde alway be fit time for vs. Therefore not without cause we are so oft commaunded to pray continually. I do not yet speake of perseuerance in prayer, whereof mention shalbe made herafter: but when ỹ Scripture warneth vs that we ought to pray continually, it accuseth our slouthfulnesse, because we do not perceiue how necessary this care & diligence is for vs. By this rule all hypocrisie & craftinesse of lying to God, is debarred, yea driuen farre away from prayer. God promiseth that he will be neere to all them that call vpon him in trueth, & he pronounceth that they shall finde him which seeke him with their whole heart. But they aspire not thither which please themselues in their owne filthinesse. Therefore a right praier requireth repentance. Whereupon this is commóly said in the Scriptures, that God heareth not wicked doers, and that their praiers are accursed, like as their sacrifices also be: because it is rightful that they finde the eares of God shut, which do locke vp their owne hearts: and that they should not finde God easie to bow, which do with their owne hardnesse prouoke his stiffenesse. In Esay he threatneth after this maner. When ye shall multiply your prayers, I will not heare you: for your handes are full of blond. Againe in Ieremy: I haue cried, and they haue refused to heare: they shall likewise crie, and I will not heare: because he taketh it for a most hie dishonor, that wicked men shoulde boast of his couenant, which do in all their life defile his holy name. Wherfore in Esay he complaineth, that when the Iewes come neare to him with their lippes, their hearte is farre from him. He speaketh not this of only praiers, but affirmeth that he abhorreth faininge in all the partes of worshippinge him. To which purpose maketh that saying of Iames. Ye aske, & receiue not: because ye aske ill, that ye may spende it vpon your pleasures. It is true in dede (as we shal againe shew a litle hereafter) that the prayers of the godly which they pour out, do not rest vpon their owne worthinesse: yet is not that admonition of Iohn superfluous: If we aske any thing, we shall receiue it of him, because we kepe his commaundementes: forasmuch as an euill conscience shutteth the gate against vs. Whereupon

Esa. 15. 15.
Iere. 11. 7. & 11.
Esa. 29. 9.
Iam. 4. 3.
1. Ioh. 3 22.

upon followeth that none do rightly pray, nor are hearde, but the pure worshippers of God. Therefore whosoeuer prepareth himselfe to pray, let him be lothfull to himselfe in his owne euils, and (which can not be done without repentance) let him put on the person and minde of a begger.

8 Hereunto let the third rule be ioyned, that whosoeuer presenteth himselfe before God to pray, should forsake all thinkinge of his owne glory, put of all opinio of worthines, & finally giue ouer al trust of himselfe, giuing in the abacing of himselfe ỹ glory wholly to God: least if we take any thing be it neuer so litle to our selues, we do with our owne swelling fall away from his face. Of this submission which throweth downe all heighth, we haue often examples in the seruantes of God: amõg whom the holier that euery one is, so much the more he is throwen downe when he commeth into the sight of the Lord. So Daniel, whom the Lord himselfe commended with so great a title of praise, sayd: We poure not out our praiers before thee in our righteousnesses, but in thy great mercies. Here vs Lord, Lord be mercifull to vs: Heare vs, & do these thinges that we aske, for thine owne sake: becausse thy name is called vpon ouer ỹ people & ouer thy holy place Neither doth he by a crooked figure (as mẽ somtime speake) mingle himselfe with the multitude as one of the people, but rather seuerally confesseth his owne giltinesse & humbly fleeth to the sanctuary of forgiuenes, as he expresly sayth: When I confessed my sinnes and the sinnes of my people. And this humblenes Dauid also setteth out with his owne example, when he sayth: Enter not into iudgement with thy seruãt, becausse in thy sight euery one that liueth shall not be iustified. In such manner Esay prayeth: Loe, thou art angry becausse we haue sinned, the world is founded in thy wayes, therefore we shalbe saued: And we haue bin all filled with vncleannes, & all our righteousnesses as a defiled cloth: and we haue all withered away as a leafe, & our iniquities do scatter vs abroad as the winde: and there is none that calleth vpon thy name, that raiseth vp himselfe to take holde of thee: becausse thou hast hid thy face from vs, & hast made vs to pine away in the hande of our wickednes. Now therefore O Lord, thou art our father, we are clay, thou art our fashioner, & we are the worke of thy hande. Be not angry O Lord, neither remember wickednes for euer. Behold, looke vpon vs, we are al thy people. Loe, how they stand vpon no affiance at all, but vpon this only, that thinking vpon this that they be Gods, they despeire not that he will haue care of them. Likewise Ieremy: If our iniquities answere against vs, do thou for thy names sake. For it is both most truely & most holy written, of whomsoeuer

Dan. 9. 18.

Psa. 143 2.

Esa. 74. 5.

Esay 7. Psal 102.

Ier. 14 7.

it be, which being wrytten by an vnknowen author is fathered vpon the Prophet Baruch: A ſoule heauy & deſolate for the greatnes of euil, crooked, and weake, a hungry ſoule, & fainting eies giue glory to thee O Lord. Not accordinge to the righteouſneſſes of our fathers do we poure out praiers in thy ſight, and aske mercy before thy face O Lord our God: but becauſe thou art mercifull, haue mercy vpon vs, becauſe we haue ſinned before thee.

9 Finally the beginning and alſo the preparing of praying rightly, is crauing of pardon, with an humble & plaine confeſſion of fault. For neither is it to be hoped, that euen the holieſt man may obtaine any thing of God, vntill he be freely reconciled to him: neither is it poſſible that God may be fauourable to any but them whom he pardoneth. Wherefore it is no maruel if the faithfull do with this keie open to thẽſelues the dore to pray. Which we learne out of many places of the Pſalmes. For Dauid when he asketh an other thing, ſayth: Pſal. 25 6. & 18. Remember not the ſinnes of my youth, remember me according to thy mercy for thy goodneſſes ſake O Lord. Againe, Looke vpon my affliction, and my labour, & forgiue all my ſinnes. Where we alſo ſee ẏ it is not enough, if we euery ſeueral day do cal our ſelues to accõpt for our newe ſinnes, if we do not alſo remember thoſe ſinnes which Pſa. 51. 7. might ſeeme to haue bin long ago forgotten. For, the ſame Prophet in an other place, hauinge cõfeſſed one hainous offenſe by this occaſion returneth euen to his mother wombe wherein he had gathered the infection: not to make the fault ſeeme leſſe by the corruption of nature, but that heapinge together the ſinnes of his whole life, howe much more rigorous he is in condemninge himſelfe, ſo much more eaſie he may find God to entreate. But although ẏ holy ones do not alway in expreſſe words aske forgiuenes of ſinnes, yet if we diligently weye their prayers which the Scripture rehearſeth, we ſhall eaſily finde that which I ſay, that they gathered a mind to pray of the only mercy of God, and ſo alway tooke their beginning at appeaſing him becauſe if euery manne examine his owne conſcience, ſo farre is he from being bold to open his cares familiarly with God, that he trembleth at euery comming toward him, except that he ſtandeth vpon truſt of mercy and pardon. There is alſo an other ſpeciall confeſſion, where they ask releaſe of peines, ẏ they alſo pray to haue their ſinnes forgiuen: becauſe it were an abſurdity to will that the effect be taken away while the cauſe abideth. For we muſt beware that God be fauorable vnto vs, before that he teſtifie his fauour with outwarde ſignes: becauſe both he himſelfe will kepe this order, & it ſhould litle profit vs to haue him beneficiall, vnleſſe our conſcience feling him appeaſed

sed shoulde throughly make him louely vnto vs. Which we are also taught by the answere of Christ. For when he had decred to heale the man sicke of the Palsey, he sayd, Thy sinnes are forgiuen thee: lifting vp our mindes thereby to that which is chiefly to be wished, that God first receiue vs into fauour, and then shew forth the frute of reconciliation in helping vs. But beside that special confessiō of present giltines, whereby the faithful make supplication to obtaine pardon of euery special fault & peine, that general preface, which procureth fauour to praiers, is neuer to be omitted, because vnlesse they be groūded vpon the free mercy of God, they shall neuer obtaine any thing of God. Wherunto may be referred that saying of Iohn: If we cōfesse our sinnes, he is faithful & righteous to forgiue vs, & clense vs from all iniquity. For which cause it behoued praiers in the time of the law to be hallowed with expiation of blood, ý they might be acceptable, & that so the people should be put in minde that they are vnworthy of so great a prerogatiue of honor, till being cleansed from their defilings they should of the only mercy of God cōceiue affiance to pray.

Matt 9. 2. 1. Ioh. 1 9.

10 But whereas the holy ones seeme somtime for the entreatinge of God to alleage the help of their owne righteousnes (as when Dauid saith: kepe my soule, because I am good. Againe Ezechias: Remēber Lord I beseech thee, that I haue walked before thee in trueth, and haue done good in thine eies) by such formes of speaking they mean nothing else than by their very regeneratiō to testifie thēselues to be the seruants & children of God, to whome he himselfe pronounceth that he will be mercifull. He teacheth by the prophet (as we haue already seene) that his eies are vpō the righteous, & his eares vnto their praiers. Againe by the Apostle, that we shall obtaine whatsoeuer we aske, if we keepe his cōmaundements. In which sayings he doth not value praier by the worthinesse of workes: but his will is so to stablish their affiance, whose owne conscience well assureth them of an vnfained vprightnes & innocency, such as all the faithfull ought to be. For the same is taken out of the very trueth of God, which the blind man ý had his sight restored, saith in Iohn, ý God heareth not sinners: if we vnderstand sinners after the cōmon vse of the Scripture, for such as without all desire of righteousnes do altogether slepe & rest vpon their sinnes: forasmuch as no heart can euer breake forth into vnfained calling vpon God which doth not also aspire to godlines. Therfore with such promises accord the praiers of the holy ones, wherein they make mentiō of their owne purenes or innocency that they may feele ý to be giuen them which is to be looked for of al ý seruants of God. Againe it is thē cōmonly found ý they vse this kinde of prayer,

Psal 86 2 Reg. 20. 2. Psal. 34. 16. 1. Ioh. 3 Iohn. 9. 31.

whē they do in the preſence of the lord compare themſelues, w̄ their enemies, frō whoſe vniuſt dealing they wiſhed themſelues to be deliuered by his hand. In this compariſon it is no maruel if they brought forth their righteouſnes & ſimplicity of heart to moue him ỹ rather by ỹ rightfulnes of their cauſe to help thē. This therfore we take not away frō the godly heart of a good mā, but ỹ he may vſe the purenes of his conſcience before the lord, to ſtrengthē himſelf in ỹ promiſes wherwith the Lord cōforteth & vpholdeth his true worſhippers: but our meaning is, that the truſt of obtaining ſtand vpon the only mercy of God, laying away all thinking of their owne deſeruing.

11 The fourth rule is, that being ſo throwen downe and ſubdued with true humility, we ſhould neuertheles with certaine hope of obtaining be encouraged to pray. Theſe be things in deede contrary in ſhew, to ioyne with the feeling of the iuſt vengeance of God ſure affiance of fauour: which things do yet very well agree together, if the onely goodneſſe of God raiſe vs vp beinge oppreſſed with our owne euills. For, as we haue before taught that repentance & faith are knit as companions together with an vnſeparable bond: of which yet the one afraieth vs, the other chereth vs: ſo in prayers they muſt mutually meete together. And this agreement Dauid expreſſeth in fewe
Pſa.5.8 wordes: I (ſayth he) will in the multitude of thy goodneſſe enter into thy houſe: I will worſhip in the temple of thy holineſſe with feare. Vnder the goodneſſe of God he comprehendeth faith, in the meane time not excluding feare: becauſe not only his maieſty driueth vs to reuerence, but alſo our owne vnworthineſſe holdeth vs in feare forgetting all pride & aſſurednes. But I meane not ſuch an affiance which ſhould ſtroke the minde looſed from all feeling of carefulnes with a ſweete & full quieteneſſe. For, to reſt ſo peaſably is the doing of them which hauinge all thinges flowing as they would wiſh it, are touched with no care, are kindled with no deſire, do ſwel with no feare. And it is a very good ſpurre to the holy ones to call vpon God, when being diſtreſſed with their owne neceſſity, they are vexed with moſt great vnquieteneſſe, & are almoſt diſmaied in themſelues, till faith come in fit time to their ſuccours, becauſe in ſuch diſtreſſes the goodneſſe of God ſo ſhineth to them, ỹ they do in dede grone beinge weried with weight of preſent euils, they are alſo in paine & grieued with feare of greater, yet being ſo vpholden by it, they both relieue and cōfort the hardnes of bearing them, & do hope for eſcape & deliuerance. Therfore the prayer of a godly man muſt ariſe out of both affections, muſt alſo containe & ſhew both: namely to grone for preſent euils, & to be carefully afraid of new, & yet therwithall to flie to God, not douting

that

thar he is ready to reach his helpinge hande. For God is maruelously prouoked to wrath by our distrustfulnes, if we aske of him the benefits which we hope not to obtaine. Therefore there is nothinge more agreable with the nature of praiers, than that this law be prescribed & apointed to them, that they breake not foorth rashly, but folowe faith going before thē. To this principle Christ calleth vs all w̄ this saying: I say vnto you, whatsoeuer things ye require, beleue ẏ ye shal receiue them, & they shall happen to you. The same also he cōfirmeth in an other place. Whatsoeuer ye aske in prayer beleuing, ye shall receiue. Wherwith agreeth Iames sayinge, If any neede wisdom, let him aske it of him which giueth to all mē freely, & vpbraideth not: but let him aske in faith no douting. Wherin setting douting as contrary to faith, he doth most fittely expresse the natūre of it. And no lesse is that to be noted which he addeth, that they obtaine nothinge which cal vpon God in wauering & dout, and do not determine in their hearts whether they shal be heard or no. Whom he also cōpareth to waues which are diuersly tossed and driuen about of the winde. Whereupon in an other place he calleth a right praier, the praier of faith. Againe whē God so oft affirmeth that he will giue to euery one acording to his faith, he signifieth that we obtaine nothing without faith. Finally it is faith that obtaineth whatsoeuer is graunted by prayer. This is meant by that notable sayinge of Paule, which the foolishe menne do take no heede vnto. Howe shall any man call vpon him, in whome he hath not beleued? But whoe shall beleue, vnlesse he haue heard? But faith commeth of hearinge, and hearinge of the word of God. For, cōueying by degrees the beginning of praier from faith, he plainely affirmeth that God can not be sincerely called vpō of any other, than them to whom by the preachinge of the Gospell his mercifulnes and gentlenesse hath bin made knowen, & familiarly declared.

Mat. 11. 24. Mat. 21. 22. Iam. 5. 15. Rom. 10 14.

12 This necessity our aduersaries do not thinke vpon. Therefore when we bid the faithfull to holde with assured confidence of minde that God is fauourable & beareth good will to them, they thinke that we speake a most great absurdity. But if they hadde any vse of true praier, they would truely vnderstand that God can not be rightly called vpon without that stedfast feeling of Gods good will. Sith no mā can wel perceiue the force of faith, but he which by experience feleth it in his heart: what may a man profitte by disputinge with such men which do openly shew, that they neuer had any thing but a vaine imaginatiō? For of what force, & how necessary is ẏ assurednes which we require, is chiefely learned by inuocation. Which who so seeth not,

he bewraieth ỹ he hath a very dul cõſcience. Let vs therfore, leauing this kinde of blindemen, ſticke faſt in that ſaying of Paule, that God can not be called vpon of any other, but them that know his mercy by the Goſpell, & are ſurely perſwaded ỹ it is ready for thẽ. For what maner of ſaying ſhould this be? O Lord, I am verily in dout whether thou wilt heare me: but becauſe I am diſtreſſed with carefulnes, I flee to thee, that thou maiſt help me if I be worthy. This was not the wõted maner of all the holy ones, whoſe praiers we reade in the Scriptures. Neither hath ỹ holy Ghoſt thus taught vs by the Apoſtle which biddeth vs to go to the heauenly throne with cõfidence, that we may obtaine grace & when in an other place he teacheth ỹ we haue boldnes & aeceſſe in confidence by the faith of Chriſt. We muſt therfore holde faſt with both handes this aſſurednes to obtaine what we aske (ſith both the Lord with his owne voice ſo cõmaundeth vs, & all the holy ones teach it by their exãple) if we will pray with frute. For, that only praier is pleaſinge to God which ſpringeth out of ſuch a preſũptiõ of faith (as I may ſo call it) & is groũded vpon a dredles certainty of faith. He might haue bin content with the bare name of faith, but he not only added cõfidence, but alſo furniſhed the ſame with liberty or boldnes, by this marke to put differẽce betwene vs & vnbeleuers, which do in deede alſo praye to God as we do, but at aduenture. For which reaſon ỹ whole Church praieth in ỹ Pſalme: Let thy mercy be vpon vs, as we put our truſt in thee. The ſame cõdition is alſo ſpoken of in an other place by the Prophet: In what day I ſhall crie, this I know that God is with me. Againe, in the morninge I will direct my ſelfe to thee, & I wil watch. For of theſe words we gather, that praiers are in vaine caſt into ỹ aire, vnleſſe hope be adioined, from whenſe as out of a watchtour we may quietly waite for the Lord. Wherewith agreeth the order of Paules exhortation. For before that he moue the faithfull to pray in ſpirit at all times with wakefulnes & diligence, he firſt of al biddeth them to take the ſhield of faith, the helmet of ſaluation, & the ſwerd of the ſpirit, which is the word of God Now let the readers here cal to remẽbrance that which I haue before ſaid, ỹ faith is not ouerthrowen where it is ioyned with acknowledginge of our miſery, nedines, & filthines. For with how heauy weight ſoeuer of euil doings the faithfull feele themſelues to be ouerloden or grieued, & ỹ they be not only void of all thinges which may procure fauour with God, but alſo that they be burdened with many offenſes which may worthily make him dreadful to them: yet they ceaſſe not to preſent themſelues, neither doth this feeling make thẽ ſo afraid but that they ſtil reſort to him, foraſmuch as there is no other way to come

Hebr. 4. 16.
Eph. 3. 12.
Pſal 33
Pſal. 66 10.
Pſal. 5. 15.
Ephe. 6. 16.

to him. For, prayer was not ordained, whereby we ſhould arrogantly aduãce our ſelues before God, or eſteme at great value any thing of our owne, but wherby confeſſing our giltines, we ſhould bewaile our miſeries to him, as childrẽ do familiarly open their cõplaints to their parents. But rather the vnmeaſurable heape of our euils ought to be full of ſpurres or prickes to pricke vs forward to pray. As alſo the prophet teacheth vs by his example, ſayinge. Heale my ſoule, becauſe I haue ſinned againſt thee. I graunt in deede that in ſuch ſayings ſhould be deadly prickings vnleſſe God did help: but the moſt good father of his incomparable tender kindes hath brought remedy in fit ſeaſon, whereby appeaſing all trouble, aſſuaginge all cares, wiping away feares, he might gently allure vs to him, yea & taking away all doutes (much more all ſtoppes) he might make vs an eaſie way. Pſa. 64. 5.

13 And firſt when he commaundeth vs to pray, he doth by the very ſame commaundement accuſe vs of wicked obſtinacy, vnleſſe we obey him. Nothing could be more preciſely commaunded, than that which is in the pſalme: call vpon me in the day of trouble. But foraſmuch as among all the dueties of godlines, the ſcripture cõmendeth none more often, I nede not to tary longer vpõ this point. Aske (ſaith our maiſter) & ye ſhal receiue: knocke, it ſhalbe opened to you. Howbeit here is alſo with the commaundement ioyned a promiſe as it is neceſſary. For though all men cõfeſſe that the cõmaundement ought to be obeied, yet the moſt part would flee from God whẽ he calleth, vnleſſe he promiſed ẏ he would be eaſie to be entreated, yea & would offer himſelfe. Theſe two things being ſtabliſhed, it is certain ẏ whoſoeuer make delaies that they come not ſtreight to God, are not only rebellious and diſobedient, but alſo are proued gilty of infidelity, becauſe they diſtruſt the promiſes. Which is ſo much more to be noted, becauſe hypocrites vnder the colour of humility & modeſty do as wel proudly deſpiſe the commaundement of God, as diſcredit his gentle callinge, yea and defraud him of the chiefe part of his worſhip. For after that he hath refuſed ſacrifices, in which at that time al holines ſeemed to ſtand, he declareth that this is the chiefe thing and moſt precious to him, aboue all other, to be called vpon in the day of nede. Therefore where he requireth his owne, & encourageth vs to cherefulnes of obeyinge, there are none ſo gay colours of douting ẏ may excuſe vs. Wherfore how many teſtimonies are cõmonly found in ẏ ſcriptures wherby we are cõmaunded to cal vpon God, ſo many ſtandardes are ſette vp before our eyes to put affiance into vs. It were raſhnes to ruſhe into the ſight of God, vnleſſe he did preuẽt vs with calling vs. Therfore he openeth vs ẏ way with his owne voice ſaying: Pſa. 50. 15. Mat. 7. 7

Zach.13.9. I will say to them, Ye are my people: and they shal say to me, thou art our God. We see how he preuenteth them that worship him, & willeth them to follow him, and therfore it is not to be feared that this should not be a very swete melody which he tuneth. Specially let this notable title of God come in our minde, wherupon if we stay, we shall Psa. 65.3. easily passe ouer all stoppes. Thou God that heareſt prayer, euen to thee shall all flesh come. For what is more louely or more alluringe, than that God be garnished with this title which may ascertaine vs that nothing is more proper to his nature, than to graunt the desire of humble suters? Hereby the Prophet gathereth that the gate standeth open not only to a fewe, but to all men: because he speaketh euen to Psa. 50.15. all in this sayinge: Call vpon me in the day of trouble: I will deliuer thee, and thou shalt glorifie me. According to this rule Dauid laieth for himselfe that a promise was giuen him, that he may obtaine what 2.Sa.7.27. he asketh: Thou Lorde hast reuealed into the eare of thy seruaunt: therefore thy seruaunt hath found his heart to pray. Whereupon we gather that he was fearefull, sauing insomuch as the promise had encouraged him. So in an other place he armeth himselfe with this Psa.145.19. general doctrine. He will do the will of them that feare him. Yea & this we may note in ỹ Psalmes ỹ as it were breaking his course of praying he passeth ouer somtime to the power of God, somtime to his goodnesse, somtime to the trueth of his promises. It might seeme that Dauid by vnseasonable thrustinge in of these sentences, made mangeled praiers: but the faithfull know by vse and experience, that feruentnes fainteth vnlesse they put new nourishmentes vnto it, and therfore in prayinge the meditation both of the nature of God, and of his word is not superfluous. And so by the example of Dauid, let it not grieue vs to thrust in such things as may refresh fainting hearts with new liuely strength.

14 And it is wonderfull that with so great sweetenesse of promises we are either but coldly or almost not at all moued, that a great parte of men wandringe about by compasses had rather leauinge the fountaine of liuing waters, to digge for themselues drie pitts, than to embrace the liberality of God freely offred thē. An inuincible tour is the Pro.18.10. name of the lord, (saith Salomon) to it the righteous man shal flee, & he shalbe saued. And Ioel, after that he had prophecied of that horrible Ioel.2.32. destructiō which was at hand, added this notable sentence. Whosoeuer calleth vpon the name of ỹ lord, shalbe safe: which sentēce we know to pertaine properly to the course of ỹ Gospell. Scarcely euery hundreth mā is moued to go forward to mete God. He himself crieth Esa.65.24. by Esay: Ye shal cal vpō me, & I wil heare you, yea before that ye crie,

I will aunſwer you. And this ſame honor alſo in an other place he voucheſaueth to geue in common to the whole Church, as it belongeth to all the membres of Christ. He hath cried to me, I will heare him, I am in trouble with him, that I may deliuer him. Neither yet (as I haue already ſaid) is it my purpoſe to recken vp all the places, but to chooſe out the chiefe, by which we may take a taſt howe kindely God allureth vs vnto him, and with howe ſtreight bonds our vnthankfulnes is bound, when among ſo ſharp prickings our ſluggiſhneſſe ſtil maketh delay. Wherefore let theſe ſayings alway ſound in our eares: The Lorde is nie to all them that call vpon him, that call vpon him in trueth: alſo theſe ſayings which we haue alleged out of Eſaye and Ioel, by which God affirmeth that he is hedefull to heare prayers, yea and is delited as with a ſacrifice of ſwete ſauoure, when we caſt our cares vpon him. This ſingular frute we receiue of the promiſes of God, when we make our prayers not doubtingly & ſerefully: but truſting vpon his word, whoſe maieſty wold otherwiſe make vs afraide, we dare call vpon him by the name of Father, foraſmuch as he voucheſaueth to put this moſt ſwete name into our mouthes. It remaineth that we hauing ſuch allurementes ſhould knowe that we haue thereby matter enough to obteine our prayers: foraſmuch as our prayers ſtand vpon no merite of our own, but all their worthines and hope of obteining are grounded vpon the promiſes of God, and hang vpon them: ſo that it nedeth none other vnderpropping, nor loketh vpwarde hither or thither. Therfore we muſt determine in our minds, that although we excell not in like holines as is praiſed in the holy fathers, prophets & Apoſtles, yet becauſe the cõmaundement of prayer is common to vs, and faith is alſo common, if we reſt vpon the word of God, in this right we are fellowes with them. For, God (as we haue before ſhewed) promiſing that he will be gentle, and mercifull to all, geueth cauſe of hope to all euen the moſt miſerable that they ſhall obteine what they aſke. And therefore the generall formes are to be noted, from which no man (as they ſay) from the firſt to the laſt is excluded: onely let there be preſent a purenes of heart, miſliking of our ſelfes, humility, and faith: let not our hypocriſy vnholily abuſe the name of God with deceitfull calling vpon it: the moſt good father will not put back them, whom he not onely exhorteth to come to him, but alſo moueth them by all the meanes that he can. Herupon cometh the mãner of praying of Dauid which I haue euen nowe reherſed. Lo thou haſt promiſed, Lorde, to thy ſernant: for this cauſe thy ſeruant at this day gathereth courage, and hath found what prayer he might make before thee. Now therfore

Pſa. 91. 15.

Pſa. 145

2. Sa. 7. 27.

O Lorde God, thou art God, and thy words ſhalbe true. Thou haſt ſpoken to thy ſeruant of theſe benefits: begin therfore, and do them.
Pſa.119 76. As alſo in an other place, Performe to thy ſeruant according to thy word. And all the Iſraelites together, ſo oft as they arme themſelues with remembrance of the couenant, do ſufficiently declare that we ſhould not pray fearfully, wheras the Lorde ſo apointeth. And herein
Gen.32 10. they followed the examples of the fathers, ſpecially of Iacob, which after that he had cõfeſſed that he was vnworthy of ſo many mercies which he had receiued at the hand of God, yet he ſaith that he is encoraged to require greater things becauſe God had promiſed that he would do thẽ. But whatſoeuer colours the vnbeleuers do pretend, when they flee not to God ſo oft as neceſſitie preſſeth thẽ, when they ſeke not him nor craue his helpe, they do as much defraud him of his due honor as if they made to themſelfes newe Gods, and idoles: for by this meane they deny that he is to thẽ the author of all good thinges. On the other ſide there is nothing ſtronger to deliuer the godly from all dout, than to be armed with this thought, that no ſtop ought to ſtay them while they obey the commaundement of God, which pronounceth that nothing is more pleaſing to him than obedience. Here againe that which I ſaid before more clerely appereth, that a dredles ſpirit to pray agreeth well with fear, reuerẽce, and carefulnes: and that it is no abſurdity to ſay that God raiſeth vp the ouerthrowen. After this manner thoſe formes of ſpeach agree well together which in ſeming are contrary. Ieremie and Daniel ſay that they
Iere.42 9. throwe downe prayers before God. In an other place Ieremie ſaith.
Dani.9. 18. Let our prayer fall down in the ſight of God, that he may haue mercy on the remnant of his people. On the other ſide, the faithfull are
Ier. 42. 2. oftentimes ſaid to lift vp prayer. So ſpeaketh Ezechias, requiring the prophet to make interceſſion for him. And Dauid deſireth that his
2.Ki.20. 10. prayer may aſcende as incenſe. For although they being perſwaded
Pſa.141 of the fatherly loue of God, cherefully committ themſelues into his faithfull keping, and dout not to craue the helpe which he freely promiſeth: yet doth not an idle careleſneſſe lift them vp, as though they had caſt away ſhame, but they aſcend ſo vpward by degrees of promiſes, that they ſtill remaine humble ſuppliants in the abacement of themſelues.

15 Here are queſtions obiected more than one. For the ſcripture reporteth that the Lorde granted certaine deſires which yet brake forth of a minde not quiet nor well framed. Verily for a iuſte cauſe:
Iu.9.20 Ioatham had auowed the inhabitants of Sichem, to the deſtruction which afterward came vpon thẽ: but yet God kindled with feruẽtnes

of

of anger and vengeance following his execration seemeth to allowe ill tempered violent passions. Such heat also caried Samson when he said, Strengthen me O God, that I may take vengeance of the vncircumcised. Iud.6. 28. For though there were some peece of good zele mingled with it: yet a hote, and therefore faulty gredines of vengeance did beare rule therin. God granted it. Whereupon it seemeth that it may be gathered, that although the prayers be not framed according to the prescribed rule of the word, yet they obteine their effect. I answer first that a generall law is not taken away by singular examples: again, that somtime speciall motions haue bene put into a fewe men, wherby it came to passe that there was an other cõsideration of thẽ than of the cõmon people. For the aunswer of Christ is to be noted, when the disciples did vndiscretly desire to coũterfait the example of Elias, that they knewe not with what spirit they were endued. Luc. 9. 55. But we must go yet further, and say that the prayers do not alway please God which he granteth: but that, so much as serueth for example that is by clere praise made plaine which the scripture teacheth, namly that he succoureth the miserable, heareth the gronings of them which being vniustly troubled do craue his helpe: that therefore he executeth his iudgemẽts, when the complaints of the poore rise vp to him, although they be vnworthy to obteine any thing be it neuer so litle. For howe oft hath he taking vengeance of the cruelties, robberies, violence, filthy lustes and other wicked doings of the vngodly, subduing their boldnes and rage, and also ouerthrowing their tyrannous power, testified that he helpeth the vnworthily oppressed, which yet did beat the aire with praying to an vncertaine godhed? And one Psalme plainely teacheth that the prayers want not effect, which yet do not pearce into heauen by faith. Psa.107 For he gathereth together those prayers which necessitie wringeth no lesse out of the vnbeleuers thã out of the godly by the very feling of nature: to which yet he proueth by the effect that God is fauourable. Is it because he doth with such gentlenes testifie that that they be pleasing to him? No. but to enlarge or to set out his mercie by this circumstance, for that euen to vnbeleuers their prayers are not denied: and then the more to pricke forward his true worshipers to pray, when they see that profane wailinges sometime want not their effect. Yet there is no cause why the faithfull should swarue from the lawe laid vpon them by God, or should enuie the vnbeleuers, as though they had gotten some great gaine, when they haue obteined their desire. After this manner we haue said, that the Lorde was bowed with the repentance of Achab, that he might shew by this example how easy he is to entreat toward 1.King. 21.39.

his elect, when true turning is brought to appeaſe him. Therefore in
Pſal.100 5. the Pſalme he blameth the Iewes, that they hauing by experience proued him ſo eaſy to grant their prayers, yet within a litle after returned to the ſtubbornes of their nature. Which alſo plainely appeareth by the hiſtory of the Iudges: namely that ſo oft as they wept, although their teares were deceitfull, yet they were deliuered out of the handes of their enemies. As therefore the Lord indifferently bringeth forth his ſunne vpon the good and the euell: ſo doth he alſo not deſpiſe their weepinges, whoſe cauſe is righteous and their miſeries woorthy of helpe. In the meane time he no more heareth theſe to ſaluation, than herein miniſtreth foode to the deſpiſers of
Gen. 18 13. his goodnes. The queſtion ſeemeth to be ſomwhat harder of Abrahã and
1. Sam. 11. Samuel: of whom the one being warranted by no word of God, prayed for the Sodomites: the other againſt a manifeſt forbidding
Iere. 31. 16. prayed for Saul. Likewiſe is it of Ieremie, which prayed that the citie might not be deſtroyed. For though their requeſtes were denied, yet it ſemeth harde to take faith from them. But this ſolution ſhall (as I truſt) ſatisfie ſober readers: that they being inſtructed with the generall principles, whereby God cõmaundeth them to be mercifull euen alſo to the vnworthy, were not altogether without faith, although in
Libr. de ciu. Dei 22. ca. 1. a ſpeciall caſe their opinion deceiued them Auguſtine writeth wiſely in a certaine place. Howe (ſaith he) do the holy ones pray by faith, to aſke of God contrarie to that which he hath decreed? Euen becauſe they pray according to his will: not that hiddẽ & vncheangeable will, but the will which he inſpireth into them, that he may heare them after an other manner: as he wiſely maketh difference. This is well ſaid: becauſe after his incomprehenſible counſell he ſo tempereth the ſucceſſes of things, that the prayers of the holy ones be not voyde which are wrapped both with faith and errour together. Neither yet ought this more to auaile to be an example to followe, than it excuſeth the holy ones themſelues, whome I denie not to haue paſſed meaſure. Wherefore where appeareth no certaine promiſe, we muſt aſke of God with a condition adioined. To which pur-
Pſal. 7. 7. poſe ſerueth that ſaying of Dauid. Watch to the iudgement which thou haſt commaunded: becauſe he telleth that he was warranted by a ſpeciall oracle to aſke a temporall benefite.

16 This alſo it is profitable to note, that thoſe things which I haue ſpoken of the fower rules of right prayer, are not ſo exactly required with extreme rigor, that God refuſeth the prayers in which he ſhall not finde either perfect faith or perfect repentance together with a feruentneſſe of zele and well ordered requeſtes. We haue ſaid

that

that although prayer be a familiar talke of the godly with God, yet we must kepe a reuerēce and modestie, that we geue not loose reines to all requestes whatsoeuer they be, and that we desire no more than God geueth leaue: and then, least the maiesty of God should growe in contempt with vs, that we must lift our mindes vpward to a pure & vndefiled worshipping of him. This no man hath euer performed with such pureness as it ought to be. For (to speake nothing of the common sort) howe many cōplaintes of Dauid do sauore of vntemperance: not that he meant of purpose to quarell with God, or carpe against his iudgementes: but because he fainting for weakenesse, found no other better comfort, than to cast his sorrowes into his bosome. Yea and God beareth with our childish speach and pardoneth our ignorance, so oft as any thing vnaduisedly escapeth vs: as truely without this tender bearing, there shoulde be no libertie of praying. But although Dauids minde was to submit himselfe wholly to the will of God, and he prayed with no lesse patience than desire to obteine: yet there arise yea boile out sometimes troublous affections, which are much disagreing from the first rule that we haue set. Specially we may perceiue by the conclusion of the xxxix. Psalme, with howe great vehemence of sorrowe that holy man was carried away, that he could not kepe measure. Cesse (saith he) frō me, til I go away and be not. A man would say that he like a desperate man desireth nothing els but that the hand of God cessing, he might rot in his euels. He saith it not for that he with an auowed minde runneth into such outrage, or (as the reprobate are wont) would haue God to depart from him: but onely he complaineth that the wrath of God is to heauy for him to beare. In these tentations also there fall out oftentimes requestes not well framed according to the rule of the word of God, and in which the holy ones do not sufficiently wey what is lawfull and expedient. Whatsoeuer prayers are spotted with these faultes, they deserue to be refused: yet if the holy ones do bewaile, correct themselues, and by & by come to themselues againe, God pardoneth them. So they offend also in the second rule, because they are oftentimes driuen to wrastle with their owne coldenesse, & their neede and misery doth not sharply enough pricke them to pray earnestly. And oftentimes it happeneth that their mindes do slippe aside, and in a manner wander away into vanitie. Therefore in this behalfe also there is neede of pardon, least our faint, or vnperfect, or broken and wandering prayers haue a deniall. This God hath naturally planted in the mindes of men, that prayers are not perfect but with mindes lifted vpwarde. Hereupon came the ceremonie of

lifting vp of handes, as we haue before ſaid, which hath bene vſed in all ages and nations, as yet it is in vre. But howe many a one is there, which when he lifteth vp his hands, doth not in his owne conſcience finde himſelfe dull, becauſe his heart reſteth vpon the grounde? As touching the aſking of forgeueneſſe of ſinnes, although none of the faithful do ouerpaſſe it, yet they which are truly exerciſed in prayers do fele that they bring ſcarcely the tenth part of that ſacrifice, of
Pſal 51. 19. which Dauid ſpeaketh. An acceptable ſacrifice to God is a troubled ſpirit: a broken and humbled heart O God thou wilt not deſpiſe. So there is alway double pardon to be aſked, both becauſe they knowe themſelues gilty in cõſciences of many faultes, with feeling whereof they are not yet ſo touched, that they miſlike themſelues ſo much as they ought: and alſo that, ſo much as it is giuen them to profit in repentance and in the feare of God, they being throwen downe with iuſt ſorrowe for their offenſes, ſhould pray to eſcape the puniſhment of the iudge. Chefely the febleneſſe or imperfection of faith corrupteth the prayers of the faithful, vnleſſe the tendre mercie of God did helpe them. But it is no maruell that God pardoneth this default, which doth oftentimes exerciſe them that be his with ſharpe inſtructions, as if he would of purpoſe quench their faith. This is a moſt harde tentation, when the faithfull are compelled to crie: How long wilt thou be angry vpon the prayer of thy ſeruant? as though the
Pſa. 80. very prayers made God more angry. So whẽ Ieremie ſaith. The Lord
Lam. 3. 8. hath ſhut out my prayer, it is no dout that he was ſhaken with a violẽt pange of trouble. Innumerable ſuch examples are commonly found in the ſcriptures, by which appeareth that the faith of the holiones was oftentimes mingled and toſſed with doutinges, that in beleuing and hoping they bewrayed yet ſome vnfaithfulneſſe: but bicauſe they come not ſo far as it is to be wiſhed, they ought to endeuor ſo much the more that their faults being amended, they may daily come nerer to the perfect rule of praying, and in the meane time to fele in howe great a depth of euels they be drowned, which euen in the very remedies do get to themſelues newe diſeaſes: ſith there is no prayer, which the Lorde doth not worthily loth, vnleſſe he winke at the ſpottes wherwith they are all beſprinkled. I reherſe not theſe things to this ende that the faithfull ſhould careleſly pardon themſelues any thing, but that in ſharply chaſtiſing themſelues they ſhould trauaile to ouercome theſe ſtoppes, and although Satan laboure to ſtoppe vp all the wayes, that he may kepe them from praying, yet neuertheleſſe they ſhould breake through, being certainly perſwaded, that although they be not vncombred of all hinderances, yet their endeuors do

pleaſe

pleaſe God,& their prayers are allowed of him,ſo ỹ they trauaile and bende thẽſelues thitherward,whether they do not byandby attaine.

17 But foraſmuch as there is no man woorthy to preſent himſelfe to God, and to come into his ſight:the heauenly Father himſelfe to deliuer vs both from ſhame and feare which ſhould haue throwen downe all our courages, hath geuen to vs his ſonne Ieſus Chriſt our Lorde, to be an aduocate and Mediator with him for vs, by whoſe leading we may boldly come to him, truſting that we haue ſuch an interceſſor, nothing ſhall be denied vs which we aſke in his name,as nothing can be denied him of the Father. And here vnto muſt all be referred whatſoeuer we haue heretofore taught cõcerning faith:bycauſe as the promiſe ſetteth out vnto vs Chriſt for our Mediator, ſo vnleſſe our hope of obteining ſtay vpon him, it taketh from it ſelfe the benefite of praying. For ſo ſoone as the terrible maieſty of God cõmeth in our minde, it is impoſſible but that we ſhould tremble for feare,& the acknowledging of our own vnwoorthineſſe ſhould driue vs far away, till Chriſt come meane betwene vs and him, which may change the throne of dreadfull glorie into the throne of grace:as alſo the Apoſtle teacheth that we may be boulde to appeare with al confidence which ſhall obteine mercy and finde grace in helpe cõming in fit ſeaſon. And as there is a lawe ſet that we ſhould call vpon God like as there is a promiſe geuen, that they ſhalbe heard which call vppon him: ſo are we peculiarly commaunded to call vppon him in the name of Chriſt, and we haue a promiſe ſet forth, that we ſhall obteine that which we ſhall aſke in his name.Hetherto (ſaith he) ye haue not aſked any thing in my name: aſke and ye ſhall receiue. In that day ye ſhall aſke in my name,and whatſoeuer ye aſke, I will do, that the father may be glorified in the ſonne.Herby it is plaine without controuerſie, that they which call vpon God in any other name than of Chriſt, do ſtubbornly breake his commaundements, and regarde his will as nothing, and that they haue no promiſe to obteine any thing. For (as Paule ſaith) all the promiſes of God are in Chriſt, yea and Amen,that is to ſay,they are confirmed and fulfilled.

1. Tim. 2. 5. 1. Iohn. 2. 1. Hebr. 4. 15. Ioh. 14. 13. and 16. 24. 2. Cor. 1. 20.

18 And ỹ circunſtance of the time is diligẽtly to be marked,where Chriſt cõmaundeth his diſciples to flee to interceſſiõ to him after that he is gone vp into heauen.In that houre(ſaith he)ye ſhall aſke in my name. It is certain ỹ euen from the beginning none were hearde that prayed,but by meane of ỹ Mediator. For this reaſon ỹ Lord had ordeined in the law,ỹ the prieſt alone entring into ỹ ſanctuarie, ſhould beare vpõ his ſhoulders the names of the tribes of Iſraell, & as many precious ſtones before his breaſt:but the people ſhould ſtãd a far of in

Ioh. 16. 26. Exo. 28. 9. & 21.

the porche, & from thense should ioine their prayers with the priest. Yea and the sacrifice auailed hereto, that the prayers should be made sure and of force. Therefore that shadowish ceremonie of the lawe taught that we are all shutt out from the face of God, and that therfore we neede a Mediator, which may appeare in our name, and may beare vs vpon his shoulders, and holde vs fast bound to his breast, that we may be heard in his person: then that by sprinkeling of bloode our prayers are cleansed, which (as we haue already said) are neuer voide of filthinesse. And we see that the holy ones, when they desired to obteine any thing, grounded their hope vpon sacrifices, bycause they knewe them to be the stablishings of all requestes. Let him remembre thy offring (sayeth Dauid) and make thy burnt offring fatt. Hereupon is gathered that God hath bene from the beginning appeased by the intercession of Christ, to receiue the prayers of the godly. Why then doth Christ apoint a newe heire, when his Disciples shall beginne to pray in his name, but becausse this grace, as it is at this day more glorious, so deserueth more commendation with vs. And in this same sense he had said a litle before. Hetherto ye haue not asked any thing in my name: now aske. Not that they vnderstood nothing at all of the office of the Mediator (whereas all the Iewes were instructed in the principles) but becausse they had not yet clerely knowen that Christ by his ascending into heauen should be a surer patron of the Church than he was before. Therefore comfort their greefe of the absence with some speciall frute, he claimeth to himself the office of an aduocate, & teacheth that they haue hitherto wanted the chiefe benefite, which it shalbe graunted them to enioy, when being aided by his mediation, they shall more frely call vpon God: as the Apostle saith that his newe way is dedicate in his blood. And so much lesse excusable is our frowardnes, vnlesse we do with both armes (as the saying is) embrace so inestimable a benefite, which is proprely apointed for vs.

Heb.10 20.

19 Nowe whereas he is the onely way, and the onely entrie by which it is graunted vs to come in vnto God: whoe so do swarue from this way and forsake this entrie, for them there remaineth no way nor entrie to God: there is nothing left in his throne but wrath, iudgement, and terrour. Finally sith the Father hath marked him for our heade, and guide, they which do in any wise swarue or go away from him, do labore as much as in them lieth to race out & disfigure the marke which God hath imprinted. So Christ is set to be the only Mediator, by whose intercession the Father may be made to vs fauorable and easy to be entreated. Howe be it in the meane time the holy

holy ones haue their intercessions left to them, whereby they do mutually commend the safetie one of an other to God, of which the Apostle maketh mention: but those be such as hange vpon that one onely intercession: so farre is it of, that they minish any thing of it. For as they springe out of the affection of loue, wherewith we embrace one an other, as the membres of one body: so they are also referred to the vnitie of the heade. Sith therefore they also are made in the name of Christ, what do they els but testifie that no manne canne be holpen by any prayers at all, but with the intercession of Christ? And as Christ with his intercession withstandeth not, but that in the Church we may with prayers be aduocates one for an other: so let this remaine certaine, that all the intercessors of the whole Church ought to be directed to that onely one. Yea and for this cause we ought specially to be beware of vnthankefulnesse, bycause God pardoning our vnworthinesse, doth not onely geue leaue to euery one of vs to pray for himselfe, but also admitteth vs to be entreaters one for an other. For, where God appointeth aduocates for his Church which deserue worthily to be reiected if they pray priuately euery one for himselfe: what a pride were it to abuse this libertie to darken the honoure of Christ? 1.Ti.2.1

20 Nowe it is a meare trifeling, which the Sophisters bable, that Christ is the Mediatour of redemption, but the faithfull are Mediatours of intercession. As though Christ hauing performed a Mediation for a time, hath geuen to his seruauntes that eternall Mediatourshippe which shall neuer dy. Full courteously forsoth they hādle him, that cutte away so little a portion of honor from him. But the Scripture saith farre otherwise, with the simplicitie whereof a godly man ought to be contented, leauing these deceiuers. For where Iohn saith, that if any do sinne, we haue an aduocate with ỹ Father, Christ Iesus: doth he meane that he was ones in olde time a patrone for vs, and not rather assigneth to him an euerlasting intercession? Howe say we to this that Paule also affirmeth, that he sitteth at the right hande of God the Father and maketh intercession for vs? And when in an other place he calleth him the onely Mediatour of God and men: meaneth he not of prayers, of which he had a little before made mention? For when he hadde before said that intercession must be made for all men: for proofe of that saying, he by and by addeth, that of all menne there is one God and one Mediatour. And none otherwise doth Augustine expounde it, when he saith thus: Christian menne do mutually commende themselues in their prayers. But he for whom none maketh intercession, but he for all, he is the only 1.Ioh.2.2. Rom. 8.32. 1.Ti.2.5. Rom 15 30. Lib.cō. tra Par. 2.Ca.8.

and true Mediatour. Paule the Apoſtle, though he were a principall membre vnder the heade (yet bycauſe he was a membre of the body of Chriſt, and knewe that the greateſt and trueſt prieſt of the Church entred, not by a figure, into the inward places, of the vaile, to the holy of holy places, but by expreſſe & ſtedfaſt trueth into the inner-
Rom 15 moſt places of heauen, to a holineſſe not ſhadowiſh but eternall) cō-
30. mendeth himſelfe alſo to the prayers of the faithfull. Neither doth
Ephe.6. he make himſelfe a Mediatour betwene the people and God, but
9. prayeth that all the membres of the body of Chriſt ſhould mutually
Col.4.3 pray for him: bycauſe the membres are carefull one for an other: and
1.Cor. if one membre ſuffer, the other ſuffer with it. And that ſo the mutuall
12.25. prayers one for an other of all the membres yet trauailing in earth, may aſcende to the head which is gone before into heauen, in whom is appeaſemēt for our ſinnes. For if Paul were a Mediatour, the other Apoſtles ſhould alſo be Mediatours: and if there were many Mediatours, then neither ſhould Paules own reaſon ſtande faſt, in which
Eph.4.3 he hadde ſaid, For there is one God, one Mediatour of one God and menne, the manne Chriſt, in whom we alſo are one if we keepe the vnitie of faith in the bonde of peace. Againe in an other place. But if thou ſeke for a Prieſt he is aboue the heauens, where he maketh in-
In pſal. terceſſiō for thee, which in earth died for thee. Yet do we not dreame
94. that he falleth downe at the fathers knees and in humble wiſe entreateth for vs: but we vnderſtand with the Apoſtle, that he ſo appeareth before the face of God, that the vertue of his death auaileth to be a perpetuall interceſſion for vs; yet ſo that being entred into the ſanctuarie of heauen, vnto the ende of the ages of the world he alone carrieth to God the prayers of the people abiding a farre of in the porche.

21 As touching the Saintes, which being deade in the fleſh do liue in Chriſt, if we geue any prayer at all to them, let vs not dreame that they themſelues haue any other way of aſkinge, than Chriſt which onely is the way, or that their prayers be acceptable to God in any other name. Therfore ſith the Scripture calleth vs backe from all to Chriſt only: ſith the heauenly fathers wil is to gather together all in him: it was a point of to much dulnes, I wil not ſay madnes, ſo to deſire to make for our ſelues an entrie by them, that we ſhould be ledde away from him without whome euen they them ſelues haue no entrie open. But, that this hath bene vſually done in certaine ages paſt, and that it is at this day done whereſoeuer Papiſtry reigneth, who can denie? Their merites are from time to time thruſt in, to obteine the good will of God: and for the moſt part, Chriſt being

passed ouer, God is prayed to by their names. Is not this, I beseche you to conuey away to them the office of that onely intercession, which we haue affirmed to belong to Christ alone? Againe, what Angel or Deuell euer reueled to any man any one syllable of this their intercession which these men faine? For in the Scripture is nothing of it. What is the reason therefore of inuenting it? Truely, when the witte of man so seketh for it selfe succoures, wherewith we are not certified by the word of God, it plainly bewrayeth his owne distrustfulnesse. If we appeale to all their consciences that are delited with the intercession of saintes, we shall finde that the same cõmeth from no other ground, but because they are greued with carefulnes, as though Christ were in this behalf either to weake or to rigorous. By which doubtfulnesse first they dishonour Christ, and robbe him of the title of onely Mediatour, which as it is geuen him of the Father for a singular prerogatiue, so ought not also to be conueyed away to any other. And in this very doing they darken the glorie of his birth, they make voide his crosse, finally whatsoeuer he hath done or suffred they spoile & defraude of the due praise therof: for all tend to this ende that he may be in deede and be accompted the onely Mediatour. And therewith they cast away the goodnesse of God, which gaue himselfe to be their Father. For he is not their father, vnlesse they acknowledge Christ to be their brother. Which they vtterly deny vnlesse they thinke that he beareth a brotherly affection towarde them, than which there can nothing be more kinde or tender. Wherefore the Scripture offereth onely him to vs, sendeth vs to him, and stayeth vs in him. He (saith Ambrose) is our mouth, by which we speake to the Father: our eye, by which we see the Father: our right hande, by which we offer vs to the Father, otherwise than by whose intercession neither we nor all the Saintes haue any thing with God. If they aunswer that the cõmon prayers which they make in Churches, are ended with this cõclusiõ adioined, Through Christ our Lorde: this is a trifeling shifte: because the intercession of Christ is no lesse profained when it is mingled with the prayers and merites of deade men, than if it were vtterly omitted and onely deade men were in our mouth. Againe, in al their Letanies, Hymnes, and Proses where no honor is lefte vngeuen to deade saintes, there is no mention of Christ. Libr. de Isa. & anima.

22 But their foolish dulnesse proceded so farre, that here we haue the nature of Superstition expressed, which when it hath ones shaken of the bridle, is wont to make no ende of running astray. For after that men ones begun to loke to the intercession of Saintes, by litle

and litle there was geuen to euery one his ſpeciall doing, that according to the diuerſity of buſines, ſomtime one & ſomtime an other ſhould be called vpon to be interceſſor: then they to them ſelues euery one his peculiar Sainte, into whoſe faith they cõmitted themſelues as it were to the keping of ſafegarding Gods. And not onely (wherewith the prophet in the olde time reproched Iſraell) Gods were ſet vp according to the nũbre of cities, but euen to the numbre of perſons. But ſith the Saintes referre their deſires to the onely will of God, and behold it and reſt vpon it: he thinketh fooliſhly, and fleſhly, yea and ſclaunderouſly of them, which aſſigneth to them any other prayer, then whereby they pray for the comming of the kingdome of God: from which that is moſt farre diſtant which they faine to them, that euery one is with priuate affection more partially bent to his owne worſhippers. At length many abſtained not frõ horrible ſacrilege, in calling nowe vpon them not as helpers but as principall rulers of their ſaluation. Lo wherunto fooliſh men do fall when they wander out of their true ſtanding, that is, the word of God. I ſpeake not of the groſſer monſtruouſneſſes of vngodlineſſe, wherin although they be abhominable to God, Angels, & men, they are not yet aſhamed nor wery of them. They falling downe before the image or picture of Barbara, Catharine, and ſuch other, do mumble Pater noſter, Our father. This madnes the Paſtors do ſo not care to heale or reſtraine, that being allured with ỹ ſwete ſauour of gaine they allowe it with reioiſing at it. But although they turne frõ themſelues the blame of ſo hainous an offenſe, yet by what colour will they defende this that Loy or Medard are prayed vnto to looke downe vpon & helpe their ſeruantes from heauen? that the holy Virgin is prayed vnto, to commaunde her ſonne to do that which they aſke? In the olde time it was forbidden in the Councel at Carthage, ỹ at the alter no directe prayer ſhould be made to Saintes. And it is likely that when the holy men could not altogether ſuppreſſe ỹ force of that naughty cuſtome, yet they added at leaſt this reſtraint that the publike prayers ſhould not be corrupted with this forme: Saint Peter pray for vs. But howe much further hath their deuelliſh importunacie ranged, which ſticke not to geue away to deade men that which proprely belonged onely to God and Chriſt?

Iere 2. 18. and 11. 13.

23 But whereas they traauaile to bring to paſſe that ſuch interceſſion may ſeeme to be grounded vpon the authoritie of ſcripture, therin they labor in vaine. We read oftẽtimes (ſay they) of the prayers of Angels: & not that only: but it is ſaid that the prayers of the faithfull are by their handes caried into the ſight of God. But if they liſte

to cõpare holy men departed out of this preſent life, to Angels: they ſhould proue that they are miniſtring ſpirits, to whom is comitted the miniſterie to loke to our ſafetie, to whom the charge is geuen to kepe vs in all our wayes, to go about vs, to admoniſh and coũſell vs, to watch for vs: all which things are geuen to Angels, but not to thẽ. Howe wrongfully they wrappe vp deade holy men with Angels, appeareth largly by ſo many diuers offices, whereby the ſcripture putteth difference betwene ſome and other ſome. No man dare execute the office of an aduocate before an earthely iudge, vnleſſe he be admitted, from whẽſe then haue wormes ſo great libertie, to thruſt vnto God thoſe for patrons to whom it is not read that the office is enioined? Gods will was to appoint the Angels to loke vnto our ſaftie, wherefore they do both frequent holy aſſembles, and the Church is a ſtage to thẽ, wherein they wõder at the diuers & manifold wiſdome of God. Who ſo conueye away to other that which is peculiar to them, verily they cõfounde and peruert the ordre ſet by God, which ought to haue bene inuiolable With like hãdſomneſſe they procede in alleging other teſtimonies. God ſaid to Ieremie: If Moſes and Samuel ſhould ſtand before me, my ſoule is not to this people. Howe (ſay they) could he haue ſpoken thus of deade men, vnleſſe he knewe that they made interceſſion for the liuinge? But I on the cõtrary ſide gather thus, that ſith it thereby appeareth that neither Moſes nor Samuel made interceſſiõ for the people of Iſrael, there was then no interceſſion at all of deade men. For which of the Saintes is to be thought to be carefull for ỹ ſafetie of the people, whẽ Moſes ceſſeth, which in this behalfe farre paſſed al other when he liued? But if they followe ſuch ſlight ſuttelties, to ſay that the deade make interceſſion for the liuing, becauſe the Lorde ſaid, If they ſhould make interceſſiõ: I will much more colorably reaſon in this maner: In the extreme neceſſitie of the people Moſes made not interceſſiõ, of whom it is ſaid, if he ſhall make interceſſion. Therefore it is likely that none other maketh interceſſion, ſith they are all ſo farre from the gentleneſſe, goodneſſe, and fatherly carefulneſſe of Moſes. This forſoth they get with cauilling, that they be wounded with the ſame weapons, wherwith they thought themſelues gaily fenſed. But it is very fonde that a ſimple ſentẽce ſhould ſo be wreſted, becauſe the Lord pronounceth onely that he will not ſpare the offenſes of the people, although they had ſeen Moſes to be their patron, or Samuel, to whoſe prayers he had ſhewed himſelfe ſo tender. Which ſenſe is moſt clerely gathered out of a like place of Ezechiel. If (ſaith the Lorde) theſe three men were in ỹ citie, Noe, Daniel, & Iob, they ſhall not deliuer their ſonnes

Heb.1. 14.
Pſa. 91. 11.
Pſa. 34. 8.
Iere. 15 1.
Eze. 14. 14.

and daughters in their righteousnesse: but they shall deliuer onely their owne soules. Where it is no dout that he meant if two of them should happen to reuiue againe, for the thirde was thē aliue, namely Daniell, who (as it is knowen) did in the first florishing of his youth shewe an incomparable example of godlinesse. Let vs then leaue them whom ẏ Scripture plainly sheweth to haue ended their course. Therfore Paule, when he speaketh of Dauid, teacheth not ẏ he doth with prayers helpe his posteritie, but onely that he serued his owne time.

Act. 13. 36.

24 They answere againe: shall we then take from them all prayer of charitie, which in the whole course of their life breathed nothing but charitie and mercie? Verily as I will not curiously searche what they do, or what they muse vpon: so it is not likely, ẏ they are caried about hether and thether with diuerse and particular requestes: but rather that they do with a stayed & vnmoued will, long for the kingdome of God, which standeth no lesse in the destructiō of the wicked than in the saluation of the godly. If this be true, it is no dout that their charitie is conteined in the communion of the body of Christ, and extendeth no further, than the nature of that cōmunion beareth. But nowe though I graunt that they pray in this maner for vs, yet they do not therfore depart from their own quietnesse, to be diuersly drawen into earthly cares: and much lesse must we therefore by and by call vpon them. Neither doth it thereby followe that they must so do, because men which liue in earth may commende one an other in their prayers. For this doing serueth for nourishing of charitie among them, when they do as it were part and mutually take vpon them their necessities among themselues. And this they do by the commandement of the Lorde, and are not without a promise, which twoo things, haue alway the chefe place in prayer. All such considerations are farre from the dead, whom when the Lord hath cōueyed from our companie, he hath left to vs no enterchāge of doings with them, nor to them with vs, so farre as we may gather by coniectures. But if any man allege, that it is impossible but that they must kepe the same charity toward vs, as they be ioined in one Faith with vs: yet who hath reueled ẏ they haue so long eares to reach to our voices? and so percing eyes to watch our necessities? They prate in their shadowes I wote not what of the brightnes of the countenance of God extending his beames vpon them, in which as in a mirror they may from on hie behold the matters of men beneath. But to affirme that, specially with such boldnesse as they dare, what is it elles but to go about by the dronken dreames of our owne braine, without his word to pearce & breake into the hidden iudgements of God, & to treade

Eccl. 9. 5. & 6.

the

the Scripture vnder fete which so oft pronoũceth that the wisdome of the flesh is enemie to the wisdome of God, which wholly condemneth the vanitie of our naturall witt, which willeth all our reason to be throwen downe, and the onely will of God to be loked vnto of vs. Ro.8.6.

25 The other testimonies of Scripture which they bring to defende this their lie, they most noughtily wrest. But Iacob (said they) praieth that his name & the name of his Fathers Abraham & Isaac be called vpon ouer his posteritie. First let vs see what forme of calling vpon this is amõg the Israelites. For they call not vpon their Fathers, to helpe them: but they besech God to remẽber his seruantes Abraham, Isaac, and Iacob. Therefore their example maketh nothing for thẽ that speake to the Saintes themselues. But because those blockes (such is their dulnesse) neither vnderstande what it is to call vpon the name of Iacob, nor why it is to be called vpõ: it is no maruell if in the very forme also they so childishly stumble. This maner of speche is not seldome founde in the Scriptures. For Esaye saith that the name of the men is called vppon ouer the women, when they haue them as their husbandes vnder whoes charge & defense they liue. Therfore the calling vpon of the name of Abrahã vpon the Israelites, standeth in this when they conuey their pedegree from him, and doo with solemne memorie honor him for their author & parent. Neither doth Iacob this because he is carefull for the enlarging of the renome of his name: but for asmuch as he knewe that the whole blessednesse of his posteritie cõsisted in the enheritance of the couenant which God had made with him: he wisheth that which he seeth should be the chefe of all good things to them, that they be accõpted in his kinred: For, that is nothinge ells but to conuey to them the succession of the couenant. They againe when they bring such remembrãce into their prayers, do not flee to the intercessions of deade men: but do put the Lorde in minde of his couenant, wherby the most kinde father hath promised that he will be fauorable & beneficiall to thẽ for Abrahãs, Isaacs, and Iacobs sakes. Howe litle the holy ones did otherwise leane vpon the merites of their father, the cõmon saying of the Chirch in the Prophet testifieth, Thou art our Father, and Abraham knewe vs not, & Israell was ignorant of vs. Thou Lorde art our Father and our redemer. And when they say thus, they adde therwithall, Returne O Lorde for thy seruants sakes: yet thinking vpon no intercession, but bendinge their minde to the benefite of the couenãt. But now sith we haue the Lord Iesus, in whoes hand the eternall couenant of mercy is not onely made but also confirmed to vs: whoes name should we rather vse in our prayers? And because these good maisters will haue Gen.48 16. Esa.4.1. Esa.63. 16.

the Patriarches to be by theſe wordes made interceſſors, I woulde faine knowe of them why in ſo great a route Abraham the Father of the Chirch hath no place at all among them. Out of what ſinke they feth their aduocates, it is not vnknowē. Let thē aunſwere me, how hit it is that Abrahā, whom God preferred aboue all other, and whom he aduaunced to the hieſt degree of honor, ſhould be neglected & ſuppreſſed. Verily when it was euident that ſuch vſe was vnknowē to the old Chirch, they thought good for hiding of the newneſſe to ſpeake nothing of the olde Fathers: as though ẏ diuerſity of names excuſed the newe & forged maner. But whereas ſome obiect ẏ God is prayed vnto, to haue mercy on ẏ people for Dauids ſake, it doth ſo nothing at all make for defenſe of their error, that it is a moſt ſtrōg proſe for the cōfutation therof. For if we cōſider what perſon Dauid did beare: he is ſeuered from all the aſſembly of ẏ Saintes, ẏ God ſhould ſtabliſh the couenāt which he hath made in his hāde. So both ẏ couenāt is rather cōſidered thā ẏ mā, & vnder a figure ẏ only interceſſiō of Chriſt is affirmed. For it is certaine that that which belōged only to Dauid, in ſo much as he was the image of Chriſt, accordeth not ẅ any other.

26 But this forſoth moueth ſome, that it is oftentimes red that the prayers of Saintes haue bene heard. Why ſo? Euen becauſe they
Pſa. 22. 5. prayed. They truſted in thee (ſaith the Prophet) & they were ſaued: they cried, and they were not cōfounded. Therefore let vs alſo pray as they did, that we may be heard as they were. But theſe men, otherwiſe than they ought, do wrōgfully reaſon, that none ſhalbe heard but they that haue ones bene heard. Howe much better doth Iames ſay?
Iam. 6. 17. Elias (ſayeth he) was a man like to vs: & he prayed with prayer that it ſhould not raine, & it rained not vppon the earth in three yeares and ſix monethes. Againe he prayed, and the heauen gaue raine, and the earth gaue here frute. What? doth he gather any ſingular prerogatiue of Elias, to which we ought to flee? No. But he teacheth what is ẏ continual ſtrength of godly & pure praier, to exhorte vs likewiſe to pray. For we do niggardly conſtrue the redineſſe & gentleneſſe of God in hearing thē, vnleſſe we be by ſuch experiences cōfirmed into a more ſure affiāce of his promiſes, in ẅ he promiſeth ẏ his eare ſhalbe encli-ned not to one, or two, nor yet to a few, but to all ẏ call vpō his name. And ſo much leſſe excuſable is this fooliſhneſſe, becauſe they ſeeme as it were of ſet purpoſe to deſpiſe ſo many admonitiōs of Scripture.
Pſa. 142. 8 Dauid was oft deliuered by the power of God. Was it that he ſhould draw that power to himſelf, that we ſhould be deliuered by his helpe?
Pſa. 52. 8. He himſelf affirmeth farre otherwiſe: The righteous loke for me, till thou rēder to me. Againe, The righteous ſhall ſee & they ſhall reioiſe,

and

and trust in the Lord. Behold, this poore man hath cried to God, and he hath answered him. There be in the psalmes many such praiers, in which to craue that which he requireth, he moueth God by this maner, ý the righteous be not made ashamed, but may by his exãple be raised vp to hope well. Let vs now be contented with this one example. Therefore euery holy one shall pray to thee in fit time. Which place I haue so much the more willingly rehearsed, because the leud babblers which do let out to hire the seruice of their waged tongue haue not bin ashamed to alleage it to proue the intercession of the dead. As though Dauid meant any thing else, than to shew the frute that shall come of the mercifulnesse and gentlenesse of God, when he shall be heard. And in this kinde, we must learne, that the experience of the grace of God, as well towarde our selues as other, is no slender help to cõfirme the credit of his promises. I leaue vnrehearsed many places, where Dauid setteth before himselfe the benefits of God for matter of cõfidence, because the readers of the Psalmes shal commonly find them without sekeing. This selfe same thing had Iacob before taught by his owne example: I am vnworthy of all thy mercies, and of the trueth which thou hast performed to thy seruant. I with my staffe haue passed ouer this Iordane, and now I come forth with two bandes. He alleageth in deede the promise, but not alone: but he also ioineth the effect, that he may the more couragiously in time to come trust that God will be the same toward him. For he is not like to mortall men, which are wery of their liberality, or whose ability is wasted: but he is to be weyed by his owne nature, as Dauid wisely doth where he sayth, Thou hast redeemed me, O God that speakest trueth. After that he hath giuẽ to God the praises of his saluation, he addeth that he is a true speaker: because vnlesse he were cõtinually like himselfe, there could not be gathered of his benefites a sufficiently strong reason of affiance & calling vpon him. But when we know that so oft as he helpeth vs, he sheweth an exãple & proofe of his goodnesse, we neede not to feare that our hope shalbe put to shame or disapoint vs.

Psa. 34. 7.
Psa. 32. 6.
Gen 32 10.
Psa. 31. 6.

27 Let this be the summe. Whereas the Scripture setteth out this vnto vs for the chiefe point in the worshipping of God, (as refusing all sacrifices, he requireth of vs this duety of godlinesse) praier is not without manifest sacrilege directed to other. Wherfore also it is sayd in the Psalme. If we stretch forth our hands to a strãge God, shall not God require these things? Againe, wheras God wil not be called vpõ, but of Faith, & expresly commaũdeth praiers to be framed according to the rule of his word: finally wheras Faith founded vpon the word,

Psa. 44. 21.

is the mother of right praier: ſo ſone as we ſwarue frō the word, our praier muſt needes be corrupted But it is already ſhewed, that if the whole Scripture be ſought, this honor is therein chalenged to God only. As touching the office of interceſſiō, we haue alſo ſhewed that it is peculiar to Chriſt, & that there is no praier acceptable to God, but which that mediator halloweth. And though the faithful do one for an other offer praiers to God for their brethren, we haue ſhewed that this abateth nothing from the onely interceſſion of Chriſt: becauſe they altogether ſtanding vpon it do cōmend both thēſelues & other to God. Moreouer we haue taught that this is vnfitly drawen to dead men, to whom we neuer read that it hath bin commaunded that they ſhould pray for vs. The Scripture doth oftentimes exhorte vs to mutuall doings of this duety one for an other: but of dead men
Iam. 5. 8. there is not ſo much as one ſyllable: yea and Iames ioyning theſe two things together, that we ſhould cōfeſſe our ſelues among our ſelues, & mutually pray one for an other, doth ſecretly exclude deade men. Therfore to condemne this errour, this one reaſon ſufficeth, that the beginning of praying rightly, ſpringeth out of Faith, and that Faith commeth of the hearing of the word of God, where is no mentiō of the fained interceſſion, becauſe ſuperſtition hath raſhly gotten to it ſelfe patrones which were not giuen them of God. For whereas the Scripture is full of many formes of praier, there is no example found of this patronſhip, without which in ẏ papacy they beleue that there is no praier. Moreouer it is certaine that this ſuperſtition hath growē of diſtruſtfulneſſe either becauſe they were not content with Chriſt to be their interceſſour, or haue altogether robbed him of his praiſe. And this later point is eaſily proued by their ſhameleſneſſe: becauſe they haue no other ſtronger argumēt to proue that we haue nede of the interceſſion of Saintes, than whē they obiect that we are vnworthy of familiar acceſſe to God. Which we in deede graunt to be moſt true: but thereupō we gather, that they leaue nothing to Chriſt, which eſteeme his interceſſion nothinge worth, vnleſſe there be adioyned George, Hypolite, or ſuch other viſors.

28 But although prayer properly ſignifieth only wiſhes & petitiōs: yet there is ſo great affinity betwene petitiō & thankeſgiuing, ẏ they may be fitly comprehended both vnder one name. For, theſe ſpecial ſortes which Paule rehearſeth, fall vnder the firſt part of this diuiſion. With asking & crauing we poure forth our deſires before God, requiring as well thoſe things ẏ ſeme to ſpred abroade his glory & ſet forth his name, as the benefites that are profitable to our vſe. With giuinge of thankes, we do with due praiſe magnifie his good doinges towarde

vs,

vs, acknowledging to be receiued of his liberality whatsoeuer good things do come to vs. Therfore Dauid cõprehended these two partes togethe, saying: Call vpon me in the day of necessity : I will deliuer thee, & thou shalt glorifie me. The Scripture not in vaine cõmaundeth vs to vse both. For we haue sayd in an other place that our nedines is so great, & ẏ experience it selfe crieth out that we are on euery side pinched and pressed with so many & so great distresses, that all haue cause enough why they should both sigh to God, & in humble wise call vpon him. For though they be free from aduersities, yet the giltines of their wicked doings, & their innumerable assaultes of tentations ought to pricke forwarde the most holy to aske remedy. But in the sacrifice of praise and thankesgiuing there can be no interruptiõ without hainous sinne, forasmuch as God cesseth not to heape vpon diuerse men diuerse benefites to driue vs though we be slacke & slow, to thankfulnes. Finally so great & so plenteous largesse of his benefits doth in a maner ouerwhelme vs: ther are so many & so great miracles of his sene on euery side which way soeuer thou turne thee, that we neuer want ground and matter of praise and thankesgiuinge. And, that these thinges may be somewhat plainelier declared: sith all our hopes and wealth stand in God (which we haue before sufficiently proued) that neither we nor all our things can be in prosperity but by his blessinge : we must continually commit our selues and all our things to him. Then, whatsoeuer we purpose, speake, or do, let vs purpose, speake, & do vnder hs hande & wil, finally vnder the hope of his help. For, all are pronounced accursed of God, which deuise or determine any purposes vppon trust of themselues or of any other, which without his wil, & without calling vpon him do enterprise or attempt to begin any thing. And wheras we haue diuerse times already said, ẏ he is duely honored when he is acknowledged the author of al good things: therupon followeth that all those things are so to be receiued at his hande, that we yelde continuall thankes for them: & that there is no other right way for vs to vse his benefites, which flow & procede frõ his liberality to no other end, but ẏ we should be continually busied in confessing his praise & giuing of thankes. For Paul, when he testifieth ẏ they are sanctified by the word & praier, doth therewithal signify ẏ they are not holy & cleane to vs without the word & praier, vnderstanding by ẏ word, faith by figure. Therefore Dauid saith very wel, when hauing receiued ẏ liberality of the Lord, he declareth that there is giuen him into his mouth a new song: wherby verily he signifieth that it is a malitious silence, if we passe ouer any of his benefits without praise : sith he so oft giueth vs matter to say good of him,

Psal. 50 15.

Iohn. 4. 14

Esa. 30. 1. & 31. 1.

1. Tim. 4 5.

Metonymia.

Psa. 40. 4.

as he doth good to vs. As also Esay settinge out the singular grace of God, exhorteth the faithfull to a new and vnwonted songe. In which sense Dauid sayth in an other place, Lord open thou my lippes, and my mouth shall shew foorth thy praise. Likewise Ezechias and Ionas testifie ý this shalbe to thē the end of their deliuerance, to celebrate the goodnes of God with songes in the temple. This same Law Dauid prescribeth to all the godly. What shal I repay to the Lord (saith he) for all the thinges that he hath bestowed vpon me? I will take the cup of saluations, and will call vpon the name of the Lorde. And the same law the Church foloweth in an other Psalme, Saue vs our God, that we may confesse to thy name and glory in thy praise, Againe, he hath looked vnto the praier of the solitary, and he hath not despised their praiers. This shalbe wrytten to the generation that shal follow, and the people created shall praise the Lorde, that they may declare his name in him and his praise in Hierusalem. Yea so oft as the faithfull besech God to do for his names sake: as they professe themselues vnworthy to obtaine any thinge in their owne name, so they binde themselues to giue thanks, and they promise that this shalbe to them the right vse of the bountifulnes of God that they shalbe publishers of it. So Osee speakinge of the redemption to come of the Church, sayth: Take away iniquity O God, and lift vp good: and we will pay the calues of lippes. And the benefites of God do not onely claime to themselues the praise of the tongue, but also do naturally procure loue. I haue loued (sayth Dauid) becausé ý Lord hath heard the voice of my prayer. Againe in an other place, rehearsing the helpes which he had felt, he sayth: I will loue thee O God my strength. Neither shal the praises euer please God, which shal not flow out of this sweetenes of loue. Yea and also we must holde fast this sayinge of Paule, that all praiers are wrongfull and faulty to which is not adioyned giuinge of thankes. For thus he sayth, in all praier and besechinge with thankesgiuing, let your petitions, be knowen with God. For, sith testinesse, tediousnesse, impatience, bitternes of griefe, and feare do moue many in prayinge to murmure, he commaundeth that our affections be so tempered, that the faithful ere they haue obtained that which they desire, should neuertheless cherefully blesse God. If this knot ought to haue place in things in a maner cōtrary, with so much more holy band doth God binde vs to sing his praises, so oft as he maketh vs to enioy our requestes. But as we haue taught that our praiers are hallowed by the intercession of Christ, which otherwise shoulde be vncleane: so the Apostle, where he commaundeth vs to offer a sacrifice of praise by Christ, putteth in minde that we haue not a mouth clean

Esa. 2. 10. Psal 51 17. Esa. 38. 20. Ioh. 11. 10. Psa. 116 12. Psa. 106 47. Psa. 110. 18. Ose. 14. 3. Psa. 116 1. Psal. 18. 1. Phili. 4 6.

enough

enough to praise the name of God, vnlesse the priesthode of Christ become the meane. Whereupon we gather that men haue bin monstruously bewitched in the papacy, where the greater part marueleth ỳ Christ is called an aduocate. This is the cause why Paule cõmaundeth both to pray and to giue thankes without cessinge: namely for that he willeth that with so great cõtinuing as may be, at euery time in euery place, in all matters and businesses, the praiers of all men should be lifted vp to God, which may both looke for al things at his hand & yelde to him the praise of al things, as he offreth vs continuall matter to praise and pray. Heb. 13. 15. 1. Thes. 5. 13.

29 But this continuall diligence of prayinge, although it specially concerne the propre and priuate prayers of euery man, yet somewhat also pertaineth to the publike prayers of the Church. But those can neither be continuall, nor ought otherwise to be done than according to the politike order that shall by cõmon consent be agreed vpon amonge all. I graunt the same in dede. For therefore certaine houres are set & appointed, as indifferent with God, so necessary for the vses of men, that the cõmodity of all men may be prouided for, and all things (according to the saying of Paul) may be comelily and orderlỹ done in the Church. But this maketh nothing to the cõtrary but that euery Church ought both from time to time to stirre vp it selfe to often vse of prayers, and when it is admonished by any greater necessity, to be feruent with more earnest endeuour. As for perseuerance which hath a great affinity with continual diligence, there shall be a fitte place to speake of it about the ende. Nowe these make nothing for the much babling which Christ willed ỳ we should be forbidden. For he forbiddeth not to continue longe, nor oft, nor with much affection in praiers, but that we shoulde not trust that we may wringe any thinge out of God, by dullinge his eares with much babbling talke, as if he were to be perswaded after the maner of mẽ For we know that Hypocrites, becausse they do not cõsider that they haue to do with God, do no lesse make a põpous shew in their praiers than in a triumph. For, the Pharisee which thanked God that he was not like to other men, without dout reioysed at himselfe in the eyes of men, as if he would by praier seeke to get a fame of holines. Hereupon came that much babblinge, which at this day vpon a like cause is vsed in ỳ papacy: while some do vainly spend the time in repeating the same praiers, and other some do set out themselues amonge the people with a lõg heape of words. Sith this babbling childishly mocketh God, it is no maruell that it is forbidden out of the Church, to the end that nothing should there be vsed but earnest & proceeding Matt. 6. 7.

from the bottome of the hart. Of a neere kinde and like to this corruption is there an other, which Christ condemneth with this, namely that hypocrits for boasting sake do seeke to haue many witnesses, and do rather occupy the market place to pray in, than their praiers shoulde want the praise of the worlde. But whereas we haue already shewed that this is the mark that praier shooteth at, that our mindes may be caried vpward to God, both to confession of praise & to craueinge of helpe: thereby we may vnderstande that the chiefe duetie thereof do stand in the minde & the hart, or rather that praier it selfe is properly an affection of the inward hart, which is poured forth and laid open before God the searcher of hearts. Wherfore (as it is already sayd) the heauenly schoolemaister, whē he minded to set out the best rule of praying, cōmaunded vs to go into our chamber, & there the dore beinge shut to pray to our Father which is in secrete, that our Father which is in secrete may heare vs. For when he hath drawen them away frō the example of hypocrites, which with ambitious boasting shew of prayers sought the fauour of men, he therewithall addeth what is better, namely to enter into our chamber, & there to pray the dore being shut. In which words (as I expound them) he willed vs to seeke solitary beinge, which may helpe vs to descende & to enter throughly with our whole thought into our hart, promising to the affections of our hart that God shalbe neere vs whose tēples our bodies ought to be. For he meant not to deny but that it is expedient also to pray in other places: but he sheweth that praier is a certaine secret thing, which both is chiefly placed in the soule, & requireth the quiet therof farre from all troubles of cares. Not without cause therfore the Lorde himselfe also, when he was disposed to apply himselfe more earnestly to praier conueied himselfe into some solitary place farre from the troublesome company of men: but to teach vs by his example that these helpes are not to be despised, by which our mind being to slippery of it selfe is more bent to earnest applying of praier. But in the meane time euen as he in the middest of the multitude of men, abstained not from praying, if occasion at any time so serued: so should we in all places where nede shalbe, lift vp pure handes. Finally thus it is to be holdē, that whosoeuer refuseth to pray in the holy assembly of the godly, he knoweth not what it is to pray aparte, or in solitarines, or at home. Againe, that he that neglecteth to pray alone or priuatly how diligently soeuer he haunt publike assemblies, doth there make but vaine praiers: becaus he giueth more to the opinion of men than to the secret iudgement of God. In the meane time, that the commō praiers of the Church should not grow into contempt,

Mat. 6. 6

1. Ti. 2. 8.

God

God in old time garnished them with glorious titles, specially where he called the temple the house of praier. For, by this sayinge he both taught that the chiefe part of the worshipping of him is the duety of praier: & that to the end that the faithfull shoulde with one consent exercise themselues in it, the temple was set vp as a standard for them. There was also added a notable promise: There abideth for thee, O God, praise in Sion: & to thee the vow shalbe paied. By which wordes the Prophet telleth vs, that the praiers of the Church are neuer void: because the Lord alway ministreth to his people matter to sing vpon with ioy. But although the shadowes of the law are cessed: yet because the Lords wil was by this ceremony to nourish among vs also the vnity of faith, it is no dout that the same promise belōgeth to vs, which both Christ hath stablished with his owne mouth, and Paul teacheth that it is of force for euer.

Esa. 56. 7.

Psal. 65 2.

30 Now as the Lord by his word cōmaundeth the faithfull to vse common praiers: so there must be cōmon temples appointed for the vsing of them: where who so refuse to communicate their praier with the people of God, there is no cause why they should abuse this pretense, that they enter into their chamber that they may obey the cōmaundemēt of the Lord. For he that promiseth that he wil do whatsoeuer two or three shall aske beinge gathered together in his name, testifieth that he despiseth not praiers openly made: so that boastinge and seking of glory of men be absent, so that vnfained & true affectiō be present which dwelleth in the secret of the hart. If this be the right vse of temples (as truely it is) we must againe beware that neither (as they haue begon in certaine ages past to be accompted) we take them for the proper dwellinge places of God from whense he may more nerely bende his eare vnto vs: nor faine to them I wote not what secrete holinesse, which may make our praier more holy before God. For sith we our selues be the true tēples of God we must pray in our selues if we will call vpon God in his own holy temple. As for ỳ grosnesse, let vs which haue a commaundement to call vpon the Lord in Spirit and trueth without difference of place, leaue it to the Iewes or the Gentiles. There was in dede a temple in old time by the cōmaundement of God for offringe of praiers and sacrifices: but that was at such time as the truth lay hid figured vnder such shadowes, which being now liuely expressed vnto vs doth not suffer vs to stick in any materiall temple. Neither was the temple giuen to the Iewes themselues with this condition, that they should enclose the presence of God, within the walles thereof, but whereby they might be exercised to beholde the image of the true temple. Therfore they, which in any thought

Mat. 18. 20.

Ihon. 4. 23.

Esa. 66. 1.

Act.7. 48. that God dwelleth in temples made with handes, were sharply rebuked of Esay and Stephen.

31 Here moreouer it is more than euident, that neither voice nor song, if they be vsed in praier, haue any force, or do any whit profite before God, vnlesse they procede from the depe affectiō of the hart. But rather they prouoke his wrath against vs, if they come only from the lippes and out of the throte: forasmuch as that is to abuse his holy name, and to make a mockery of his maiesty: as we gather out of the words of Esay, which although they extende further, yet pertaine also to reproue this fault. This people (sayth he) commeth nere to with their mouth and honoreth me with their lippes but their hart is farre from me: and they haue feared me with the commaundement and doctrine of men. Therefore beholde I will make in this people a miracle great and to be wondered at: For, wisdom shall perish from their wise men, and the prudence of the Elders shall vanish away. Neither yet do we here condemne voice or singing, but rather do hiely commende them, so that they accompany the affection of the minde. For so they exercise the minde and holde it intentiue in thinkinge vpon God: which as it is slippery and rolling, eaſily slacketh and is diuersely drawen vnlesse it be stayed with diuerse helpes. Moreouer whereas the glory of God ought after a certaine maner to shine in al the parts of our body, it specially behoueth that the tongue be applied and auowed to this seruice both in singinge and in speakinge which is properly created to shewe foorth and display the praise of God. But the chiefe vse of the tongue is in publike praiers, which are made in the assembly of the Godly: which tende to this ende, that we may all with one common voice, and as it were with one mouth together glorifie God, whom we worship with one Spirit & one Faith: and that openly, that all men mutually, euery one of his brother, may receiue the confession of Faith, to the example wherof they may be both allured and stirred.

Esai.9. 13. Mar.15. 8.

32 As for the vse of singing in Churches (that I may touch this also by the way) it is certaine that it is not only most auncient: but that it was also in vse among the Apostles, we may gather by these words of Paule, I will sing in Spirit, I will sing also in minde. Againe to the Colossians, Teachinge and admonishinge you, mutually in hymnes psalmes, and spirituall songes, singing with grace in your hearts to the Lord. For in the first place he teacheth that we should sing with voice and hart: in the other he commendeth spirituall songes, wherewith the Godly do mutually edifie themselues. Yet that it was not vniuersall, Augustine testifieth, which reporteth that in the time of Ambrose the

1. Cor. 14. 13.

Cōfess. lib. 9. cap. 7.

the Church of Millain first beganne to singe, when while Iustina the mother of Valentinian cruelly raged against ỹ true Faith, the people more vsed watchings than they were wont: and that afterwarde the other westerne Churches followed. For he hadde a litle before sayd that this maner came from the Easterne Churches. He telleth also in his seconde booke of Retractations that it was in his time receiued in Africa. One Hilarie (sayth he) a ruler did in euery place whereſoeuer he could, with malicious blaming raile at the maner which thē began to be at Carthage, that the hymnes at the altar shoulde be pronounced out of the booke of Psalmes, either before the oblation, or when that which had bin offered was distributed to ỹ people. Him I answeted at the commaundement of my brethren. And truely if song be tēpered to ỹ grauity which becommeth the presence of God & Angels, it both procureth dignity and grace to the holy actions, and much auaileth to stirre vp the mindes to true affection, and feruentnesse of prayinge. But we must diligently beware that our eares be not more heedefully bent to the note, than our mindes to the spirituall sense of the words. With which peril Augustine in a certain place saith ỹ he was so moued, that he somtime wished that the maner which Athanasius kept should be stablished, which commaunded that the reader should sounde his wordes with so small a bowinge of his voice, that it should be liker to one that readeth than to one that singeth. But when he remembred how much profit he himselfe had receiued by singing, he enclined to the other side. Therfore vsing this moderation, there is no dout that it is a most holy & profitable ordinance. As on the other side what songs so euer are framed only to sweetenes and delite of the eares, they both become not the maiesty of the Church & can not but hiely displease God. Cōfess lib. 10. cap. 33

33 Wherby it also plainely appeareth that common praiers are to be spoken not in Greeke amonge Latine men, nor in Latine amonge Frenchmen or Englishmen (as it hath heretofore bin ech where cōmonly done) but in the peoples mother tongue, which commonly may be vnderstoode of the whole assembly: forasmuch as it ought to be done to the edifying of the whole Church, which receiue no frute at all of a sounde not vnderstanded. But they which haue no regarde neither of charity nor of humanity, should at least haue bin somwhat moued with the authority of Paule, whose wordes are nothing doutful. If thou blesse (sayth he) in Spirit, how shal he that filleth the place of an vnlearned man answere Amen to thy blessing, sith he knoweth not what thou sayst? For thou in dede giuest thankes, but the other is not edified. Who therefore can sufficiently wonder at the vnbrideled 1. Cor. 14. 16.

licentiousnesse of the Papistes,which,the Apostle so openly cryinge out against it , feare not to roare out in a strange tongue most babbling praiers,in which they themselues sometime vnderstand not one syllable,nor woulde haue other folkes to vnderstand it?But Paul teacheth that we ought to do otherwise.How then?I will pray(saith he) with spirit,I will pray also with minde:I wil sing with spirit:I will sing also with minde:signifying by the name of Spirite,the singular gift of tongues,which many being endued with abused it,when they seuered it from the mind,that is, from vnderstanding. But this we must altogether thinke,that it is by no meane possible,neither in publike nor in priuate praier,but that the tongue without the hart must hiely displese God. Morouer we must think that the mind ought to be kindled with feruentnesse of thought , that it may farre surmount all that the tongue may expresse with vtterance. Finally that ỹ tongue is not necessary at all for priuate praier, but so farre as the inward feelinge either is not able to suffice to enkindle it selfe , or the vehemence of enkindling violétly carieth the worke of ỹ tongue with it. For though very good praiers somtime be without voice, yet oftétimes betideth, that when the affectiō of the minde is feruent,both the tongue breaketh foorth into voice , and the other members into gesturing without excesse shew.Hereupon came the muttering of Hanna,and such a like thinge all the holy ones alway feele in themselues , when they burst out into broken and vnperfect voices. As for the gestures of the body which are wont to be vsed in praier(as kneling and vncouering of the head) they are exercises by which we endeuour to rise vp to a greater reuerencing of God.

1.Sam.1 13.

34 Nowe we must learne not onely a more certaine rule,but also the very forme of prayinge : namely the same , which the heauenly Father hath taught vs by his beloued Sonne : wherein we may acknow his vnmesurable goodnesse and kindenesse. For beside this he warneth and exhorteth vs to seeke him in all our necessity , (as children are wont to flee to their fathers defence, so oft as they be troubled with any distresse) because he sawe that we did not sufficiently perceiue this, how slender our pouerty was, what were meete to be asked,& what were for our profit:he prouided also for this our ignorance,and what our capacity wanted,he supplied and furnished of his own.For he hath prescribed to vs a forme wherin he hath as in a Table set out whatsoeuer we may desire of him,whatsoeuer auaileth for our profit,& whatsoeuer is necessary to aske. Of which his gētlenes we receaue a great frute of comfort that we vnderstand that we aske no inconuenient thing,no vnseeminge or vnfit thing,finally nothing

Matt.6. 9.

Luk.11. 2.

that

that is not acceptable to him, sith we aske in a maner after his owne mouth. Whē Plato saw the folly of men in making requestes to God, which being graunted, it many times befel much to their own hurt: he pronounced that this is the best maner of prayinge taken out of the olde Poete, Kinge Iuppiter giue vnto vs the best thinges both when we aske them, and when we do not aske them, but commaund euil things to be away from vs euen when we aske them. And verily the heathen man is wise in this, that he iudgeth howe perillous it is to aske of the Lord that which our owne desire moueth vs: & therewithal he bewraieth our vnhappy case, that we can not ones opē our mouthes before God without danger, vnlesse the Spirite do instruct vs to a right rule of prayinge. And in somuch greater estimation this priuilege is worthy to be had of vs, sith the onely begotten Sonne of God ministreth words into our mouth which may deliuer our minde from all douting.

Alcib 2 vel de vot.

Rom.8. 6.

35 This whither you call it forme or rule of praying is made of six petitions. For, the cause why I agree not to them that diuide it into seuen parts, is this, that by putting in this aduersatiue word (But) it semeth that the Euangelist ment to ioyne these two peces together, as if he had said: Suffer vs not to be oppressed with tentation but rather help our weakenes, & deliuer vs, that we faint not. The old writers also thinke on our side, so that nowe that which is in Mathew added in the seuenth place, is by way of declaratiō to be ioyned to the sixt petition. But although the whole praier is such that in euery parte of it regarde is specially to be had of the glory of God, yet the three first petitions are peculiarly appoynted to Gods glory, ẅ alone we ought in them to looke vnto without any respect (as they say) of our owne profit. The other three haue care of vs, and are properly assigned to aske those thinges that are for our profite. As when we pray that the name of God be hallowed: becausse God wil proue whether he be loued & honored of vs freely or for hope of reward, we must thē thinke nothing of our owne cōmodity: but his glory must be set before vs, ẅ alone we must behold with fixed eies: & no otherwise ought we to be minded in the other praiers of this sort. And euen this turneth to our great profit, ẏ when it is sanctified as we pray, it is also likewise made our sanctification. But our eyes (as it is sayd) must winke and after a certaine maner be blinde at such profit, so as they may not ones loke at it: that if all hope of our priuat benefit were cut of, yet we shoulde not ceasse to wishe and pray for this sanctification and other thinges which pertaine to the glory of God. As it is seene in the examples of Moses and Paule, to whom it was not grieuous to turne away their

Augusst. in Enchirid. ad Laurent. ca. 116.

Chrys. aut o per imperf.

Exo. 32. 32. Rom. 9. 3.

mindes and eyes from themselues, and with vehement and enflamed zeale to wish their owne destruction that though it were with their owne losse they might auance the glory & kingdom of God. On the other side when we pray that our daily bread be giuen vs: although we wish ẏ which is for our owne commodity, yet here also we ought chiefely to seeke the glory of God, so that we should not aske it vnlesse it might turne to his glory. Now let vs come to the declaring of the praier it self.

Our Father which art in heauen.

36 First in they ver entry we mete with this which we said before that all praier ought none otherwise to be offred of vs to God than in the name of Christ, as it can by no other name be made acceptable vnto him. For since we call him Father, truely we alleage for vs the name of Christ. For by what boldnesse might any man call God, Father? who shoulde burst foorth into so great rashnesse, to take to himselfe the honor of the Sonne of God, vnlesse we were adopted
Iohn.1. 12. the children of grace in Christ? Which being the true Sonne, is giuē
1.Ioh.3 1. of him to vs to be our brother: that that which he hath proper by
Psal.27 10. nature, may by the benefite of adoption be made ours, if we do with
Esa. 63. 16. sure faith embrace so great bountifulnesse. As Iohn sayth, that power
2.Tim.2 13. is giuen to thē which beleue in the name of the only begotten Sonne of God, that they also may be made the children of God. Therefore he both calleth himselfe our Father, & will be so called of vs, by this sweetenesse of name deliuering vs from all distrust, sith there can no where be found any greater affection of loue than in a Father. Therfore he could by no surer example testifie his vnmeasurable dere loue toward vs than by this that we are named the sonnes of God. But his loue is so much greater & more excellent toward vs than all loue of our parentes, as he passeth all men in goodnesse and mercy: that if all the fathers that are in the earth, hauing shaken of al feeling of fatherly naturalnesse, would forsake their children, yet he wil neuer faile
Matt.7. 11. vs, because he can not deny himselfe. For we haue his promise, If you beinge euill can giue good giftes to your children, how much more
Esa.49. 15. can your Father which is in heauen? Againe in the Prophet, Can a mother forget her children? Though she forget them, yet I will not forget thee. If we be his children: then as a childe can not giue himselfe into the tuition of a stranger and foreine man, vnlesse he cōplaine either of the cruelty or pouerty of his father: so we can not seeke succours from elsewhere than from him alone, vnlesse we reproch him with pouerty and want of ability, or with cruelty or to extreme rigorousnesse.

37 Neither let vs alleage that we are worthily made feareful with conſcience of ſinnes, which may make a Father be he neuer ſo mercifull and kinde, daily to be diſpleaſed. For if among men the ſonne can with no better aduocate pleade his cauſe to his father, and by no better meane get and recouer his fauour beinge loſt, than if he himſelfe humbly & lowly, acknowledging his fault, do beſech his fathers mercy (for then the fatherly bowels can not hide thẽſelues but muſt be moued at ſuch prayers) what ſhall that father of mercies do, and the God of all comforte? ſhall not he rather heare the teares and groninges of his children intreatinge for themſelues (ſpecially ſith he doth call and exhort vs to do ſo) than any other interceſſions whatſoeuer they be: to the ſuccour whereof they do ſo fearefully flee, not without ſome ſhew of deſpeire, becauſe they diſtruſt of the kindenes and mercifulnes of their father? This ouerflowing plenty of fatherly kindenes he depainteth and ſetteth out vnto vs in the parable, where the Father louingly embraceth the ſonne that had eſtranged himſelf from him, that had riotouſly waſted his ſubſtãce, that had euery way grieuouſly offended againſt him: and he tarieth not till he do with words craue pardon, but he himſelfe preuenteth him, knoweth him a farre of returning, of his owne wil goeth to meete him, comforteth him and receiueth him into fauour. For, ſetting out in a man this example of ſo great gentlenes, he minded to teach vs how much more plentifull kindenes we ought to looke for at his hand, who is not only a Father, but alſo the beſt and moſt merciful of all Fathers, howſoeuer we be vnkinde, rebellious, and naughty children: ſo that yet we caſt our ſelues vpon his mercy. And that he might make it to be more aſſuredly beleued, that he is ſuch a Father to vs, if we be Chriſtiãs: he willed not onely to be called Father, but alſo by expreſſe name Our father: as if we might thus talke with him, O Father which haſt ſo great natural kindnes toward thy children, ſo great eaſines to pardon, we thy children call to thee and pray to thee, being aſſured and fully perſwaded, that thou beareſt no other affection to vs than fatherly, howſoeuer we be vnworthy of ſuch a Father. But becauſe the ſmall capacities of our hearte conceiue not ſo great vnmeaſurableneſſe of fauour, not only Chriſt is to vs a pledge and earneſt of our adoption, but alſo he giueth vs the Spirit for witneſſe of the ſame adoption, through whome we may with a free and lowde voyce crie Abba, Father. So oft therefore as any delay ſhall withſtande vs, lette vs remember to aske of him, that correctinge our fearefulneſſe he will ſet before vs that Spirite of coragiouſneſſe to be our guide to praye boldely.

2. Cor. 1 3.

Luc. 15 20.

Ga. 4. 6.

38 Whereas we are not ſo taught that euery one ſhould ſeuerally call him his owne father,but rather that we ſhould al in common together call him Our Father:thereby we are put in minde,how great affection of brotherly loue ought to be among vs,which are altogether by one ſame right of mercy and liberality,the children of ſuch a Father.For we all haue one common Father,from whome commeth whatſoeuer good thinge may betide vnto vs: there ought to be nothing ſeuerall amonge vs, which we are not ready with great cherefulneſſe of minde to communicate one to an other,ſo much as nede requireth. Now if we be ſo deſirous, as we ought to be, to reach our hand & help one to an other,there is nothing wherein we may more profit our brethren, than to commende them to the care and prouidence of the moſt good Father,who being wel pleaſed and fauoring, nothing at al can be wanted. And verily euē this ſame we owe to our Father. For as he that truely & hartily loueth any Father of houſhold, doth alſo embrace his whole houſehold,with loue and good will:likewiſe what loue & affection we beare to this heauēly Father, we muſt ſhew toward his people,hi houſehold and his inheritance,which he hath ſo honored, that he hath called it the fulneſſe of his onely begotten Sonne. Lette a Chriſtian man therefore frame his prayers by this rule,that they be common,and may comprehende all them that be brethren in Chriſt with him:and not onely thoſe whom he preſently ſeeth and knoweth to be ſuch,but al men that liue vpon earth: of whom,what God hath determined,it is out of our knowledge : ſauing that it is no leſſe godly then naturall to wiſh the beſt to them, & hope the beſt of them. Howbeit we ought with a certaine ſingular affection to beare a ſpeciall inclination to them of the houſeholde of faith, whom the Apoſtle hath in euery thing peculiarly commended vnto vs. In a ſumme, All our praiers ought to be ſo made, that they haue reſpect to that community which our Lorde hath ſtabliſhed in his kingdom and his houſe.

Mat.23. 9.

Ephe.1. 24.

Gala.6. 10.

39 Yet this withſtandeth not, but that we may ſpecially praye both for our ſelues and for certaine other : ſo that yet our minde depart not from hauing an eie to this community, nor ones ſwarue frō it,but apply all things vnto it. For though they be ſingularly ſpoken in forme,yet becauſe they are directed to that marke, they ceaſſe not to be common. All this may be eaſily vnderſtoode by a like example. The commaundement of God is generall,to relieue the neede of all poore:and yet they obey this commaundement which to this end do helpe their pouerty whome they knowe or ſee to be in neede, although they paſſe ouer many whom they ſee to be preſſed with no

leſſe

lesse necessity: either because they can not knowe all, or be not able to helpe al. After this maner they also do not against the wil of God, which hauing regard vnto and thinkinge vpon this common fellowship of the Church, do make such particular praiers, by which they do with a common minde in particular wordes, commende to God thẽselues or other, whose necessity God willed to be more neerely knowen to them. Howebeit all thinges are not like in praier and in bestowing of goods. For, the liberality of giuing can not be vsed but toward them whose neede we haue perceiued: but with praiers we may helpe euen them that are most strange and most vnknowen to vs, by howe great a space of grounde soeuer they be distant from vs. This is done by the general forme of praier, wherin all the children of God are contained, among whom they also are. Hereto we may apply that which Paul exhorteth the faithfull of his time, that they lift vp euery where pure handes without strife: because when he warneth thẽ that strife shutteth the gate against praiers, he willeth thẽ with one minde to lay their petitions in common together. 1. Ti. 2. 8.

40 It is added, ý he is in heauen. Wherupõ it is not byandby to be gathered that he is bound fast enclosed & compassed with the circle of heauen, as within certaine barres. For Salomon also confesseth that the heauens of heauens can not containe him. And he himselfe saith by the Prophet that heauen is his seate, & the earth his footestoole. Wherby verily he signifieth ý he is not limited in any certaine coast, but is spred abroade throughout all thinges. But because our minde (such is the grosseneſſe of it) coulde not otherwise conceiue his vnspeakeable glory, it is signified to vs by the heauen, than which there cã nothing come vnder our sight more ample or fuller of maiesty. Sith therfore whersoeuer our senses comprehend any thing, there they vse to fasten it: God is set out of all place, that when we will seeke him we should be raised vp aboue all sense both of body and soule. Againe by this maner of speaking he is lifted vp aboue all chaunce of corruptiõ & change: finally it is signified that he comprehendeth & containeth the whole world & gouerneth it with his power. Wherefore this is al one as if he had bin called of infinite greatnes or height, of incõprehensible substance, of vnmeasurable power, of euerlasting immortality. But while we haue this, we must lift vp our minde hier when God is spoken of, that we dreame not any earthly or fleshly thinge of him, that we measure him not by our small proportions, nor draw his will to the rule of our affections. And therewithal is to be raised vp our affiance in him, by whose prouidence and power we vnderstand heauen & earth to be gouerned. Let this be ý summe, that vnder the name 1. Kings 8. 27. Esa. 66. 1. Act. 7. 49. & 17. 24.

of Father is ſette before vs that God which hath in his owne image appeared to vs, that he may be called vpon with aſſured faith: & that the familiar name of Father is not onely applied to ſtabliſh affiance, but alſo auaileth to hold faſt our mindes that they be not drawen to doutful or fained Gods, but ſhoulde from the onely begotten ſonne climbe vp to the only father of Angels and of the Church: then, that becauſe his ſeate is placed in heauē, we are by the gouernance of the worlde put in mind ẏ not without cauſe we come to him which with preſent care commeth of his owne will to mete vs. Who ſo come to
Heb. 11. 6. God (ſaith the Apoſtle) they muſt firſt beleue that there is a God: thē, that he is a rewarder to all thē that ſeke him. Both theſe things Chriſt affirmeth to be proper to his Father, that our Faith may be ſtaied in him: then, that we may be certainly perſwaded that he is not careles of our ſafety: becauſe he vouchſaueth euen to vs to extend his prouidence. With which introductions Paul prepareth vs to pray rightly. For before that he biddeth our petitiōs to be opened before God
Phi. 4. 6 he ſaith thus, Be ye carefull for nothing, the Lord is at hand. Wherby appeareth that they doutfully & with perplexity toſſe their praiers in their minde which haue not this well ſetled in them, that the eye of God is vpon the righteous.

Pſa. 33. 18. 41 The firſt Petitiō is, That ẏ name of God be hallowed, the nede wherof is ioined with our great ſhame. For what is more ſhamefull, than that the glory of God ſhould be partly by our vnthankefulnes, partly by our maliciouſneſſe, darkened: and (ſo much as in it lieth) by our boldneſſe and furious ſtubbornes, vtterly blotted out? Though all the wicked would burſt themſelues with their wilfulnes full of ſacrilege, yet the holines of the name of God glorioufly ſhineth. And
Pſa. 48. 11. not without cauſe the Prophet crieth out, As thy name O God, ſo is thy praiſe into all ẏ ends of the earth. For wherſoeuer ẏ name of God is knowen, it can not be but that his ſtrengthes, power, goodnes, wiſdom, righteouſnes, mercy, and trueth muſt ſhewe foorth themſelues, which may drawe vs into admiration of him, and ſtirre vs vp to publiſh his praiſe. Sith therefore the holines of God is ſo ſhamefully taken from him in earth, if we be not able to reskue it, we be at the leaſt commaunded to take care of it in our praiers. The ſumme is, that we wiſh the honor to be giuen to God which he is worthy to haue, that men neuer ſpeake or thinke of him without moſt hie reuerēce: wherunto is contrary the vnholy abuſinge, which hath alway bin to commō in the world, as at this day alſo it rangeth abroad. And hereupon commeth the neceſſity of this petition, which if there liued in vs any godlineſſe, though it were but litle, ought to haue bin ſuperfluous.

But

But if the name of God haue his holineſſe ſafe, when being ſeuered from all other, it breatheth out nothing but glorie, here we are cõmaunded not only to pray that God will deliuer that holy name from all contempt and diſhonor, but alſo that he will ſubdue all mankind to the reuerence of it. Nowe whereas God diſcloſeth himſelfe to vs partly by doctrine, partly by workes, he is no otherwiſe ſanctified of vs, than if we geue to him in both behalfes that which is his, and ſo embrace whatſoeuer ſhall come from him: and that his ſeueritie haue no leſſe praiſe amõg vs than his mercifulneſſe, foraſmuch as he hath in the manifolde diuerſitie of his workes emprinted markes of his glorie which may worthily drawe out of all tonges a confeſſion of his praiſe. So ſhall it comme to paſſe that the Scripture ſhall haue full authoritie with vs, & that no ſucceſſe ſhall hinder the bleſſing which God deſerueth in the whole courſe of the gouerning of the worlde. Againe the petition alſo tendeth to this purpoſe, that all vngodlineſſe which defileth this holy name, may be deſtroyed & taken away: that whatſoeuer things doo darken and diminiſh this ſanctifying, as well ſclaunders as mockings, may be driuen away: and when God ſubdueth all ſacrileges, his glorie may thereby more and more ſhine abroade.

42 The ſeconde petition is, that The Kingdome of God may come: which although it conteine no newe thing, is yet not without cauſe ſeuered from the firſt: becauſe if we conſider our owne drowſineſſe in a thing greateſt of all other, it is profitable that the thing which ought of it ſelfe to haue bene moſt well knowẽ, be with many wordes ofte beaten into vs. Therefore after that we haue bene commaunded to pray to God to bring into ſubiection, & at length vtterly to deſtroy whatſoeuer ſpotteth his holie name: nowe is added a like and in a maner the ſame requeſte, that his kingdome come. But although we haue alredy ſet foorth the definition of this kingdome, yet I nowe brefely rehearſe, that God reigneth when men as well with forſaking of themſelues as with deſpiſing of the world and of the earthly life, do ſo yelde themſelues to his righteouſneſſe, that they aſpire to the heauenly life. Therefore there are twoo partes of this kingdome: the one, that God correcte with the power of his Spirit all corrupt deſires of the fleſh, which do by multitudes make warre againſt him: the other, that he frame all our ſenſes to the obedience of his gouernement. Therefore none do kepe right order in this prayer, but they which beginne at themſelues, that is to ſay, that they be cleanſed from all corruptions which trouble the quiet ſtate of the kingdome of God, and infect the pureneſſe thereof. Nowe be-

cauſe the word of God is like a kingly ſcepter, we are here commaunded to pray that he will ſubdue the mindes and hartes of all men to willing obedience of it. Which is done, when with the ſecret inſtinct of his Spirit he vttereth the effectuall force of his worde, that it may be auaunced in ſuch degree as it is worthy. Afterward we muſt come downe to the wicked which do obſtinatly and with deſperate rage reſiſt his authoritie. God therefore ſetteth vp his kingdome by humbling the whole world: but that in diuerſe maners: becauſe he tameth the wantonneſſes of ſome, and of other ſome he breaketh the vntamed pride. This is daily to be wiſhed that it be done, that it may pleaſe God to gather to himſelfe Chirches out of all the coaſtes of the world, to enlarge and encreaſce them in number, to enrich them with his giftes, to ſtabliſh right order in them: on the other ſide to ouerthrowe all the enemies of pure doctrine and religion, to ſcatter abrode their counſells, to caſt downe their enterpriſes. Whereby appeareth that the endeuor of daily proceding is not in vaine cõmaunded vs: becauſe the matters of men are neuer in ſo good caſe, that filthineſſe being ſhaken away and cleanſed, full pureneſſe floriſheth and is in liuely force. But the fulneſſe of it is differred vnto the laſt
1. Cor. 15. 28. comming of Chriſt, when Paule teacheth that God ſhalbe all in all. And ſo this prayer ought to withdrawe vs from all the corrupt ons of the world, which do ſeuer vs from God that his kingdome ſhould not floriſh in vs, and alſo to kindle our endeuor to mortifie the fleſh, finally to inſtruct vs to the bearing of the croſſe: foraſmuch as God will in this wiſe haue his kingdome ſpred abrode. Neither ought we to take it miſcontentedly that the outward man be deſtroyed, ſo that the inwarde man be renewed. For this is the nature of the kingdome of God, when we ſubmitt our ſelues to the righteouſneſſe thereof, to make vs partakers of his glorie. This is done when brightly ſetting fourth his light and truth with alway newe encreaſces, whereby the darkeneſſe and lies of Satan and his kingdome, may vaniſh away, be deſtroyed, and periſh, he defendeth them that be his, with the helpe of his Spirit directeth them to vprightneſſe and ſtrengtheneth them to continuance: but ouerthroweth the wicked conſpiracies of his enemies, ſhaketh abrode their treaſons and deceites, preuẽteth their malice, and beateth downe their ſtubbornneſſe, till at length he kill Antichriſt with the Spirit of his mouth and deſtroy all vngodlineſſe with the brightneſſe of his comming.

43 The third petition is, That the will of God be done in earth as it is in heauen. Which although it hãgeth vpon his kingdome, and can not be ſeuered from it, is not in vaine added ſeuerally, for our groſſ-

groſſneſſe, which doth not eaſily or by and by conceiue what it is that God reigne in the world. It ſhall therefore be no abſurditie if this be taken by way of plainer expoſition: that God ſhall then be king in the world when all things ſhall ſubmitt themſelues to his will. Nowe here is not meant of his ſecrete will, wherby he gouerneth all things and directeth them to their ende. For though Satan & men are troubleſomly caried againſt him, yet he can by his incõprehenſible counſell not onely turne aſide their violent motions, but alſo driue them into order that he may do by them that which he hath purpoſed. But here is ſpoken of an other will of God, namely that, whereunto aunſwereth willing obedience: and therefore the heauen is by name compared with the earth: becauſe the Angells, as it is ſaid in the Pſalme, do willingly obey God, & are diligently bent to do his commaundements. We are therfore cõmaunded to wiſh that as in heauẽ nothing is done but by the becke of God, & the Angells are quietly framed to all vprightneſſe: ſo the earth, all ſtubbornneſſe & peruerſeneſſe being quenched, may be ſubiect to ſuch gouernemẽt. And when we require this, we renounce the deſires of our owne fleſh: becauſe whoſoeuer doth not reſigne and yelde his affections to God, he doth as much as in him lieth ſet himſelf againſt him, foraſmuch as nothing cometh out of vs but faulty. And we are againe by this prayer framed to the forſaking of our ſelues, that God may gouerne vs after his will: and not that onely, but that he may alſo creat in vs newe mindes and newe hartes, our olde being brought to nought: that we may fele in our ſelues none other motion of deſire than a mere conſent with his will: ſummarily that we may will nothing of out ſelues, but that his Spirit may gouerne our hartes, by whome inwardly teaching vs we may learne to loue thoſe things that pleaſe him, and to hate thoſe things that diſpleaſe him. Whereupon this alſo followeth, that whatſoeuer affections fight againſt his wil, he may make them vaine and voide. Loe here be the firſt three thiefe pointes of this prayer, in aſking whereof we ought to haue the onely glorie of God before our eyes, leauing the reſpect of our ſelues, and hauing no regarde to any of our owne profit, which although it come hereof largely vnto vs, yet we ought not here to ſeke it. But albeit all theſe things, though we neither thinke of them, nor wiſh them, nor aſke them, muſt neuertheleſſe come to paſſe in their due time, yet we muſt wiſhe them and require them. And this to do is no ſmall profite for our trauaill, that we may ſo teſtifie and profeſſe our ſelues to be the ſeruantes and children of God, as much as in vs lieth endeuoring and being truely and throughly geuen to ſet fourth his honor, which is due to him

Pſa.103 20.

being both a Lorde and a Father. Who ſo therefore do not with affection and zele of auauncing the glorie of God, pray that the name of God be hallowed, that his kingdome come, that his will be done: they are not to be accompted among the children and ſeruantes of God: and as all theſe things ſhalbe done againſt their willes, ſo they ſhall turne to their confuſion and deſtruction.

44 Nowe followeth the ſeconde part of the prayer, in which we come downe to our owne commodities: not that bidding farewell to the glory of God (which as Paule witneſſeth, is to be regarded euen in meate & drinke) we ſhould ſeke onely what is profitable for our ſelues: but we haue already geuen warning that there is this difference, that God peculiarly claiming three petitions to himſelfe doth drawe vs to himſelf wholly, that he may in this wiſe proue our godlineſſe. Then he graunteth vs alſo to haue an eye to our owne commodities, but with this condition that we aſke nothing for our ſelues but to this ende that whatſoeuer benefits he beſtoweth vpon vs, they may ſet foorth his glory: foraſmuch as nothing is more rightful than that we liue and die to him. But in this petition we aſke of God generally all things which the vſe of the body nedeth vnder ỹ elemẽts of this world, not onely wherewith we may be fed and clothed, but alſo whatſoeuer he foreſeeth to be profitable for vs, that we may eate our bred in peace. By which prayer brefely we yelde our ſelues into his care, and commit vs to his prouidence, that he may feede, cheriſh, and preſerue vs. For the moſt good Father diſdaineth not to receiue alſo our body into his faithfull ſauegarde and keping, to exerciſe our Faith in theſe ſmal things, when we loke for all things at his handes euen to a crumme of bred and a droppe of water. For whereas it is come to paſſe I wote not howe by our iniquitie, that we be moued and vexed with greater care of the fleſhe than of the ſoule: many which dare truſt to God for their ſoule, are yet careful for their fleſh, are yet in doute what they ſhall eate, and wherewith they ſhalbe clothed: and if they haue not plenty of wine, wheate, and oyle aforehande, they tremble for feare. So much more do we eſteeme the ſhadowe of this life which laſteth but a momẽt, than that euerlaſting immortalitie. But who ſo truſtinge to God haue ones caſt away that carefulneſſe for the prouiſion of the fleſh, do alſo by and by loke for ſaluation and euerlaſting life at his hand, which are greater things. It is therfore no ſmal exerciſe of Faith, to hope for thoſe things of God, which otherwiſe do ſo much holde vs in care: & we haue not ſmally profited, when we haue put of this vnbeleuingneſſe which ſticketh faſt within the bones almoſt of all men. As for that which ſome do

1. Cor. 10. 31.

here

here teache of transubstantiall bred, it semeth but smally to agree with the meaninge of Christ: yea but if we did not euen in this fraile life geue to God ỹ office of a nourishing Father, our prayer should be vnperfect. The reason which they bring is to much profane: that it is not mete that the children of God, which ought to be spirituall, should not onely cast their minde to earthly cares, but also wrappe God there in with them. As though his blessing and fatherly fauor doth not also appeare in the sustenance of our life, or as though it were written in vaine that godlinesse hath promises not onely of the life to come, but also of this present life. But although the forgeuenesse of sinnes is of much greater value than the sustenances of the body, yet Christ hath set the inferor thing in the first place, to the entent to list vs vp by degrees to the other twoo petitions which do properly belong to the heauenly life, wherin he had regarde to our grosseneſſe. We are commaunded to aske Our bred, that we should be contente with the quantitie which our heauenly Father vouchesaueth to geue to vs, and should not seke for gaine by vnlawfull crafty meanes. In the meane time we must learne that it is made Ours by title of gifte, because neither our diligence, nor our trauaill, nor our handes (as it is sayed in Moses) do by themselues gett vs any thing, vnlesse the blessing of God be presente: yea ỹ plentie of bred should nothing at all profit vs, vnlesse it were by God turned into nourishmente. And therefore this liberality of God is no lesse necessarie for the riche than for the poore: because hauing their cellers and their barnes full, they should yet fainte for drineſſe and emptineſſe, vnlesse they did by his grace enioy their bred. The word This day, or Euery day as it is in the other Euangelist, and also the adiectiue Daily, do bridle the to much gredines of fraile things, wherewith we are wont to burne out of measure, and wherunto are ioined other euells: sith if we haue plentifull abundance, we do gloriously poure it out vppon pleasure, delites, boasting, and other kindes of riotous excesse. Therfore we are commaunded to aske onely so much as is enough for our necessity, and as it were from day to day, with this affiance that when our heauenly Father hath fed vs this day, he will also not faile vs to morrowe. Therefore howe great plentie of thinges so euer do flowe vnto vs, yea when our barnes be stuffed and our cellers full: yet we ought alway to aske our daily bred: because we must certainly beleue that all substance is nothing, but in somuch as the Lorde doth by pouring out of his blessinge with continuall encrease make it fruteſull: and that the very same substance that is in our hand, is not our owne, but insomuch as he doth euery houre geue vs a portion and

1. Tim. 4 8.

Leu. 26 20.

graunt vs the vse of it. This whereas the pride of men doth most hardly suffer it selfe to be persuaded: the Lorde testifieth that he hath shewed a singular example thereof for all ages, when he fed his peo-
Deu.8. 3. ple with Manna in the wilderneſſe, to teache vs that man liueth not
Matt.3. 4. in bred onely, but rather in the worde that cometh out of his mouth. Whereby is declared, that it is his power alone by which our life and strengthes are susteined, although he do minister it vnto vs vnder bodily instrumentes. As he is wont also to teache vs by the contrarie
Leu.26. 26. example, when he soeuer as he will, breaketh the strength and (as he calleth it) the staff of bred, that men eating may pine with hunger, and drinking may be dried vp with thirst. But whoso not being contented with daily bred, but with vnbrindeled gredineſſe are gaping for endleſſe store, or whoso being full with their aboundance, and careleſſe by reason of the heape of their richeſſe, do neuertheleſſe sue to God with this prayer, they do nothing ells but mocke him. For, ỹ first sorte of such men aske that which they would not obteine, yea that which they most of all abhorre, that is, to haue onely daily bred, & so much as in them lieth they dissemblingly hide from God the affection of their couetousneſſe: whereas true prayer oughte to poure out before him the very whole minde it selfe, and whatsoeuer inwardly lieth hidden. But the other sort do aske that which they loke not for at his hande, namely that which they thinke that they haue with theselues. In this that it is called Oures ỹ bountifulneſſe of God (as we haue said) so much more appeareth, which maketh that oures that is by no right due to vs. Yet that exposition is not to be reiected which I haue also touched, that by our bred is meante that which is earned with rightfull and harmeleſſe trauaill, and not gottē with deceites & extorcions: becauſe that is alway Other mens which we get to our selues with any ill doing. Whereas we pray that it be geuen vs, thereby is signified that it is the onely and fre gifte of God, from whenſesoeuer it come to vs, yea when it shall most of all seeme to be gotten by our owne policie and trauaill, and earned with our owne handes: forasmuch as it cometh to passe by his onely bleſſing, that our labours prosper well.

45 Nowe followeth, Forgeue vs our dettes: in which petition and the nexte followinge, Christ hath brefely conteined whatsoeuer maketh for the heauenly life: as in these twoo partes aboue standeth
Iere.31. 33. and 33.8. the spirituall couenant which GOD hath made for the saluation of his Chirch, I will write my lawes in their hartes, and I will be mercyfull to their iniquitie. Here Christ beginneth the forgeueneſſe of sinnes: after this, he will by and by adioine the seconde grace, that

God

God defend vs with the power of his Spirit, and ſuſtaine vs with his helpe, that we may ſtande vnouercome againſt all tentations. And ſinnes he calleth dettes, becauſe we are detbounde to pay the penalty of them, and were by no meanes able to ſatisfie it, vnleſſe we were acquited by this forgeueneſſe. Which pardon is of his free mercie, when he himſelfe liberally wipeth out theſe dettes, taking no paimēt of vs, but with his owne mercie ſatisfying himſelfe in Chriſt, which hath ones geuen himſelfe for recompenſe. Therefore whoſo truſt that God ſhalbe ſatisfied by their owne or other mennes merites, and that with ſuch ſatisfactiōs the forgeueneſſe of ſinnes is recompenſed and redemed, they haue no parte of communicating of this free forgiueneſſe: & when they call vpon GOD in this maner, they do nothing but ſubſcribe to their owne accuſation, yea & ſeale their owne condemnation with their own witneſſe. For they confeſſe themſelues detters, vnleſſe they be acquited by the benefit of forgeueneſſe, which yet they do not receiue, but rather refuſe, whē they thruſt vnto God their owne merites and ſatisfactions. For, ſo they do not beſech his mercie, but do appeale to his iudgement. As for them that dreame of a perfectiō in themſelues, which taketh away neede to craue pardō, let them haue ſuch diſciples whom the itching of their eares driueth to errors: ſo that it be certaine that ſo many diſciples as they get, are taken away from Chriſt: foraſmuch as he inſtructing all to confeſſe their giltineſſe, receiueth none but ſinners: not for that he cheriſheth ſinnes with flatterings, but becauſe he knewe that the faithfull are neuer throughly vnclothed of the vices of their fleſh, but that they alway remaine ſubiect to the iudgement of God. It is in deede to be wiſhed, yea & to be earneſtly endeuored, that we hauing performed all the partes of our dutie may truely reioiſe before God that we are cleane from all ſpott: but foraſmuch as it pleaſeth God by litle & litle to make againe his image in vs, that there alway remaineth ſome infection in our fleſh, the remedie ought not to haue bene deſpiſed. If Chriſt by the authoritie geuen to him of his Father, cōmaundeth vs throughout the whole courſe of our life, to flee to crauing of pardō of our giltineſſe: who ſhalbe able to ſuffer theſe newe maiſters, which go about with this imagined ghoſt of perfect innocēcie to daſell the eyes of the ſimple, to make them to truſt that they may be made free from all fault? Which, as Iohn witneſſeth, is nothing ells but to make God a lier. And withall one worke theſe lewde men by cācilling one article do teare in ſonder & by that meane do weaken from the very foundation ỹ whole couenāt of God, wherin we haue ſhewed that our ſaluation is cōteined: ſo as they be not only robbers of God, becauſe

Rom.3. 29.

1.Ioh.1. 10.

they ſeuer thoſe things ſo conioined, but alſo wicked and cruell becauſe they ouerwhelme poore ſoules with deſpeire: and traitors to themſelues & other, that be like them, becauſe they bring themſelues into a ſlouthfulneſſe directly contrary to the mercy of God. But whereas ſome obiect, that in wiſhing the coming of the kingdome of God, we do alſo aſke the putting away of ſinne: that is to childiſh, becauſe in the firſt table of this prayer is ſet forth vnto vs moſt hie perfection, but in this part is ſet forth our weakeneſſe. So theſe twoo things do fitly agree together, that in a ſpring toward the marke we deſpiſe not the remedies which our neceſſitie requireth. Finally we pray that we may be forgeuē as we our ſelues do forgeue our dettors, that is, as we do forgeue and pardon all of whomeſoeuer we haue bene in any thing offended, either vniuſtly handled in deede, or reprochefully vſed in word. Not that it lieth in vs to pardon the giltineſſe of the fault and offenſe, which perteineth to God alone: but this is our forgeuing, of our owne willingneſſe to lay away out of our minde wrath, hatred, and deſire of reuengement, and with voluntary forgetfulneſſe to treade vnder fote the remembrance of iniuries. Eſa. 43. 25. Wherefore we may not aſke forgeueneſſe of ſinnes at the hande of God, if we do not alſo forgeue their offenſes towarde vs which either do or haue done vs wrong. But if we kepe any hatreds in our hartes, and purpoſe any reuengementes and imagine by what occaſion we may hurt, yea and if we do not endeuor to come into fauor againe with our enemies, & to deſerue well of them with all kinde of frendly doings, and to winne them vnto vs: we do by this prayer beſeche God that he do not forgeue vs. For we require that he graunt to vs the ſame forgeueneſſe which we graunt to other. But this is to pray that he graunt it not to vs, vnleſſe we graunt it to them. Whoſo therfore be ſuch, what do they obtein by their prayer but a more greuous iudgement? Laſt of all it is to be noted, that this cōdition that he forgeue vs as we forgeue our dettors, is not herefore added for that we deſerue his forgeueneſſe by the forgeueneſſe which we graunt to other, as if that cauſe of forgeueneſſe to vs were there expreſſed: but by this worde partly the Lordes will was to comforte the weakeneſſe of our Faith, for he added this as a ſigne whereby we may be aſſured that he hath as ſurely graunted to vs forgeueneſſe of our ſinnes, as we ſurely knowe in our conſcience that we haue graunted the ſame to other, if our minde be voide and cleanſed of all hatred, enuie and reuengement, and partly by this as it were by a marke, he wipeth them out of the number of his children that they may not be bolde to call vpon him as their Father, which being hedlong haſty to reuenge, and

hardily

hardily entreated to pardon, do vse stiffly continuing enmities, and do cherish in themselues the same displeasure towarde other which they pray to be turned from themselues. Which is also in Luke expressly spoken in the wordes of Christ.

46 The sixt petition (as we haue said) aunswereth to the promise of engrauing the lawe of God in our hartes. But because we do not without continuall warrefare and hard and great striuings obey to God, we do here pray to be furnished with such wepons and defended with such succor, that we may be able to get the victorie: whereby we are warned that we stande in neede not onely of the grace of the Spirit, which may soften, bowe, and direct our hartes to the obedience of God, but also of his helpe, whereby he may make vnuincible against both all the traiterous entrappinges and violent conflictes of Satan. But now of tentations there are many and diuerse sortes. For, both the peruerse thoughtes of minde prouoking vs to trespassing against the lawe, which either our owne lust doth minister vnto vs, or the deuell stirreth vp, are tentatiõs: and also those things which of their owne nature are not euell, yet by the craft of the deuell are made tentations, when they are so set before our eyes, that by the occasiõ of them we be drawen away or do swarue from God. And these tentations are either on the right hande or on the left. On the right hand, as richesse, power, honors, which commonly do with their glistering and shewe of good so dasell the sight of men, and catche them with the baited hoke of their flatterings, that being entrapped with such deceites, or droonke with such sweteneſſe, they may forget their God. On the left hande, as pouertie, reproches, despisinges, troubles, and such other: that they being greued with the bitterneſſe and hardneſſe thereof may be vtterly discouraged, cast away faith and hope, and finally be altogether estranged from God. To these tentations of both sortes, which fight with vs either being kindled in vs by our owne lust, or being set against vs by the craft of Satan, we pray to our heauenly Father that he suffer vs not to yelde. But rather that he vpholde vs and raise vs vp with his hande, that being strong by his strength, we may stande fast against all the assaultes of the malicious enemie, whatsoeuer thoughtes he put into our minde: then, that whatsoeuer is set before vs on either side, we may turne it to good, that we neither be puffed vp with prosperitie, nor throwen downe with aduersitie. Neither yet do we here require that we may fele no tentatiõs at all, with which we haue great neede to be stirred vp, pricked, & pinched, least by to much reste we growe dull. For not in vaine did Dauid wishe to be tempted: & not without

Iam. 1. 2. & 14. Matt. 4. 1. and 3.

1. Thes. 3. 5.

Psa. 26. 2.

Gen.22.1. cause the Lorde daily tempteth his electe, chastising them by shame, pouertie, trouble, and other kindes of crosse. But God tempteth after Deut. 8.2. & 13.3. one maner and Satan after an other: Satan, to destroy, damne, confounde and throwe downe hedlong: but God, that by prouing them that be his he may haue a triall of their vnfainednesse, and by exercising them may confirme their strength, to mortifie purge by fier, and seare their flesh, which vnlesse it were in this wise restrained, would 1.Cor.10.13. waxe wanton and would wildly outrage aboue measure. Moreouer Satan assaileth men vnarmed and vnredy, that he may oppresse them vnware: God euen with tẽpting worketh the effecte, that they which be his may paciently beare whatsoeuer he sendeth vpon them. By the name of the Euell, whether we vnderstande the Deuell or sinne, 2.Pet.2.9. it maketh litle matter. Satan in deede himself is the enemy that lieth 1.Pet.5.8. in waite for our life: but with sinne he is armed to destroy vs. This therefore is our requeste, that we may not be ouercome or ouerwhelmed with any tentations, but may by the power of the Lorde stande strong against all contrary powers wherewith we are assailed: which is, not to yelde vs vanquished to tentations, that being receiued into his keping and charge, & being safe by his protection we may endure vnouercome ouer sinne, death, the gates of hel, and the whole kingdome of the deuill: which is to be deliuered from euell. Where it is also to be diligently marked, that it is aboue our strength to matche with the deuill so great a warrier, and to beare his force and violẽce. Otherwise we should but vainely or as it were in mockage aske that which we had already in our selues. Surely, they which prepare them to such a battell with trust of themselues, do not sufficiently vnderstande with howe fierce and well armed an enemy they haue to do. Nowe we pray to be deliuered from his power, as out of the mouth of a mad & raging Lyon, whereas we should be torne in peeces with Psa.60.14. his teeth and pawes, and swallowed with his throte, vnlesse the Lorde do deliuer vs out of the middest of death: yet therewithall knowing this that if the Lorde shall stande by vs, and fight for vs when we are ouerthrowen, we shall in his strength shewe strength. Let other trust as they list to their owne abilities and strengthes of free will, which they thinke that they haue of themselues: but let it suffice vs that we stand and are strong by the onely strength of God. But this prayer conteineth more than at the first sight it beareth in shewe. For if the Spirit of God be our strength to fight out our combate with Satan, we shall not be able to get the victorie vntill we being filled with that Spirit shall haue put of all the weakenesse of our flesh. When therfore we pray to be deliuered from Satan and the Deuell, we pray

to

to bee from time to time enriched with newe encreases of the grace of God, till being fully stuffed with them we may triumph ouer all euell. It semeth hard and rough to some, that we craue of God that he leade vs not into tentation, forasmuch as it is contrary to his nature to tempt, as Iames witnesseth. But this question is already partly assoiled, where we said that our owne lust is properly the cause of all the tentations wherewith we are ouercome, and therefore worthily bereth the blame therof. Neither doth Iames meane any thing ells, but that the faultes are without cause & wrongfully layed vpon God, which we are driuen to impute to our selues, because we knowe our selues in our conscience gilty of them. But this withstandeth not but that God may when it pleaseth him make vs bonde to Satan, cast vs away into a reprobate sense, and to filthy lustes, and so leade vs into tentation by his iudgemēt which is righteous in deede but yet oftentimes secret: forasmuch as the cause of it is often hidde from men, which is yet certainely knowen with him. Whereupon is gathered that this is no vnfit maner of speaking, if we be persuaded that he doth not without cause so oft threaten, that when the reprobate shalbe striken with blindnesse and hardening of harte, these shalbe sure tokens of his vengeance. Iames. 1.13.

47 These three petitions, wherewith we do peculiarly cōmende vs and our things to God, do euidently shewe this which we haue before said, that the prayers of Christians ought to be common and to tend to the common edifying of the Chirch, and to the encrease of the communion of the faithfull. For there doth not euery man pray to haue any thing priuatly geuen, but all in common together do pray for Our bred, for forgeueneſſe of sinnes, that we may not be led into tentation, that we may be deliuered from euill. There is furthermore adioined a cause why we haue both so great boldnesse to aske, and so great trust to obteine: which although it be not in ỹ latine copies, yet it agreeth more fitly in this place thā that it should seeme worthy to be omitted, namely that his is the kingdome, and the power and the glorie for euer. This is the perfect and quiet rest of our soule. For if our prayers were to be commended to God by their owne worthinesse, who should be so bolde, as ones to open his mouth before him? Nowe howsoeuer we be most miserable, howsoeuer most vnworthy of all men, howsoeuer voide of all commendation: yet we shall neuer want cause to pray, & neuer be destitute of confidence: forasmuch as our father can not haue his kingdome, power, and glorie taken away from him. At the ende is added Amen, whereby is expressed our feruentnesse of desire to obteine those things that we haue asked of

God, and our hope is confirmed that all ſuch things are already obteined and ſhall ſurely be geuē vs becauſe they are promiſed of God, which can not deceiue. And this agreeth with that maner of prayer which we haue here before rehearſed, Do it Lorde for thy names ſake, not for our ſakes or our righteouſneſſe: whereby the holy ones do not only expreſſe the ende of their praiers, but alſo confeſſe that they are vnworthy to obteine vnleſſe God fetch the cauſe from himſelf, and that their truſt to ſpede cometh of the onely nature of God.

Mat.17. 5. 48 Thus haue we whatſoeuer we ought yea or in any wiſe may aſke of God, ſet foorth in this forme and as it were a rule of praying taught by the beſt ſcholemaiſter Chriſt, whome the Lorde hath ſet ouer vs to be our teacher, & whom alone he hath willed to be harkened vnto. For he both alway hath bene his eternall wiſedome, and being made man is geuen to men the Angell of great counſell. And this prayer is in all pointes, ſo fully perfect, that whatſoeuer foreyne or ſtrāge thing is added which can not be referred to it, it is vngodly and vnworthy to be allowed of God. For in this ſumme he hath ſet forth, what is mete for him, what is pleaſing to him, what is neceſſary for vs, finally what he will graunt. Wherefore who ſo dare go further, and to aſke any thing of God beſide theſe, firſt they will adde of their owne to the wiſdome of God (which can not be done without mad blaſphemie) then they holde not themſelues vnder the will of God, but deſpiſing it do with gredineſſe wander further: finally they ſhall neuer obteine any thing, foraſmuch as they pray without faith. And there is no dout that all ſuch prayers are made without faith, becauſe here wanteth the woord of God, vpon which vnleſſe faith be grounded, it can in no wiſe ſtande. But they which forſaking the maiſters rule, do followe their owne deſires, are not only without the word of God, but alſo ſo much as they be able with their whole endeuor, are againſt it. Therfore Tertullian no leſſe fitly than truly hath called this a lawefull prayer, ſecretely ſignfying that all other are laweleſſe and vnlawefull.

Isa.11. 2.

See Auguſtine. Of prayer to Proba.

De fuga in perſecut.

49 We would not haue theſe things ſo taken as though we were ſo bound with this forme of prayer, that we may not change a word or a ſillable. For there are echewhere red many prayers in the Scriptures, farre differing from this in woordes, yet written by the ſame Spirit, and which are at this day profitable to be vſed of vs. Many are continually put into the mouthes of the faithfull by the ſame Spirit, which in likeneſſe of wordes do not ſo much agree. This onely is our meaning in ſo teaching, that no man ſhould ſeke, loke for, or aſke any other thing at all than that which is ſummarily comprehēded in the

prayer, and which though it most differ in wordes yet differeth not in sense. Like as it is certaine that all the prayers which are found in the Scriptures, and which do come out of godly hartes, are applied to this, so verily none can any where be found, which may match, much lesse passe, the perfectnesse of this prayer. Here is nothing left out, that might be thought vpon to the praises of God, nothing that ought to come into the minde of man for his owne profites: and the same so fully that all hope is worthily taken away from all men to attempt to make any better. In a summe, let vs remembre that this is the doctrine of the wisedome of God, which hath taught what he willed, and willed what was needefull,

50 But although we haue aboue sayed, that we ought alway to breath vpwarde with minds lifted vp to God, & pray without ceassing: yet forasmuch as such is our weakenesse, as needeth to bee vpholden with many helpes: such is our dullenesse, as needeth to be pricked forwarde with many spurres: it is good that euery one of vs appoint to himself priuately certaine houres which may not passe away without prayer, and which may haue the whole affections of our minde throughly busied to that purpose: as, when we rise in the morning, before that we go to our dayes worke, when we sitt downe to meate, when we haue bene fedde by the blessing of God, when we take vs to rest. Onely let this not be a superstitious obseruing of houres, by which, as paying a taske to God, we may think our selues discharged for the other houres: but a training of our weakenes, wherby it may so be exercised and from time to time stirred vp. Specially we ought carefully to loke that so oft as either we our selues are in distresse, or we se other to be in distresse with any hardnesse of aduersitie, we runne streight way to him, not with feete but with hartes: then, that we suffer not any prosperitie of our owne or other mens, to passe but that we testifie that we acknoweledge it to bee his with praise and thankesgeuing. Finally, this is diligētly to bee obserued in all prayer, that we go not about to binde God to certaine circumstances, nor to appoint to him, what he shall do, at what time, in what place, and in what maner: as by this prayer we are taught to make to him no lawe, nor to appoint to him any condition, but to leaue to his will that those things which he will do, he may dó in what maner, at what time, and in what place it pleaseth him. Wherefore ere we make any prayer for our selues, we first pray that his will be done: where we do already submitt our will to his: with which when it is restrained as with a bridle put vppon it, it may not presume to bring God into rule, but make him the iudge and gouernor of all her desires.

51 If we do with mindes framed to this obediéce, ſuffer our ſelues to be ruled with the lawes of Gods Prouidéce, we ſhall eaſily learne to continue in prayer, and with longing deſires paciently to waite for the Lord: being aſſured that although he appeare not, yet he is alway preſent with vs, and will when he ſeeth his time declare howe not deaffe eares he gaue to the prayers, which in the eyes of men ſemed to be deſpiſed. And this ſhalbe a moſt preſent comfort, that we faint not and fall downe by deſpaire, if at any time God do not aunſwere at our firſt requeſtes. Like as they are wont to do, which while they are caried with their ſodeine heate, do ſo call vpon God, that if he come not to them at their firſt bruntes & bring them preſent helpe, they by and by imagine him to be angry and hatefully bent againſt them, and caſting away all hope of obteining do ceſſe to call vpon him. But rather differring our hope with a well tempered euenneſſe of minde, let vs go forwarde in that perſeuerance which is ſo much commended to vs in Scriptures. For in the Pſalmes we may oftentimes ſee howe Dauid and other faithfull men, when they ſeeme in a maner weried with praying, did beate the aire, becauſe they threwe away their words to God that heard them not, & yet they ceſſe not from praying: becauſe the word of God hath not his full authoritie mainteined, vnleſſe the credite thereof bee ſet aboue all ſucceſſes of things. Moreouer let vs not tempte God and prouoke him againſt vs beinge weried with our importunacie, which many vſe to do, which doe nothing but indent with God vpon a certaine condition, and binde him to the lawes of their couenanting as though he were ſeruant to their deſires: which if he doe not preſently obey, they diſdaine, they chafe, they carpe againſt him, they murmure, they turmoile. Therefore to ſuch oftentimes in his furor he being angry graunteth that, which to other in his mercie he being fauorable denieth. An example hereof are the children of Iſraell, for whome it had bene better not to haue bene heard of the Lorde, than with fleſh to eate vp his wrath.

Nnm.11 18.

52 But if yet at length after long loking for it our ſenſe do not perceiue what we haue preuailed with praying, and feleth no fruite thereof: yet our faith ſhall aſſure vs of that, which can not be perceiued by ſenſe, namely that we haue obteined that which was expedient for vs, foraſmuch as the Lorde doth ſo ofte and ſo certainly take vpon him that he will haue care of our greues, after that they haue bene ones laide in his boſome. And ſo he will make vs to poſſeſſe aboundance in pouertie, comfort in affliction. For howſoeuer all other things do faile vs, yet God will neuer faile vs, which ſuffereth

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the waiting and patience of them that be his to be disappointed. He alone shall suffice vs in steede of all things, forasmuch as he conteineth in himselfe all good things, which he shall one day disclose vnto vs at the day of iudgement when he shall plainely shewe forth his kingdome. Beside this although God graunt to vs, yet he doth not alway aunswer according to the expresse forme of our request, but holding vs after outwarde seeminge in suspense, yet by a meane vnknowē he sheweth that our prayers were not wain. This is meant by the wordes of Iohn, If we knowe that he heareth vs when we aske any thing of him, we know that we haue the petitions which we aske of him. This seemeth a weake superfluousnesse of wordes: but it is a singularly profitable declaration, namely that God euen when he doth not follow our desires, is yet gentle & fauorable to our prayers, that the hope which resteth vpon his worde may neuer disappoint vs. But with this patience the faithfull do so farre neede to be susteined, that they should not long stand vnlesse they did stay vpon it. For the Lorde doth by not light trialles proue them that be his, and not tenderly doth exercise them: but oftentimes driueth them into the greatest extremities, and when they are driuen thether he suffreth them long to sticke fast in the mire, ere he geue them any tast of his sweteneſſe: and, as Hanna saith, he slayeth, and quickneth: he leadeth downe to the helles, and bringeth backe againe. What coulde they here do but be discouraged, and fall hedlonge into despaire: vnlesse when they are in distresse and desolate and already halfe dead, this thought did raise them vp, that God doth loke vpon them, and that there shall be at hande an ende of their euels? But howesoeuer they stande fast vppon the assuredneſſe of that hope, they ceasse not in the meane time to pray: because if there be not in prayer a stedfastneſſe of continuance, we nothing preuaile with praying.

1. Iohn. 5. 15.

1 Sam. 2. 6.

The xxj. Chapter.

Of the eternall Election, vvhereby God hath predestinate some to saluation, and other some to destruction.

BVt nowe whereas the couenant of life is not egally preached to all men, and with them to whome it is preached it doth not either egally or continually finde like place: in this diuersitie the wonderous deapth of the iudgement of God appeareth. For neither is it any dout but that this diuersitie also serueth the free choise of Gods eternall election. If it be euident that it is wrought by

the will of God that ſaluation is frely offred to ſome, and other ſome are debarred from cõming to it: here by and by ariſe great and hard queſtions which can not otherwiſe be diſcuſſed, than if the godly mindes haue that certainly ſtabliſhed which they ought to holde concerning election and Predeſtination. This is (as many thinke) a comberſome queſtiõ: becauſe they thinke nothing to be leſſe reaſonable thã of the cõmon multitude of men ſome to be foreordeined to ſaluatiõ, other ſome to deſtruction. But howe they wrongfully encombre themſelues, ſhall afterwarde be euidẽt by the framing of the matter together. Beſide that in ỹ very ſame darkneſſe which maketh men afraide, not onely the profitableneſſe of this doctrine but alſo the moſt ſwete fruite ſheweth forth it ſelfe. We ſhall neuer be clerely perſuaded as we ought to be, that our ſaluation floweth out of the fountaine of the free mercy of God, till his eternall electiõ be knowẽ to vs, which by this compariſon brightly ſetteth forth the grace of God, that he doth not without difference adopt all into the hope of ſaluation, but geueth to ſome that which he denieth to other. Howe much the ignorãce of this principle diminiſheth of the glory of God, howe much it withdraweth from true humilitie, it is plaine to ſee. But Paule denieth that that which is ſo neceſſary to be knowẽ, is poſſible to be knowen, vnleſſe God leauing alltogether the reſpect of workes do choſe them whom he hath determined with himſelf. In this time (ſaith he) the remnantes were ſaued according to free election. If by Grace, then not of workes: foraſmuch as Grace ſhould then not be
Rom.11 grace. If of workes, then not of Grace: foraſmuch as worke ſhould
5. nowe not be worke. If we muſt be brought backe to the beginning of election, that it may be certaine that ſaluation cometh to vs from no otherwhere than frõ the mere liberalitie of God: they which will haue this principle quenched, do niggardly ſo much as in them lieth darken that which ought glorioufly & with full mouth to haue bene publyſhed, and they plucke vp the very roote of humilitie. Paule, where the ſaluation of the remnant of the people is aſcribed to free election, clerely teſtifieth that onely then it is knowen that God doth by his mere good pleaſure ſaue whom he will, and not render reward which can not be done. They which ſhutt the gates, that none may be bolde to come to the taſting of this doctrine, do no leſſe wrong to men than to God: becauſe neither ſhall any other thing ſuffice to hũble vs as we ought to be, neither ſhall we otherwiſe feele from our hart how much we are boũde to God. Neither yet is there any otherwhere the vpholding ſtay of ſounde affiãce, as Chriſt himſelfe teacheth, which to deliuer vs from all feare, & to make vs vnuã-

quiſhable

quishable among so many dangers, ambushes, & deadly battels, promiseth ỹ whatsoeuer he hath receiued of his Father to kepe, shall be safe. Whereof we gather that they shal with continuall trembling be miserable, whosoeuer they be that knowe not themselues to be the proper possession of God: and therefore that they do very ill prouide both for themselues & for all the faithfull, which in beinge blinde at these three profits which we haue touched, would wish ỹ whole fundation of our saluation to be quite taken from among vs. Moreouer hereby the Church appeareth vnto vs, which otherwise (as Bernard rightly teacheth) were not possible to be founde, nor to be knowen among creatures: because both waies in maruelous wise it lieth hidden within the bosome of blessed predestination, and within the Masse of miserable damnation. But ere I entre into the matter it selfe, I must before hande in two sortes speake to two sortes of men. That the entreating of predestination, whereas of it selfe it is somewhat combersome, is made very doutfull yea and dangerous, the curiousnes of men is the cause: which can by no stoppes be restrained from wandringe into forbidden compasses, and climbing vp an hie: which, if it may, wil leaue to God no secrete which it will not searche and turne ouer. Into this boldenesse and importunacie forasmuch as we commonly see many to runne headlong, and among those some that are otherwise not euill men: here is fit occasion to warne them what is in this behalfe the due measute of their duty. First therfore let them remẽber, that when they enquire vpon Predestinatiõ, they pearce into the secret closets of the wisdom of God: wherinto if any man do carelesly and boldly breake in, he shall both not attaine wherewith to satisfie his curiousnesse, and he shall entre into a mase whereof he shall finde no way to get out againe. For neither is it meete that man should frely search those things which God hath willed to be hidden in himself, and to turne ouer from very eternity the height of wisdom, which he willed to be honored & not be conceiued, that by it also he mought be maruelous vnto vs. Those secretes of his will which he hath determined to be opened vnto vs, he hath disclosed in his word: & he hath determined, so farre as he foresaw to pertaine to vs and to be profitable for vs.

Ioh. 10. 25.

Ser. in Cãt. 78.

2 We are come (saith Augustine) into ỹ way of Faith, let vs stedfastly holde it. It bringeth into the Kinges chamber, in which all the treasures of knowledge and wisdom are hidden. For, the Lorde himselfe Christ did not enuy his excellent & most chosen disciples, when he said, I haue many thinges to be said to you, but ye can not beare them now. We must walke, we must profit, we must encrease, that our

Homil. in Ioh. 35.

Iohn. 8. 26.

hartes may be able to conceiue thoſe thinges which now we can not conceiue. If the laſt day finde vs profitinge, there we ſhall learne that which here we could not. If this thought be of force with vs, that the word of the Lord is the only way, that may leade vs to ſearche whatſoeuer is lawfull to be learned of him: that it is the only light, which may giue vs light to ſee whatſoeuer we ought to ſee of him: it ſhall eaſily holde backe and reſtraine vs from all raſheneſſe. For we ſhall know that ſo ſoone as we be gone out of the bounds of the word, we runne out of the way, and in darkeneſſe, in which race we muſt nedes oftentimes ſtray, ſlippe, and ſtumble. Firſt therefore lette this be before our eyes, that to couet any other knowledge of Predeſtination than that which is ſet forth by the word of God, is a point of no leſſe madneſſe than if a man haue a will to goe by an vnpaſſable waye, or to ſee in darkeneſſe. Neither let vs be aſhamed, to be ignorant of ſomewhat in it wherein there is ſome learned ignorance. But rather let vs willingly abſtaine from the ſearching of that knowledge, whereof the exceſſiue coueting is both fooliſh and perillous, yea & deadly. But if the wantonnes of wit prouoke vs, it ſhalbe profitable alway to ſet this againſt it, whereby it may be beaten backe, that as too much of honey is not good, ſo the ſearchinge of glory doth not turne vnto glory to the curious. For there is good cauſe why we ſhoulde be fraied away from that boldnes, which can do nothinge but throw vs downe headlong into ruine.

Pro.25. 27.

3 There be other which when they haue a will to remedy this euill, do commaund all mentiō of Predeſtination to be in a maner buried, at the leaſt they teach mē to flee from euery maner of queſtioning thereof as from a rocke. Although the moderatiō of theſe men be herein worthily to be praiſed, that they iudge ẏ myſteries ſhoulde be taſted of ẅ ſuch ſobriety: yet becauſe they deſcend too much beneath the meane, they litle preuaile with the wit of man, which doth not lightly ſuffer it ſelfe to be reſtrained. Therfore, ẏ in this behalfe alſo we may keepe a right ende, we muſt returne to the word of the Lord, in which we haue a ſure rule of vnderſtandinge. For, the Scripture is the ſchoole of the holy Ghoſt, in which as nothing is left out which is both neceſſary and profitable to be knowen, ſo nothinge is taught but that which is behouefull to learne. Whatſoeuer therefore is vttered in the Scripture cōcerning Predeſtination, we muſt beware that we debarre not the faithfull from it, leaſt we ſhould ſeme either enuiouſly to defraude them of the benefite of their God, or to blame and accuſe the holy Ghoſt who hath publiſhed thoſe thinges, which it is in any wiſe profitable to be ſuppreſſed. Let vs (I ſay) giue leaue to

a Christian man, to open his minde and hir eares to all the sayings of God which are directed to him, so that it be done with this temperance, that so soone as the Lord hath closed his holy mouth, he may also foreclose to himself all ỹ way to enquire further. This shalbe the best bound of sobriety, if not onely in learninge we alway follow the Lord going before vs, but also when he maketh an end of teaching, we ceasse to will to learne. Neither is the danger which they feare of so great importãce, that we ought therfore to turne away our mindes from the oracles God. Notable is the sayinge of Salomon, that the glory of God is to concele a word. But sith both godlinesse and common reason teacheth that this is not generally meant of euery thing, we must seeke a difference, least brutishe ignorance should please vs vnder colour of modesty and sobriety. That differẽce is in few words plainly set out by Moses: To the Lord our God (sayth he) belong his secretes: but to vs and to our children he hath disclosed these things. For we see how he commendeth to the people the study of the doctrine of the law, only by reason of the decree of God, because it pleased God to publish it: & how he withholdeth ỹ people within those boundes, by this only reason because it is not lawful for mortall men to thrust themselues into the secrets of God.

Pro. 25. 2. Deu. 29 29.

4 Prophane men (I graunt) do in the matter of Predestination sodainly catch hold of somwhat which they may carp, or cauil, or barke, or scoffe at. But if their waiwardnes do fray vs away from it, the chief articles of the faith must be kept secret, of which there is almost none which they or such as they be do leaue vntouched with blasphemy. A froward wit will no lesse proudly outrage when he heareth that in the essence of God there are three persons, than if he heare that God foresaw what shoulde become of man when he created him. Neither will they abstaine from laughinge, when they shall vnderstande that there is litle more than fiue thousand yeres passed since the creation of the world: for they will aske why the power of God was so longe idell and a slepe. Finally there can be nothinge brought foorth, which they will not scoffe at. For the restraininge of these sacrileges, must we holde our peace of the Godheade of the Sonne, & of the holy Ghost? or must we passe ouer in silence the creatiõ of the world? Yea but the trueth of God is both in this behalfe and euery where mightier than that it neede to feare the euill speakinge of the wicked: as Augustine strongly maintaineth in his worke of the good of Perseuerance. For we see that the false Apostles could not by defaming and sclandering the true Doctrine of Paule, make him to be ashamed of it. But whereas they saye that this whole disputation is perillous also for Godly

Cap 15 vsque ad 10.

mindes,becauſe it maketh againſt exhortatiõs,becauſe it ſhaketh faith
De bono perſeuer. cap.14. becauſe it troubleth the heart it ſelfe:this is vaine. Auguſtine ſticketh not to confeſſe that for theſe cauſes he was wont to be blamed, for that he did to freely preach Predeſtination:but,as he had in readines wherwithal,he largely confuteth thẽ.But we, becauſe many & diuers abſurdities are thruſt into this place, had rather to reſerue euery one to be wiped away in place fit for it.Only this I deſire generally to obtaine of them,that thoſe thinges which the Lorde hath layd vp in ſecret,we may not ſearch:thoſe things which he hath brought openly abroade,we may not neglect:leaſt either on the one part we be condemned of vaine curioſity,or on the other part,of vnthankefulneſſe.
Lib.5. de Gen. ad lite. For, this alſo is very well ſayd of Auguſtine, that we may ſafely follow the Scripture, which as with a motherly pace goeth ſloupingely, leaſt it ſhoulde forſake our weakeneſſe. But who ſo are ſo ware and ſo feareſull that they woulde haue Predeſtination to be buried, leaſt it ſhould trouble weake ſoules:with what colour, I beſech you,wil they couer their arrogance, when they indirectly accuſe God of fooliſhe vnaduiſedneſſe,as though he forſaw not the danger,which they think themſelues to haue wiſely met with? Whoſoeuer therfore trauaileth to bring the doctrine of Predeſtinatiõ into miſliking,he openly ſaith euill of God: as though ſomwhat had vnaduiſedly ſlipped from him which is hurtful to the Church.

25 Predeſtinatiõ wherby God adopteth ſome into ỹ hope of life,& iudgeth ſome to eternal death,no man that would be accõpted godly dare ſimply deny: But they wrap it vp with many cauillations,ſpecially they which make foreknowledge the cauſe of it.We in deede do ſay that they be both in God, but we ſay that the one is wrongfully made ſubiect to the other.When we giue foreknowledge to God,we meane thar all things alway haue bin and perpetually do remaine vnder his eies, ſo that to his knowledge there is nothinge to come or paſt,but all thinges are preſent,& ſo preſent that he doth not imagine only by conceiued formes(as thoſe things are preſent to vs,whereof our minde holdeth faſt the remembrance)but he truely beholdeth & ſeeth them as ſet before him.And this foreknowledge extendeth to the whole compaſſe of the world and to all creatures. Predeſtination we call the eternal decree of God,wherby he had it determined with himſelfe what he willed to become of euery man.For al are not created to like eſtate: but to ſome,eternall life,and to ſome,eternall damnation is foreappointed. Therefore as euery man is created to the one or other ende,ſo we ſay that he is predeſtinate either to life or to death. But this predeſtination God hath not onely teſtified in euery

seuerall person,but hath shewed an example therof in the whole issue of Abraham, whereby might plainly appeare that it lieth in his will what shalbe the estate of euery nation. When the Hiest diuided the nations, and seuered the children of Adam, his part was the people of Israell, the corde of his inheritance. The separation is before the eies of all men:in the person of Abraham as in a drie stocke one people is peculiarly chosen,all other being refused:but the cause appeareth not, sauinge that Moses, to cut of all occasion of glorying from posterity,teacheth that they excell only by ỹ fre loue of God. For he assigneth this to be the cause of their deliuerãce, for that God loued the Fathers, and chose their seede after them. More plainely in an other chapter: He was pleased in you to chose you,not because you passed other nations in number,but because he loued you. The same admonition is often repeated with him,Behold,to the Lord thy God belongeth the heauen,the earth,and whatsoeuer things are in it:and he hath pleased himselfe only in your Fathers, and hath loued them, & hath chosen you their sede. Againe in an other place sanctificatiõ is commaunded them, because they are chosen to be a peculiar people And againe in an other place,Loue is affirmed to be ỹ cause of protection. Which also the faithfull do declare with one voice,sayinge:He hath chosen for vs our inheritãce,the glory of Iacob,whom he hath loued. For they do all impute to free loue al the giftes wherwith they were garnished of God:not only because they knew that they themselues had obtained thẽ by no deseruings,but also that euen the holy Patriarch was not endued with such vertue, that he coulde purchase to himselfe and his posterity so great a prerogatiue of honor. And, the more strongly to treade downe all pride, he vpbraided them that they haue deserued no such thing,forasmuch,as they are a stubborne & hard necked people. And oftentimes ỹ Prophets do hatefully & as by way of reproch cast the Iewes in the teeth with this election, because they had fowly departed from it. Whatsoeuer it be,now let thẽ come foorth which will binde the election of God either to the worthines of men,or to the merites of works. When they see one nation to be preferred before all other, & when they heare ỹ God was led with no respect to be more fauorably bẽt to a few & vnnoble,yea & froward and disobedient men:will they quarell with him,because his will was to shewe such an example of mercy? But they shall neither with their pratling voices hinder his work, not with throwing stones of tauntes into heauen shall hit or hurt his righteousnesse, but rather they shal fall backe vpõ their owne heads. Moreouer the Israelits are called backe to this principle of the free couenant,whẽ either thanks

Deu. 32 8.
Deu. 4. 37.
Deut. 7. 8.
Deu. 10 14.
Deu. 23 5.
Psa. 47. 5.
Deut. 9 6.

are to be giuē to God, or their hope to be raiſed vp againſt the time to come. He made vs, & not we our ſelues (ſaith ỹ Prophet) his people and the ſheepe of his paſtures. The negatiue is not ſuperfluous, which is added to exclude vs, that they may knowe ỹ of all the good thinges wherewith they excell, God is not onely the author, but fetched the cauſe thereof from himſelfe, becauſe there was nothing in them worthy of ſo great honor. Alſo he biddeth them to be contented with the mere good pleaſure of God, in theſe words, The ſeede of
Pſa.105 6. Abraham are his ſeruantes: the children of Iacob, his elect. And after that he hath rehearſed the cōtinual benefits of God as fruites of the election, at length he cōcludeth, that he dealt ſo liberally becauſe he remembred his couenant. With which doctrine agreeth the ſong of
Pſal.44 4. the whole Church, Thy right hand and the light of thy countenance gaue the land to our Fathers, becauſe thou waſt pleaſed in them. But it is to be noted, that where mētion is made of the land, it is a viſible ſigne of the ſecret ſeuering wherin the adoption is cōtained. To the ſame thankefulneſſe Dauid in an other place exhorteth the people,
Pſal 33 12 ſaying, Bleſſed is the natiō whoſe God the Lord is, the people which
1.Sa.20 22. he hath choſen for an inheritance to himſelfe. And Samuell encourageth them to good hope, ſaying, The Lord will not forſake you, for his owne great names ſake, becauſe it pleaſed him to create you for a people to himſelfe. Likewiſe Dauid when his faith is aſſailed, armeth
Pſal. 65 5. himſelfe to fight, ſayinge, Bleſſed is he whome thou haſt choſen, he ſhall dwell in thy courtes. But foraſmuch as the election hidden in God was ſtabliſhed as well by the firſt deliuerance as by the ſecond, and other meane benefites: an Eſay the word of Electing is transferEſa. 14. 1. red to this. God ſhall haue mercy on Iacob, and he ſhall yet chooſe out of Iſraell: becauſe he ſignifying the time to come, ſayth that the gathering together of the remnant of the people which he ſemed to haue forſaken, ſhalbe a ſigne of the ſtable and ſtedfaſt election, which ones ſeemed to haue bin fallen away. When alſo it is ſayd in an other
Eſa.41. 9. place, I haue choſen thee & haue not caſt thee away: he ſetteth out the continuall courſe of the notable liberality of his fatherly good
Zach. 2 12. will. And yet more plainely the Angell ſayth in Zacharie, God ſhall yet chooſe Ieruſalem: as though in hardly chaſtinge it, he had reiected it: or as though the exile were an interruptinge of the election: which yet remaineth inuiolable, although ỹ ſignes therof do not alway appeare.

6 There is to be added a ſecōd degree more narrowly reſtrained, or in which was ſeene a more ſpeciall grace of God: when of the ſame kinred of Abraham God refuſed ſome, & other ſome by nouriſhing

rishinge them in the Church he shewed that he reteined amonge his childrē. Ismael had at ỹ beginning obtained egall degre with his brother Isaac, becausse the spirituall couenant had bin no lesse sealed in him by the signe of Circucision. He is cut ofiand then, Esau: at the last an innumerable multitude and almost Israell. In Isaac was the seede called: the same calling endured in Iacob. A like exāple God shewed in reiecting Saul: which thing is also gloriously set forth in the Psalm, He hath put backe the tribe of Ioseph, & ỹ tribe of Ephraim he hath not chosen, but he hath chosen the tribe of Iuda. Which the holy history diuerse times repeateth, that the wonderfull secret of the grace may the better appeare in this change. Ismaell, Esau, and such other, (I graunt) fell from the adoption by their owne fault & giltines: becausse there was a condition adioined, that they should faithfully kepe the couenant of God, which they falsely brake. But this was yet a singular benefit of God, that he voutchsaued to preferre thē aboue the other Gentiles: as it is said in ỹ Psalme, He hath not so done to other nations, nor hath opened his iudgementes to them. But here I haue not without cause said that there be two degrees to be noted: becausse nowe in the choosinge of the whole nation God shewed that he is in his owne mere liberality bounde to no lawes: but he is free, so that egall portion of grace is not to be required at his hand: the vnequality whereof sheweth rhat it is truely of free gift. Therefore Malachie amplifieth the vnthankefulnesse of Israel, becausse they being not only chosen out of all mankinde, but also seuered out of a holy house to be a peculiar people, do vnfaithfully and wickedly despise God so beneficiall a Father. Was not Esau the brother of Iacob? (saith he) & yet Iacob I loued, but Esau I hated. For, God taketh it for confessed, that when either of them was borne of a holy Father, and successour of the couenaunt, finally a braunch of the holy roote: now the children of Iacob were more than cōmonly bond, which were taken into that dignity. But when, Esau the first begotten being refused, their Father which was by nature inferiour was made the heire, he proueth them doublely vnthankefull, and complaineth that they were not holden with that double bound.

Psa. 78. 69.

Psa. 47. 20.

Mal. 1. 2.

7 Although it be already sufficiently euident, that God doth by his secrete counsell freely choose whom he will, reiectinge other, yet his free election is hitherto but halfe shewed, till we come to all particular persones, to whome God not onely offereth saluation, but so assigneth it that the certainty of the effect therof is not in suspense or doutfull. For, these are accompted in that onely seede, whereof Paule maketh mention. For although the adoption was left in the

hand of Abraham, yet becauſe many of his poſterity were cut of as rotten members: that the election may be effectuall and truely ſtedfaſt, we muſt nedes aſcend to the head, in whom the heauenly Father hath bound together his elect one with an other, & hath knit them to himſelfe with a knot impoſſible to be looſed. So in the adoption of the kinred of Abraham, ſhined the liberall fauour of God, which he denied to other mē: yet in the members of Chriſt, appeareth a much more excellēt ſtrength of grace, becauſe they being graffed into their head do neuer fall away frō ſaluation. Therefore Paul doth fitly reaſon out of the place of Malachy which I euen now alleaged: ỹ where God with makinge a couenant of eternall life calleth any people to himſelfe, there is in part a ſpecial maner of election, that he doth not chooſe all effectually with common grace. Whereas it is ſayd, I haue loued Iacob, this pertaineth to ỹ whole iſſue of the Patriarch, which the Prophet there ſetteth in cōpariſon againſt the poſterity of Eſau. Yet this withſtandeth not but that in the perſon of one man was ſet foorth to vs an example of the election, which can not ſlip away but muſt come to the marke that it tendeth to. Theſe Paul doth not vainly note to be called remnantes: becauſe experience teacheth that of a great multitude many ſlide and vaniſh away, ſo that oftentimes there remaineth but a ſmall portion. But why the generall election of a people is not alway firme & ſtedfaſt, there is a reaſon offring it ſelfe in readineſſe: becauſe with whom God couenanteth he doth not byandby giue to them the Spirite of regeneration, by the power wherof they may continue in the couenant to the ende: but the outward changinge without the inward effectuallneſſe of grace, which might be of force to holde them in, is a certaine meane thinge betwene the forſaking of whole mankinde, and the election of a ſmall number of the Godly. The whole people of Iſraell was called the inheritance of God, of whom yet there were many ſtrangers. But becauſe God had not for nothinge made couenant with them that he woulde be their Father and redeemer, he rather hath reſpect to his owne free fauour than to the vnfaithfull falling away of many: by whom alſo his trueth was not aboliſhed: becauſe where he reſerued any remnant, it appeared that his callinge was without repentance. For wheras God did from time to time chooſe vnto himſelfe a Church rather out of the children of Abraham, than out of the prophane nations, he had regard to his couenant, which being broken of the whole multitude he reſtrained to a few, that it ſhould not vtterly fall away. Finally the common adoption of the ſeede of Abraham was a certaine viſible image of a greater benefit, which God hath vouchſaued to graunt to

few

few out of many. This is the reason why Paule so diligently putteth difference betwene the children of Abraham according to the flesh, and his spirituall children which were called after the example of Isaac. Not that it was a vaine and vnfruteſull thinge simply to be the childe of Abrahã (which might not be sayd without dishonor of the couenant) but becauſe the vnchangeable counsell of God, whereby he hath predeſtinate whom he would, is by it selfe effectuall only to this later sorte vnto saluation. But I warne the readers that they bringe not a foreconceiued iudgement on either side, till it appeare by the places of Scripture brought forth what is to be thought. That therefore which the Scripture clearely sheweth, we say that God by eternall and vnchangeable counsell hath ones appointed whome in time to come he would take to saluation, and on the other side whom he would condemne to deſtruction. This counsell as touching the elect, we say to be grounded vpon his free mercy without any reſpect of the worthineſſe of man: but whom he appointeth to damnation, to them by his iuſt in dede and irreprehenſible, but also incomprehenſible iudgement, the entry of life is forecloſed. Now in the elect we set vocation, to be the teſtimony of Election: & then iuſtification to be an other signe of the manifeſt shewing of it, til they come to glory wherin is the fullfilling of it. But as by vocation and election God maketh his elect: so by shutting out the reprobate either from the knowledge of his name or from the sanctification of his Spirite, he doth as it were by theſe markes open what iudgement abideth for them. I will here paſſe ouer many fained inuentions, which fooliſh men haue forged to ouerthrowe predeſtination. For they nede no confutation, which so soone as they are brought forth do largely bewray their owne falſeneſſe. I will tary only vpon thoſe, which either are in controuerſie among the learned, or which may bring any hardineſſe to the simple, or which vngodlineſſe with faire seeming show pretendeth, to scoffe at the righteouſneſſe of God.

The xxij. Chapter.

A confirmation of this doctrine by teſtimonies of the Scripture.

ALL theſe thinges which we haue set are not without controuerſie amonge many, specially the free election of the faithfull: which yet can not be weakened. For the common sorte do thinke that God, as he foreſeeth that euery mannes deſeruinges shalbe, so maketh difference betwene men: that therefore whome he foreknoweth that they shalbe not vnworthy of his grace,

them he adopteth into place of children : and whose natures he espieth that they will be bent to wickednesse and vngodlinesse, them he appointeth to the damnation of death. So by clokinge it with the veile of foreknowledge they do not onely darken election, but faine that it hath beginninge from elsewhere. And this opinion receiued of the common sorte is not the opinion of the common sorte alone: for in all ages it hath had great maintainers. Which I do plainly cõfesse, to the entent that no manne shoulde trust that it shall much hurt our cause if their names be obiected against vs. For, the trueth of God herein is more certaine, than that it may be shaken: more cleare, than that it may be darkened with the authority of menne. But some other neither exercised in the Scripture, nor worthy of any voice, do raile at this doctrine with greater maliciousnesse, than that their frowarde pride ought to be suffered. Because God choosinge some after his owne wil, leaueth other some, they picke a quarell against him. But if the thinge it selfe be knowen for true, what shall they preuaile with brawlinge against God? We teach nothing but that which is approued by experience, that it was alway at liberty for God to bestowe his grace to whome he will. I will not enquire whereby the posterity of Abraham excelled other, but by that vouchsauinge, whereof there is founde no cause elsewhere than in God. Let them answere why they be men rather than oxen or asses. When it was in the hand of God to make them dogges, he fashioned them after his owne image. Will they giue leaue to brute beastes to quarell with God for their estate, as though the difference were vnrighteous? Truely it is no more righteous, that they shoulde enioy the prerogatiue which they haue obtained by no deseruinges, than for God diuersly to deale abroade his benefites according to the measure of his owne iudgemẽt. If they skippe ouer to persons, where the inequality is more hateful to thẽ, at the least at the example of Christ they ought to be afraid to prate so boldely of so hie a mysterie. He is conceiued of the seede of Dauid, a mortall man: by what vertues will they say that he deserued to be in the very wombe made the head of Angels, the onely begotten sonne of God, the image & glory of the Father, the light, righteousnesse, and saluation of the worlde? This thing Augustine wisely noted, that in the very head of the Church is a most cleare mirror of free election, least it should trouble vs in the members: and that he was not by righteously liuinge made the sonne of God, but ỳ he had so great honor freely giuen him, that he might afterwarde make other partakers of his giftes. Here if any man aske why other were not the same that he was, or why all we are so farre

De corrept. & grat. ad valent. cap. 15. De bono perseue. cap. 11.

distant

distant from him, why all we be corrupt and he pure nes: such a man shall bewray not onely his madnesse but therewithal also his shamelesnesse. But if they go forward to labour to take from God the free power to chose and refuse, let them also take away that which is giuen to Christ. Now it is worth the trauaile to cõsider what the Scripture pronounceth of euery one. Paule verily, when he teacheth that we were chosen in Christ, taketh away all respect of our owne worthinesse. For it is all one as if he hadde sayd: because in the whole seede of Adam the heauenly father founde nothing worthy of his election, he turned his eies vnto his Christ, to choose as it were members out of his body them whom he woulde take into the felowship of life. Let this reason then be of force amonge the faithfull, that we were therefore adopted in Christ into the heauenly inheritance, because in our selues we were not able to receiue so great excellence. Which also he toucheth in an other place, when he exhorteth ỹ Colossians to giuinge of thankes, for this that they were by God made fit to be partakers of the estate of the holy. If election go before this grace of God, that we be made fit to obtaine the glory of the life to come: what shall God himselfe nowe finde in vs, whereby he may be moued to elect vs? My meaning shal yet be more openly expressed by an other sayinge of his. He hath chosen vs (sayth he) ere the fundatiõs of the world were laid, according to the good pleasure of his wil, that we might be holy, and vnspotted, and vnreprouable in his sight: where he setteth the good pleasure of God against all our deseruings whatsoeuer they be.

Dever. Apost. serm. 8.

Eph. 1. 4

Colo. 1. 12.

Eph. 1. 4

2 That the proofe may be more stronge, it is worth the labour to note all the partes of that place, which beinge coupled together do leaue no dout. Where he nameth the elect, it is no dout that he speaketh to the faithfull, as he also byandby afterward affirmeth. Wherefore they do with too fowle a glose abuse that name, which wrest it to the age wherein the Gospell was first published: Where he sayth that they were elect before the beginninge of the worlde, he taketh away all respect of worthines. For, what reason of difference is there betwene them which yet were not, and those which afterward should in Adam be egall? Nowe if they be elect in Christ, it followeth that not only euery man is seuered without himselfe, but also one of thẽ from an other, forasmuch as we see that not all are the members of Christ. That which is added, that they were elect that they might be holy, plainely confuteth the errour which deriueth election from foreknowledge, forasmuch as Paule crieth out against it and sayeth that whatsoeuer vertue appeareth in men, it is the effect of election.

Now if a hier cause be sought, Paul answereth, that God hath so predestinate, yea and that according to the good pleasure of his will. In which wordes he ouerthroweth whatsoeuer meanes of their election men do imagine in themselues. For he also teacheth that whatsoeuer thinges God giueth toward spirituall life, they flowe out of this one fountain, because God hath chosen whom he would, & ere they were borne he had seuerally layd vp for them the grace which he vouchsaued to giue them.

3 But wheresoeuer this pleasure of God reigneth, there no works come to be considered. He doth not here in deede pursue the comparison of contraries, but it is to be vnderstanded such as he himselfe
2.Tim.1 declareth. He hath called vs (saith he) with a holy calling, not
9. according to our workes, but according to his purpose & the grace which is giuen of Christ before the times of the world. And we haue already shewed that all dout is taken away in this which followeth, that we might be holy and vnspotted. For if thou say, because he foresaw that we should be holy, therefore he chose vs, thou shalt peruert the order of Paule. Thus therefore thou maist safely gather. If he chose vs that we might be holy: then he chose vs, not because he foresaw that we would be such. For these two thinges are contrary the one to the other: that the godly haue it of election that they be holy, and that they come to it by meane of workes. Neither is their cauillation here any thing worth to which they commonly flee, that the Lorde doth not render the grace of election to any workes goinge before, but yet graunteth it to workes to come. For when it is sayd that the faithfull were chosen, that they might be holy: therewithal is signified that the holinesse which was to come in them tooke beginninge at election. And how shall this saying agree together, that those things which are deriued from election gaue cause to election? The same thing which he sayd he seemeth afterwarde to confirme more strongly, where he saith, Accordinge to the purpose of his will which he had purposed
Ephe.1. in himselfe. For, to say that God purposed in himselfe, is as much in
5. effect as if it had bin sayd, ỳ without himselfe he considered nothing wherof he had any regard in decreing. Therfore he byandby addeth, that the whole summe of our election tendeth to this ende, that we should be to the praise of the grace of God. Truely the grace of God deserueth not to be praised alone in our electiõ, vnlesse our election be free. But free it shall not be, if God in electing his, do cõsider what shalbe the workes of euery one. Therefore we finde that that which
Ioh.15. Christ said to his disciples, hath place vniuersally among all the faith-
16. full, Ye haue not chosen me, but I haue chosẽ you. Where he not only excludeth

excludeth deseruinges past, but also signifieth that they had nothing in themselues why they shoulde be chosen, if he had not preuented them with his mercy. Like as this saying of Paule is also to be vnderstoode: Who first gaue to him, & shall receiue recõpense? For he meaneth to shewe that the goodnesse of God so preuenteth men, that it findeth nothing in them neither past nor to come, wherby he may be wonne to be fauorable to them. Rom.11 35.

4 Now to the Romaines, where he fetcheth this questiõ further of, & followeth it more largely, he denieth that all they are Israelites, which are issued of Israell: because although by right of inheritance they were all blessed, yet the succession did not egally passe to thẽ al. Ro.9.6. The beginning of this disputation proceded of the pride & deceitful glorying of the Iewish people. For when they claimed to themselues the name of the Church, they would haue ỹ credit of the Gospell to hang vpõ their will: as the Papistes at this day would gladly with this fained colour thrust thẽselues into the place of God. Paule, although he graunt that the offspringe of Abraham is holy by reason of the couenant, yet affirmeth that the most part of them are strangers in it: & that not onely because they swarue out of kinde, so that of lawefull children they become bastardes, but because the especiall election of God stãdeth aboue & reigneth in the hiest top, which alone maketh the adoption thereof sure. If their owne godlines stablished some in the hope of saluation, & their owne falling away alone disherited other some: Paul verily should both fondly and vnconueniently lift vp the readers euen to the secret election. Nowe if the will of God (the cause wherof neither appeareth nor is to be sought without himself) maketh the one sort differing from the other, so that not all the children of Israell be true Israelites, it is vainly fained that euery mans estate hath beginning in himselfe. Then he further followeth the matter vnder the example of Iacob & Esau. For when they both were the sonnes of Abraham, both together enclosed in one mothers wombe, it was a mõsterlike change that the honor of first birth was remoued to Iacob, by which change Paul affirmeth that there was testified the election of the one & the reprobation of the other. The originall & cause of it is enquired, which the teachers of foreknowledge will haue to be set out in the vertues, and vices of men. For this is an easie short way with them, that God shewed in the person of Iacob, that he chooseth the worthy of his grace: and in the person of Esau, he refuseth them whom he foreseeth to be vnworthy. Thus they say boldly. But what sayth Paule? when they were not yet borne, and hadde not done any good or euill, that according to election the purpose of

Rom. 9. 11. God might abide, not of works, but of him that calleth, it is sayd, The elder shall serue the yonger: as it is wrytten, Iacob I haue loued, but Esau I haue hated. If foreknowledge were of any force in this difference of the brethren, then verily mention were vnfitly made of the time. Let vs graunt that Iacob was chosen, because he had worthines gotten by workes to come: to what purpose should Paule say that he was not yet borne? And this now should be vnaduisedly added, that he had yet done no good: because this shalbe a ready answere, that nothing is hidden from God, and that so the godlines of Iacob was present before him. If workes do win grace, they should then worthily haue had their price before that Iacob was borne as if he had bin growen to full age. But the Apostle goeth forward in vndoinge this knot, and teacheth that the adoption of Iacob was not made of workes, but of the callinge of God. In workes he enterlaceth not the time to come or time past: & then he directly setteth them against the calling of God, meaning by stablishinge of the one expressly to ouerthrow the other: as if he had said that it is to be cõsidered what hath pleased God, not what men haue brought of themselues. Last of all it is certaine that by the words of Election & Purpose, all causes whatsoeuer men are wont to faine elsewhere than in the secret counsel of God, are quite remoued from this matter.

5 What colour wil they bring to darken these things, who in election assigne some place to workes either past or to come? For this is vtterly to mocke out that which the Apostle affirmeth, that the difference of the brethren hangeth not vpon any consideration of works, but vpon the mere calling of God: because it was put betwene them when they were not yet borne. Neither had he bin ignorant of this their suttelty, if it had had any soundnes in it: but because he very well knew, that God can foresee no goodnesse in man, but that which he hath first determined by ỹ benefit of his election to giue him: he fleeth not to that vnorderly order, to set good workes before the cause of themselues. Thus haue we by the words of the Apostle that the saluation of the faithful is founded vpon the will of the only election of God: & that the same fauour is not gotten by works, but commeth of free calling. We haue also as it were an image of that thing set before vs. Esau & Iacob are brethren, issuing both of one the same parents, encloſed yet both in one wombe, not yet brought out into the world. In them all things are egall, yet of thẽ ỹ iudgement of God is diuerse. For he taketh the one & forsaketh the other. There was nothing but the only first birth, by right wherof the one excelled the other. But this also being passed ouer, that thing is giuen to the yonger which is denied

nied to the elder. Yea and in other also God seemeth alway as of set purpose to haue despised first birth, to cut of from the flesh all matter of glorying. Refusinge Ismaell, he cast his minde to Isaac. Pluckinge backe Manasse, he more honored Ephraim.

6 If any man interrupt me with saying that we must not by these inferiour & smal benefits determine of the summe of ỹ life to come, that he which hath bin aduanced to the honor of first birth, shoulde therfore be reckened to be adopted into the inheritance of heauen: (for there be some which spare not Paul himselfe, as though in alleaging these testimonies he had wrested ỹ Scripture to a strãge sense:) I answere as I haue done herebefore, that ỹ Apostle neither slipped by vnaduisednes, nor wilfully abused ỹ testimonies of the Scripture. But he saw (which they can not abide to consider) that God minded by an earthly signe to declare the spiritual election of Iacob, which otherwise was hidden in his inaccessible throne. For vnles we refer the first birth graunted to him vnto the worlde to come, it shoulde be a vaine & fonde forme of blessing whereby he obtained nothinge but manifolde miseries, discommodities, grisefull banishment, and many bitternesse of sorrow and cares. Therefore when Paule sawe without doutinge, that God by outward blessing testified the blessing which he had in his kingdom prepared spirituall and neuer decayinge for his seruant: he douted not for proofe of this spiritual blessing, to fetch an argument from that outward blessing. This also we must remember that to the land of Canaan was adioyned the pledge of the heauenly dwelling: so that it ought not at al to be douted that Iacob was grafted with the Angels into ỹ body of Christ that he might be partaker of the same life. Iacob therfore is chosen, whẽ Esau is reiected: and by the Predestination of God is made different from him from whom he differed not in any deseruinges. If you aske a cause, the Apostle rendreth this, becaus it is sayd to Moses, I wil haue mercy vpõ whom I will haue mercie: and I will vouchsaue to graunt mercy to whom soeuer I will vouchsaue to graunt mercy. And what, I beseech you, meaneth this? Verily, the Lord himselfe most plainely pronounceth that men haue in themselues no cause why he should do good to them, but he fetcheth the cause from his own mercy only: & therfore that the saluation of his is his owne worke. When God setteth thy saluatiõ in himselfe alone, why wilt thou descend to thy self? Whẽ he appointeth to thee his mercy alone, why wilt thou runne to thine own deseruings? When he holdeth thy thought wholly in his mercifulnes alone, why wilt thou turne part to the beholding of thine own workes? Therefore we must nedes come to that lesser people, which Rom. 9. 15.

Rom.11 2. Paul in an other place sayth to haue bin foreknowen to God: not in such sort as these men imagine, to foreknow out of an idle watchtour the thinges that he worketh not: but in such sense as it is oft reade. Act.2. 23. For truely when Peter saith in Luke, that Christ was by the determined counsell and foreknowledge of God appointed to death, he doth not bring God as a looker on but the author of our saluation. So the 1.Pet.1. 2. same Peter also, where he sayth that the faithfull to whom he wrote were chosen accordinge to the foreknowledge of God, properly expresseth that secrete Predestination whereby God hath marked for his children whom he would. And the word Purpose, which he ioyneth for a diuers word, expressing all one thing, forasmuch as it doth euery where signifie a stedfast determination as they commonly call it, vndoutedly teacheth that God when he is author of our saluation goeth not out of himselfe. In which sense he saith in the same Chapter that Christ was the lambe foreknowen before the creation of the worlde. For what is more fonde or trifling, than to say that God from on hie did stand looking whense saluation shouid come to mankinde? Therefore in Paul the foreknowen people is as much as a small portion mingled with the multitude which falsely pretendeth the name of God. In an other place also Paule to beate downe their boastinge which beinge but couered with a visor, do take vpon themselues the chiefe preeminence amõg the godly before the world, saith that God knoweth who be his. Finally by that sayinge Paule pointeth vnto vs two sortes of people: the one, of the whole kinred of Abraham: the other, seuerally chosen out of it, and which beinge laid vp vnder the eies of God is hidden from the sight of men. And it is no dout that he tooke this out of Moses, which affirmeth that God will be mercifull to whom he will (although he there spake of the elect people, whose estate in outwarde seeminge was egall) as if he shoulde haue sayd, that in the common adoption is included with him a speciall grace toward some, as it were a more holy treasure: and that the cõmon couenaunt withstandeth not but that the same small number may be exempt in degree: and he willinge to make himselfe the free disposer and ruler of this thing, precisely denieth that he wil be mercifull to one rather than to an other, for any other reson, but for that it so pleaseth him: because when mercy commeth to him that seeketh it, though he in deede suffer not a deniall, yet he either preuenteth or partly getteth to himselfe the fauour whereof God claimeth to himselfe the praise. 2.Ti.2. 19.

7 Now let the soueraigne Iudge & maister pronounce of ỹ whole matter. Whẽ he saw so great hardnesse in his hearers, that he did in a maner

maner waste his wordes without fruite among the multitude: to remedie this offence, he crieth out, Whatsoeuer my Father geueth me, it shall come to me. For this is the will of my Father, that whatsoeuer my Father hath geuen me, I shal not lose any thing of it. Note that the beginning is taken at the Fathers gifte, that we may be deliuered into the faithfull keping and defence of Christ. Here some man peraduenture will turne a circle about, and will take exception, saying that they onely are accõpted in the propre possession of the Father, whose yeeldinge hath bene voluntarie by faith. But Christ standeth onely vpon that pointe, that although the fallings away of great multitudes do shake the whole world, yet the counsell of God shalbe stedfast and stande faster than the heauens themselues, that his election may neuer faile. They are saide to haue bene the elect of the Father, before that he gaue to them his onely begotten Sonne. They aske whether it were by nature: yea rather, them which were straungers he made his owne hy drawing them to him. There is a greater clearenesse in the wordes of Christ, than can by shifting be couered with any darkenesse. No man (saith he) can come to me, vnlesse my Father drawe him. But who so hath hearde & learned of my Father, he commeth to me. If all generally without difference should bowe their knee before Christ, then the election were common: but nowe in the fewnesse of the beleuers appeareth a manifest diuersitie. Therfore after that Christ had affirmed that ỹ disciples which were giuẽ him, were the peculiar possession of God the Father, within a little after he added, I pray not for the worlde, but for those whom thou hast geuen me, because they are thine. Whereby is proued that the whole world belongeth not to the Creator of it, sauing that grace deliuereth a fewe from the wrath of God, and from eternall death, which otherwise should haue perished: but the world it selfe is lefte in his owne destructiõ to which it was appointed. In the meane time although Christ putte himselfe meane betweene, yet he claimeth to himself the power of choosing in common with the Father. I speake not (saith he) of all: I knowe whom I haue chosen. If any man aske frõ whense he hath chosen thẽ, he answereth in an other place, Out of the world, which he excludeth out of his prayers when he commendeth his disciples to his Father. This is to be holden, that when he affirmeth that he knoweth whome he hath chosen, there is signified some speciall sort in the generall kinde of men: then, that the same speciall sort is made to differ not by the qualitie of their owne vertues, but by the heauenly decree. Whereupon followeth that many excell by their owne force or diligence, when Christ maketh

John. 6. 37.

John. 6. 44.

Ioh 17.

Ioh. 13. 18.

Ioh. 15. 19.

himselfe the author of electiō. For when in an other place he reckeneth Iudas among the elect, whereas he was a deuell, this is referred onely to the office of Apostleship which although it be a cleere mirror of the fauor of God (as Paule so oftentimes acknowledgeth in his owne persone,) yet it conteineth not in it selfe the hope of eternall saluation. Iudas therefore, when he did vnfaithfully beare the office of an Apostle, might be worse than the deuell: but of those whom Christ hath ones graffed into his body, he will suffire none to perishe: because in preseruing their saluation he will performe that which he hath promised, that is, he will stretch forth the power of God which is greater than all. For whereas he saith in an other place, Father, of those whom thou haste geuen me, I haue lost none but the sonne of perdition: although it be an abusiue speche by figure, yet it hath no doutefull meaning. The summe is, that God maketh them his children by free adoption whom he will haue to be his children: and that the inwarde cause thereof is in himselfe: because he his content with his owne secrete good pleasure.

Ioh.10. 28.

8 But Ambrose Origene, and Hierome thought that God distributeth his grace among men, as he forseeth that euery man will vse it well: Yea and Augustine was ones in the same opinion. But when he had better profited in knowledge of the Scripture, he not onely reuoked it as euidently false, but also strongly confuted it: yea and after his reuoking of it, in reprouing the Pelagians for that they continued in the same error, sayeth: Who can not meruaill that the Apostle knewe not this most suttle sense? For when he hadde sette out a thing to be wondred at of these brethren, while they were not yet borne, and afterwarde obiected a question against himselfe, saying what then? Is there vniustice with God? Here was fitte place for him to aunswere, that God foresawe the merites of them both: yet he sayeth not this, but fleeth to the iudgements and mercy of God. And in an other place, when he had taken away all merites before electiō, Here (saith he) is confuted their vaine reasoning which defende the foreknowledge of God against the grace of GOD, and therefore say that we are chosen before the making of the world, because God foreknewe that we would be good, not that he himselfe would make vs good. He sayeth not this, which saith, Ye haue not chosen me, But I haue chosen you. For if he hadde therefore chosen vs, because he forknewe that we would be good: he should therewithall also haue foreknowen that we would choose him: and so forth as followeth to that effect. Let the testimonie of Augustine be of force among them that willingly rest in ỹ authority of the Fathers. Howe be it Augustine

Retrac. libr.1. cap.2. Epistō. ad Sixt. 106.

Homil. in Ioh. 8.

Ioh.15. 16.

suffreth not himselfe to be seuered from the rest: but by cleere testimonies sheweth that this disagreement is false with ỹ malice wherof the Pelagians burdened him. For in the. xix. chapter of his booke of the Predestination of Saincts, he allegeth out of Ambrose, Christ calleth whom he hath mercie on. Againe, If he had willed, of the vndeuoute he might haue made deuoute. But God calleth whom he vouchsaueth: & whom he will he maketh religious. If I listed to knitte together a whole volume out of Augustine, I could readily shewe to the readers that I neede no other words but his: but I will not loade them with tediousnesse. But go to, let vs imagine that they speake not at all: but let vs geue hede to the matter it selfe. A harde questiō was moued, whether God didde righteously in this that he vouchesaued to graunte his grace but to some: Of which questiō Paul might haue incombred himselfe with one word if he had alleged the respect of workes. Why therfore doth he it not, but rather continueth on a discourse which abideth in the same hardenesse? Why, but because he ought not? For the Holy ghost which spake by his mouth, had not the disease of forgetfulnes. Therfore without any circūstances he answereth, that God therefore fauoreth his elect, because he will: herefore hath mercy, because he wil. For this Oracle of God, I wil haue mercy vppon whom I will haue mercy, & I wil shewe mercie to whom I will shewe mercie, is as much in effect as if it had bene said, that God is moued to mercy by no other reason but because he will haue mercy. Therefore this saying of Augustine remaineth true, that the grace of God doth not find men fitt to be chosen, but maketh them.

De prædestin. sancto. ca. 19.

Ex. 33. 19.

9 Neither do we any thing passe vpon that sutteltie of Thomas, that the foreknowing of deseruings, is not in deede the cause of predestination on the behalfe of the act of him that doth predestinate, but on our behalfe it may after a certaine maner be so called, that is, according to the particular weyeng of Predestination: as when it is said that God predestinateth glorie to man by deseruings, because he hath decreed to geue to him grace by which he may deserue glorie. For sith the Lorde will in election haue vs to loke vnto nothing but his meere goodnesse, if any man shall couet here to see any more, it shalbe a wrongfull gredinesse. If we lusted to striue in sutteltie, we want not wherewith to beat backe this silly sutteltie of Thomas. He affirmeth that to the elect glorie is after a certaine maner predestinate by deseruings, because the Lord doth after a certain maner predestinate to thē the grace, by which they may deserue glory. What if I aunswer on the contrary side and say that predestination vnto grace, serueth election vnto life, and is as it were a waiting maide after it? that grace

In. 1. Deut. Tract. 25. questio. 23.

is predeſtinate to them, to whom the poſſeſſion of glorie hath bene long ago apointed: becauſe it pleaſeth the Lorde to bring his children from election into iuſtification? For thereupon it ſhall followe that the predeſtination of glorie was rather the cauſe of the Predeſtination of grace, than contrariwiſe, But away with theſe ſtriuinges, as things ſuperfluous for ſuch as ſhall thinke that there is wiſedome enough for them in the worde of God. For this vas in olde time truly written of an Eccleſiaſticall writer, that they which aſſigne the electiō of God to merites are more wiſe than they ought to be.

Ambr. de vocat gēt. Libr. 1. cap 1.

10 Some do obiect that God ſhould be contrary to himſelfe, if he ſhould vniuerſally call all men to him, & receiue but a fewe elect. So by their opinion the vniuerſalnes of the promiſe taketh away the difference of ſpeciall grace. And thus certaine ſobre men ſpeake, not ſo much to oppreſſe the truth, as to debarre crabbed queſtions, and to bridle the curioſitie of many. Their will is praiſe worthy, but their counſell is not to be allowed: becauſe dallying by ſhifts is neuer excuſable. But their obiecting of it which do more railingly inuey againſt it, is verily to fonde a cauillation, or to ſhamefull an error. Howe the Scripture maketh theſe two to agree together, that by outward preaching all men are called to Repentance and faith, and yet not to all men is geuen the Spirit of Repentance and faith, I haue in an other place already declared, and by and by ſomewhat of it muſt be repeted againe. Nowe that which they require I denie to them, ſith it is two wayes falſe. For, he that threteneth that while it raineth vppon one citie, there ſhall be drought vppon an other: He that pronounceth that there ſhall in an other place be famine of doctrine, bindeth not himſelf with a certaine lawe to call all men egally. And he which forbidding Paule to ſpeake in Aſia, and turning him from Bithinia draweth him into Macedonia, ſheweth that it is in his own power to diſtribute this treaſure to whomeſoeuer it ſhall pleaſe him. Yet more plainely he ſheweth by Eſaie, howe he peculiarly directeth to the electe the promiſes of ſaluation: for he ſayeth of them onely, and not of all makinde indifferently, that they ſhall be his diſciples. Whereby it is certaine that the doctrine of ſaluation is wrongfully ſette open in common to all men to profite effectually, which is ſaid to be ſeuerally laide vp onely for the children of the Chirch. Let this ſuffiſe at this preſente, that although the voice of the Goſpell ſpeake generally to all, yet the gifte of faith is rare. Eſaie aſſigneth a cauſe, for that the arme of the Lorde is not open to all men. If he had ſaid that the Goſpell is maliciouſly and frowardly deſpiſed, becauſe many do ſtubbornly refuſe to heare: peraduenture this color touching

Amos. 4.7. and 8.11.

Act 16. 6.

Eſa. 8. 16.

Eſa 53. 1.

ching vniuersall callinge should preuaile. Neither is it the purpose of the Prophet to diminish the faulte of men, when he teacheth that the fountaine of blindnesse is, that God vouchsaueth not to open his arme to them: onely he geueth warning, that because faith is a singular gift, the eares are beaten in vaine with outwarde doctrine. But I would faine knowe of these doctors, whether onely preaching, or faith, make the children of God. Certainly when it is said in the first chapiter of Iohn, Whosoeuer beleue in the onely begotten Sonne of God, are themselues also made the children of God, there is not in that place a confused heape iumbled vp together: but a speciall order is geuen to the faithfull, which are borne not of blood, not of the will of the flesh, nor of the will of man, but of God. But (say they) there is a mutuall consent of faith with the word. Namely wheresoeuer is faith. But it is no newe thing that seede fall among thornes or in stonie places: not onely because the greater part appeareth in deede obstinate against God, but also because not all men haue eyes & eares. How then shal it agree that God calleth to him thē who he knoweth will not come? Let Augustine aunswere for me. Wilt thou dispute with me? Meruaile with me, and crie out, O depth. Let vs both agree in feare, least we perish in error? Moreouer if election (as Paule witnesseth) be the mother of faith, I turne backe the argument vpon their owne head, that faith is therfore not generall, because election is speciall. For by the orderly hanging together of causes & effectes, it is easily gathered that where Paule saith, that we are full of all spirituall blessing, as God had chosen vs before the creatiō of the world: therefore these richesse are not common to all, because God hath chosen onely whom he would. This is the reason why in an other place he cōmendeth the faith of the electe, least it should be thought that any man doth by his owne motion get faith to himself: but that this glorie may remaine with God, that they are freely enlightned of him, whome he had chosen before. For Bernarde saith rightly, Frendes do seuerally heare, to whom he also saith, Feare not thou small flocke: for to you it is geuen to knowe the misterie of the kingdome of heauen. Who be these? euen they whom he hath foreknowen and predestinate to be fashioned like to the image of his Sonne. A great and secrete counsell is made knowen. The Lorde knewe who be his: but that which was knowē to God, is made manifest to men: neither doth he vouchsafe to make any other partakers of so great a mistery, but those selfe same men whome he hath forknowen & predestinate to be his. A little after he concludeth. The mercie of God is from eternitie euen to eternitie vpon them that feare him: from eternitie,

Iohn.1. 12.

De verb. Apost. sermo.11.

Ephe.1 3.

Tit.1.1.

Ad Tho. prepos. Beuerl. Epistol. 107.

by reason of predestinatiō: to eternitie, by reason of blessed making: the one without beginning, ỹ other without ending. But what neede I to cite Bernarde for witnesse, when we heare of the masters owne mouth, that none doe see but they which are of God? By which wordes he signifieth, that all they which are not begotten againe of God, do dasell at the brightnesse of his countenāce. And to election faith in deede is fittly ioined, so that it kepe the secōd degree. Which order the wordes of Christ do clerely expresse in an other place, This is the will of my Father, that I lose not that which he hath giuē. For this is his will, that whosoeuer beleueth in the Sonne shall not perish. If he would haue all saued, he would appoint ouer them his Sonne to be their keper, and would graffe them all into his body with the holy bond of faith. Nowe it is certain that faith is a singular pledge of his fatherly loue, layed vp for his children whom he hath adopted. Therefore Christ in an other place saith that the shepe followe the shepherd, because they know his voice: but they followe not a stranger, because they knowe not the voice of straungers. Whense commeth this differēce, but because their eares are boared by God? For no man maketh himselfe a shepe: but he is made one by the heauenly grace. For which cause also the Lorde teacheth that our safetie shall alway be certaine and free from danger, because it is kepte by the inuincible power of God. Wherefore he concludeth that ỹ vnbeleuers are not of his shepe: namely because they are not of the number of them, whome God hath promised by Esaie that they shalbe his disciples. Nowe because in the testimonies which I haue alleged is expressed perseuerance, they do therewithall testifie the vnmouable stedfastnesse of election.

John. 6. 46.

Ioh. 10. 4

11 Nowe let vs speake of the reprobate, whom the Apostle ioineth there together. For as Iacob, hauing yet with good workes deserued nothing, is taken into grace: so Esau, being yet defiled with no wicked doinge, is hated. If we turne our eyes to workes, we do wrong to the Apostle, as though he sawe not the same thing which we clerely see. It is proued that he sawe it not, forasmuch as he expresly enforceth this pointe, that when they had not yet done any good or euell, the one was chosen, and the other refused, to prou that the foundation of the predestination of God is not in workes. Againe when he moued the obiectiō, whether God be vnrighteous, he allegeth not that which had bene the most certaine and plaine defence of his righteousnesse, namely that God reduced to Esau according to his euellnesse: but he was content with an other solution, that the reprobate are stirred vp to this ende, that the glorie of God

Rom 9. 13.

may

may be set forth by them. Last of all he adioineth a concluding sentence, that God hath mercie vpon whome he will, and hardeneth whom he will. See you not howe he imputeth both to the onely will of God? Therefore if we can not declare a reason why he vouchsaueth to graunt mercie to them that be his, but because it so pleseth him: neither also shall we haue any other cause in reiecting of other, than his own will. For when it is said that God hardeneth, or sheweth mercie to whome he will, men are thereby warned to seke no cause ells where than in his will.

The xxiij. Chapter.

A Confutation of the sclaunders vvherevvith this doctrine hath alvvay bene vvrongfully burdened.

BVt when the witt of man heareth these things, the frowardnesse thereof can not be restrained, but that by & by as at the bloody blast of a trumpet, sounding to battaile, it diuersly and excessiuely turmoyleth. And many in deede, as though they would driue away the malice from God, do so graunte election, that they denie that any man is reprobate: but they do to ignorantly and childishely: forasmuch as election it selfe could not stande vnlesse it were set contrary to reprobation: God is said to seuer them whom he adopteth vnto saluation: it should be more than foolishly said that other do either by chaunce or by their owne endeuor obteine that which onely election geueth to a fewe. Therfore whom God passeth ouer, he reiecteth: and for none other cause, but for that he will exclude them from the inheritance which he doth predestinate to his children. Neither is the waiwardnes of men tolerable, if it suffre not it selfe to be bridled with the word of God, where the incõprehensible counsell of God is entreated of, which the Angels themselues do worship. But we haue already heard, that hardening is no lesse in the hand and will of God than mercie. Neither doth Paul (as these men do that I haue spoken of) busily labour to excuse God with a lying defence: but onely he teacheth that it is not lawfull for the thing formed to quarel with him that formed it. Now who so do not admit that any are reiected of God, howe will they vncombre themselues from that saying of Christ, Euery tree which my father hath not planted, shalbe plucked vp by the roote? They plainly heare that all they are adiudged and auowed to destruction, whome the heauenly Father hath not vouchsaued to plãt as holy trees in his ground. If they denie this to be a signe of reprobatiõ, then is there nothing so clere that it may be proued to them. But if they cesse not to wrangle, let ỹ sobriety

Rom. 9. 20.

Mat. 15. 13.

Rom.9. 21. of faith be contented with this admonition of Paule, that there is no cause to quarel with God, if he willing on the one side to shewe his wrath and to make his power knowen do with dumme sufferãce, and lenitie beare with the vessels of wrath prepared to destruction: and on the other side he make knowen the richesse of his glorie toward the vessels of mercy which he hath prepared to glory. Let the Reders marke, howe Paul to cutte of occasion from whisperinges & backbitinges, geueth the chiefe rule to the wrath & power of God: bycause it is vniust that those depe iudgemẽts which swallowe vp all our senses, should be made subiect to our determination. Our aduersaries answere is very trifling, that God doth not vtterly reiect them whom he suffreth in lenitie, but abideth with a minde hanginge in suspence towarde them, if peraduenture they may repente. As though Paule geueth to God a patience, to loke for their turning, whome he sayeth to be made to destruction. For, Augustine saith rightly where he expoundeth this place, where power is ioined to sufferance, God doth not suffer, but gouerne with his power. They further say also that it is not for nothing said that the vessels of wrath are prepared to destruction: but, that God hath prepared the vessels of mercie: becausse by this meane he ascribeth and chalengeth the praise of saluation to God, but the blame of destruction he casteth vpon them which by their owne will do bring it vpon themselues. But although I graunt to them that Paul by the diuerse maner of speaking didde soften the roughnesse of the first part of the sentence, yet it is not meete to assigne the preparing vnto destruction to any other thing than to the secret counsell of God: which also is affirmed a little before in the rest of the texte, That God stirred vp Pharao: Thẽ, that he hardneth whom he will. Wherupon followeth that the hidden counsell of God is the cause of hardning. This at the lest I get which Augustine saith, that when God of wolues maketh shepe, he doth with a mightier grace reforme them, that their hardnes may be tamed: and therefore God for this cause doth not conuert the obstinate, because he doth not shewe forth in them the mightier grace, which he wanteth not if he would shewe it forth.

Libr. 5. contra Iul. c 5.

Libr. 1. de predestin. sanct. cap. 2.

2 These sayinges in deede should be sufficient for the godly and sobre, & them which remẽbre themselues to be men. But forasmuch as these venemous dogges do cast vp not onely one sort of venime against God, we will as the matter shall serue, aunswer to euery one particularly. Foolishe men do diuers wayes quarell with God, as though they had him subiect to their accusations. First therfore they aske, by what right the Lorde is angry with his creatures, of whome

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he hath not bene first prouoked by any offence: for to condemne to destructon whom he will, agreeth rather with the wilfulnesse of a tyrant, than the lawefull sentence of a iudge. Therefore they say that there is cause why men should charge God, if by his bare will, without their owne deseruing, they be predestinate to eternall death. If such thoughts do at any time come into the minde of the godly, to breake their violent assaultes they shalbe sufficiently armed with this although they had no more, if they consider how great wickednesse it is, euen so much as to enquire of the causes of the will of God: sith of all things that are, it is the cause, and worthily so ought to be. For if it haue any cause, then somewhat must go before it, wherto it must be as it were bound: which it is vnlawfull ones to imagine. For, the will of God is so the highest rule of righteousnes, that whatsoeuer he willeth, euen for this that he willeth it, it ought to be take for righteous. When therefore it is asked, why the Lorde did it: it is to be aunswered, because he willed it. But if thou go further in asking why he willed it, thou askest some greater and hier thing than the will of God: which can not be found. Let therefore the rashnesse of man restraine it selfe, and not seke that which is not, least paraduenture it may not finde that which is. With this bridle (I say) he shalbe well withholden whosoeuer he be that will dispute of the secrets of God with reuerence. As for the boldenesse of the wicked, which drede not openly to speake euell of God: against it the Lorde with his owne righteousnesse, without any our defense shall sufficiētly defend himselfe, when he shall take all shifting from their consciences, and hold them fast conuinced, and condemne them. Neither do we yet thrust in the fained deuise of absolute power, which as it is prophane, so worthily ought to be abhorred of vs. We faine not God laweleſſe, who is a lawe to himselfe: because (as Plato saith) men stand in neede of lawes, who are troubled with vnlawfull lustes: but the will of God is not onely pure from all fault, but also is the hiest rule of perfectiō, yea and the lawe of all lawes. But we denie that he is subiect to yelde accompt. We denie also that we are mete iudges, which would pronoūce of this cause after our owne sense. Wherefore if we attempt further than we lawefully may, let that threatening of the Psalme bring vs in feare, that God shall ouercome so oft as he is iudged of any mortall man.

This is taken out of August. li. 1. de Gen. contmanic. cap. 3.

Psa. 51. 6.

3 So can God in keping silence, put his enemies to silence. But, that we may not suffer them freely to scorne his holy name, he deliuereth to vs out of his word weapons against them. Wherefore if any man assaile vs with such wordes: why God hath from the begin-

ning predeſtinate ſome to death, which when they were not, could not yet deſerue the iudgement of death: we in ſteede of aunſwer may againe on our ſide aſke of them, what they thinke that God oweth to man, if he will iudge him by his owne nature. In ſuch ſort as we be all corrupted with ſinne, we can not but be hatefull to God: & that not by tirannous crueltie, but by moſt vpright reaſon of iuſtice. If all they whom the Lord doth predeſtinate to death, are by the eſtate of nature ſubiect to the iudgement of death: of what vniuſtice againſt themſelues, I beſeche you, may they complaine? Let all the ſonnes of Adam come: Let them ſtriue and diſpute with their creator, for that by his eternall prouidence they were before their generation condemned to euerlaſting miſerie. What ſhall they be able ones to murter againſt this defenſe, whē God on the other ſide ſhall call them to reknowledging of themſelues? If they be all takē out of a corrupt maſſe, it is no maruell if they be ſubiect to damnation. Let them not therefore accuſe God of vniuſtice, if by his eternall iudgement they be apomted to death, to which they themſelues do fele whether they will or no, that they are willingly led of their owne nature. Whereby appereth howe wrongfull is the deſire of their murmuring, becauſe they do of ſet purpoſe hide the cauſe of damnation which they are cōpelled to acknowledge in themſelues, that the laying of the blame vpon God may acquite them. But though I do a hundred times confeſſe, as it is moſt true, that God is the author of it, yet they do not by and by wipe away the giltineſſe which being engrauen in their cōſciēces from time with oft recourſe, preſenteth it ſelfe to their eyes.

4 Againe they except and ſay: were they not before predeſtinate by the ordinance of God to the ſame corruption which is nowe alleaged for the cauſe of damnation? When therefore they periſh in their corruption, they do nothing but ſuffer the puniſhment of that miſerie into which by his predeſtination Adam fell and drewe his poſteritie hedlong with him. Is not he therefore vniuſt, which doth ſo cruelly mocke his creatures. I graunt in deede that all the children of Adam fell by the will of God into that miſerie of ſtate wherin they be nowe bound: and this is it that I ſaid at the beginning, that at length we muſt alway returne to the determination of the will of God, the cauſe whereof is hidden in himſelfe. But it followeth not byandby that God is ſubiect to this ſclaunder. For we will with Paule aunſwer them in this maner, O man, what art thou that contendeſt with God? doth the thing formed ſay to him that formed it, Why haſt thou formed me ſo? Hath not the potter power to make of the ſame lumpe one veſſel to honor, and an other to diſhonor? They will

Rom. 9. 20.

ſay

say that the righteousnesse of God is so not truely defended, but that we seke a shift, such as they are wont to haue that want a iust excuse. For what els seemeth here to be said, than that God hath a power which can not be hindered from doing any thing whatsoeuer it be as he will himselfe? But it is farre otherwise. For, what stronger reason can be brought than when we are commaunded to thinke what a one God is? For howe should he commit any vniustice, which is iudge of the world? If it properly perteine to the nature of God to do iudgement, then he naturally loueth righteousnesse, and abhorreth vnrighteousnesse. Wherefore the Apostle did not, as though he were ouertaken, loke about for holes to hide him: but shewed that the reason of the righteousnesse of God is hier than that it either is to be measured by the measure of man, or may be comprehended by the sclender capacitie of the wit of man. The Apostle in deede confesseth that there is such depth in the iudgements of God, wherewith the mindes of men should be swalowed, if they endeuored to pearce into it. But he teacheth also howe hainous wrong it is, to binde the workes of God to such a lawe, that so sone as we vnderstand not the reason of them, we may be bold to disalowe them. It is a knowen saying of Salomon (which yet fewe do rightly vnderstand) The great creator of all rendreth reward to the foole, and reward to transgressors. For he crieth out concerninge the greatnesse of God: in whose will it is to punish fooles & transgressors, although he do not vouchesaue to let them haue his Spirit. And monstruous is the madnesse of men, whē they so couet to make that which is vnmeasurable, subiect to the smal measure of their reason. The Angels which stoode stil in their vprightnesse, Paule calleth elect. If their stedfastnes was grounded vpon the good pleasure of God, the falling away of the other proueth that they were forsaken: Of which thing there can no other cause be alleged than reprobation, which is hidden in the secret counsell of God.

Pro. 26. 10.

1. Tim. 5. 22.

5 Go to: let there nowe be present some Manichee, or Celestine, a sclaunderer of the prouidence of God: I say with Paule that there ought no reason to be rendred thereof: because with the greatnesse of it, it farre surmounteth our vnderstanding. What maruell? or what absurditie is it? Would he haue the power of God so limited, that it may be able to worke no more, than his minde is able to conceiue? I say with Augustine, that they are created of ỹ Lord, whom he without douting foreknewe that they should go into destruction: and that it was so done, because he so willed: but why he willed, it is not our part to aske a reason of it, who can not comprehend it: neither is it

mete that the will of God ſhould come downe into controuerſie among vs, of which ſo oft as mention is made, vnder the name of it is named the hieſt rule of righteouſneſſe. Why therefore is any queſtion moued of vnrighteouſneſſe where righteouſneſſe clerely appereth? Neither let vs be aſhamed, after the example of Paule, ſo to ſtoppe the mouthes of the wicked, and from time to time ſo oft as they ſhalbe bold to barke againſt it, to repete this, Who be ye miſetable men, that lay an accuſation to Gods charge, and do therefore lay it to his charge becauſe he doth not temper the greatneſſe of his workes to your dulneſſe? As though they were therefore wrongfull, becauſe they are hidden from fleſh. The vnmeaſurableneſſe of the iudgementes of God is by cleare experiences knowen vnto you. Ye
Pſa. 36. knowe that they are called the depe bottomleſſe depth. Nowe aſke of the narrowe capacities of your wit, whether they comprehend that which God hath decreed with himſelfe. What good doth it you therefore with mad ſearching to plunge your ſelues into the bottomleſſe depth, which reaſon it ſelfe teacheth you that it ſhalbe to your deſtruction? Why are ye not at the leaſt reſtrained with ſome feare of that which both the hiſtorie of Iob and the bookes of the Prophets do report of the incomprehenſible wiſedome, and terrible power of God. If thy minde be vnquieted, let it not greue thee to
Auguſt. de verb. apoſto. ſermo. 20. embrace the counſell of Auguſtine. Thou being a man lokeſt for an aunſwer at my hand: and I alſo am a man. Therfore let vs both heare him that ſaith: O man, what art thou? Better is a faithfull ignorance than raſh knowledge, Seke merites: thou ſhalt finde nothing but peine. O depth. Peter denieth: the Thefe beleueth. O depth. Sekeſt thou a reaſon? I will trēble at the depth. Reaſon thou, I will wonder: diſpute thou, I will beleue: I ſee depth, but I reache not the bottome. Paul reſted, becauſe he found wondering. He calleth the iudgements of God vnſearchable: and art thou come to ſearche them? He ſaith that his wayes are impoſſible to be traced out: and doeſt thou trace them? with proceding further we ſhall nothing profit: For neither we ſhall ſatisfie their way wanton curiouſneſſe, neither doth the Lord neede any other defenſe, than which he hath vſed by his Spirit, which ſpake by the mouth of Paule: and we forget to ſpeake well, when we ceſſe to ſpeake with God.

6 Their other obiection alſo ariſeth out of vngodlineſſe, which yet tēdeth not ſo directly to the accuſing of God as to the excuſing of the ſinner. Howebeit the ſinner which is condemned of God can not be iuſtified without diſhonor of the iudge. Thus therefore prophane tongs do barke againſt God, ſaying: why ſhould God impute

those things for sinne to men, whereof he hath by his predestination layed necessitie vpon men? For, what should they do? Should they wrastle with his decrees? But so should they do it in vaine, sith they can not do it at all. Therefore they are not rightfully punished for those things, wherof the chefe cause is in Gods predestination. Here I will absteine from that defense, wherunto the Ecclesiastical writers do commonly flee, namely that the foreknowledge of God withstãdeth not but that man may be accompted the sinner: because God foreseeth the euels of man, not his owne. For so the cauillatiõ would not stay here, but will rather presse vs further with saying that God might if he had would, haue prouided remedie for those euels which he foresaw: and that sith he hath not so done, he hath of determined purpose created men to that ende that he should so behaue himself in earth: and if by the prouidence of God, man was created to this condition, that he should do all those things that he doth: then he is not to be blamed for that which he can not auoide, & which he enterprised by the will of God. Therfore let vs see how this knot ought to be well looſed. First of all this ought to be holden certaine among all men which Salomon saith, that God hath created all things for himself, & the wicked man to an euel day. Behold, when the dispising of all things is in the hand of God, when in his power remaineth the rule of safetie and death: he so ordereth them by his counsell and becke, that among men there are borne some adiudged euen from their mothers wombe to death, which with their destruction may glorifie his name. If any man answer, that there is no necessitie layed vpon them by the prouidéce of God, but rather that he created them in such estate, because he foresawe their peruersnesse to come: he neither saith nothing at all, nor altogether. The old writers are wont in deede somtimes to vse this solution: but as it were doubtingly. But the Scholemen rest vpon it, as though nothing could be obiected against it. In dede I wil willingly graunt, ỳ foreknowledge alone bringeth no necessitie to creatures, although all men do not so agree: for there be some that will haue it also to be the cause of things. But it seemeth to me that Valla, a man otherwise not much practised in holy writinges, saw both more depely & more wisely, which shewed that this contention is superfluous: because both life and death are rather the doings of Gods will than of his foreknowledge. If God did but foresee the successes of men, & did not also dispose and order them by his will, then this question should not without cause be moued, whether his foreseing any thing auailed to the necessitie of them, But sith he doth none otherwise forsee the things ỳ shall come Pro. 16. 4.

to passe, than because he hath decreed that they should so come to passe: it is vaine to moue controuersie about foreknowledge, where it is certaine that all things do happen rather by ordinance and commaundement.

7 They say that this is not written in expresse words, that it was decreed of God, that Adam should perish by his falling away. As though the same God, whome the Scripture reporteth to do whatsoeuer he will, created the noblest of all his creatures to an vncertaine ende. They say he had freewill, that he might shape to himselfe his owne fortune: and that God decreed nothing, but to handle him according to his deseruing. If so cold a deuise be receiued, where shalbe that almightines of God, wherby he gouerneth all things according to his secret counsell, which hangeth vpon none other thing than it selfe? But predestination, whether they will or no, sheweth himselfe in Adams posteritie. For it came not to passe naturally that all men should lose saluation by the fault of one parēt. What hindereth them to confesse of one man, that which against their willes they confesse of all mankinde? For why should they lose their labour with dallying shiftes? The Scripture crieth out that all men were in the persone of one man made bonde to eternall death. Sith this can not be imputed to nature, it is plaine that it proceded from the wonderous counsell of God. But it is to much absurditie that these good Patrones of the righteousnesse of God do so stumble at a strawe, and leape ouer great beames. Againe I aske: howe came it to passe, that the fall of Adam did wrappe vp in eternall death so many natiōs with their children being infantes, without remedie, but because it so pleased God? Here their tongues which are otherwise so pratling, must of necessitie be dumme. It is a terrible decree, I graunt: yet no man shalbe able to denie, but that God foreknewe what ende man should haue, ere he created him, and therefore foreknewe it bycause he had so ordeined by his decree. If any man here inuey against the foreknowledge of God, he rashly and vndiscretely stumbleth. For, what matter is there, I beseech you, why the heauenly iudge should be accused for that he was not ignorant of that which was to come? Therefore if there be any either iuste or colorable complaint, it toucheth predestination. Neither ought it to serue an absurdity which I say, that God foresaw not onely the fall of the first man, and in him the ruine of his posterity, but also disposed it after his owne wil. For as it belongeth to his wisedome, to foreknowe all things that shalbe: so it belongeth to his power, to rule and gouerne all things with his hand. And this que-

Enchir. ad Lau. stion Augustine very well discussеth, as he doth other, saying: We

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most holsomely confesse that which we most rightly beleue, that the God and Lorde of all things, which created all things very good, and foreknewe that euell things should spring out of good, and knewe that it more perteined to his almighty goodnesse euen of euell things do well, than not to suffer them to be euell: that he so ordered the life of Angels and men, that in it he might first shewe what free will could do, and then what the benefit of his grace and judgement of iustice could do.

8 Here they runne to the distinction of will and permission, by which they will haue it graunted that the wicked do perish, God onely permitting but not willing it. But why should we say that he permitteth it, but because he so willeth. Howebeit it is not likely, that man by himselfe, by the onely permission of God, without any his ordinãce, brought destruction to himselfe: as though God apointed not, of what condition he woulde haue the chiefe of his creatures to be. I therfore will not dout to cõfesse simply with Augustine, that the wil of God is a necessitie of things and that what he willeth, it must of necessitie come to passe: as those things shall truelly come to passe which he hath foreseen. Nowe if for excuse of themselues and of the vngodly, either the Pelagiãs, or Manichees, or Anabaptistes, or Epicureans (for with these fower sectes we haue to do in this question) shall obiect against vs necessitie wherewith they be bound by the predestination of God: they bring nothing fit to the purpose. For if predestination be nothing els but a dispensation of righteousnesse of God, which is hidden in deede, but yet without faulte: For asmuch as it is certaine that they were not vnworthy to be predestinate to that estate, it is also as certaine that the destruction is most righteous which they entre into by predestination. Moreouer their destruction so hangeth vpon the predestination of God, that both cause and matter thereof is founde in themselues. For the first man fell, because the Lorde so iudged it to be expedient: why he so iudged, is vnknowen to vs: yet it is certaine that he so iudged for no other reason but because he sawe that thereby the glorie of his name should be worthily set forth. When thou heareſt mention of the glorie of God, there thinke of his righteousnes: For it must be righteous that deserueth praise. Man therefore falleth, the prouidence of God so ordeininge it: but he falleth by his owne fault. The Lorde had a litle before pronoũced, that all the things which he had made were very good. Whense therefore commeth that peruersnesse to man, to fall away from his God? Least it should be thought to be of creation, the Lorde with his commendation allowed that which

De gen. ad.lete. libr. 6. cap. 15.

Gen. 1. 31.

came from himſelfe. Therefore by his owne euelneſſe he corrupted the nature which he had receiued pure of the Lorde, and by his fall he drewe his whole poſteritie with him into deſtruction. Wherefore let vs rather beholde an euident cauſe of damnation in the corrupted nature of mankinde, which is nerer to vs, than ſearch for a hidden and vtterly incomprehenſible cauſe thereof in the predeſtination of God. Neither let it greue vs ſo farre to ſubmit our wit to the vnmeaſurable wiſdome of God, that it may yeld in many ſecrets of his. For, of thoſe things which it is neither graunted nor lawefull to knowe, the ignorance is well learned: the coueting of knowledge, is a kinde of madneſſe.

9 Some man parhappes will ſay, that I haue not yet brought enough to ſubdue that wicked excuſe. But I verily confeſſe that it can neuer be brought to paſſe, but that vngodlineſſe will alway grudge and murmure againſt it: yet I thinke that I haue ſpoken ſo much as might ſuffice to take away not onely all reaſon but alſo all colour of gaineſaying. The reprobate would be thought excuſable in ſinning, becauſe they can not eſcape the neceſſitie of ſinning: ſpecially ſith ſuch neceſſitie is caſt vpon them by the ordinance of God. But we denie that they are thereby well excuſed, becauſe the ordinance of God, by which they complaine that they are deſtinate to deſtruction, hath his righteouſneſſe, vnknowen in deede to vs, but yet moſt certaine. Wherupon we conclude, that they beare no euel which is not layed vpon them by the moſt righteous iudgement of God. Then, we teach that they do ouerthwartly, which to ſeke out the beginning of their damnation, do bend their eyes to the ſecret cloſets to the counſell of God, and winke at the corruption of nature, fom whenſe their damnation ſpringeth. And this withſtandeth that they can not impute it to God, for that he witneſſeth of his owne creation. For although man is creat by the eternall prouidence of God to that calamitie, whereunto he is ſubiect: yet the matter thereof he tooke of himſelfe, not of God: foraſmuch as he is by no other meane ſo loſt, but becauſe he wente out of kinde from the pure creation of God into a corrupt and vnpure peruerſneſſe.

10 Nowe the aduerſaries of Gods predeſtination do ſclander it alſo with a third abſurditie. For when we impute it to nothing els but to the choiſe of the will of God, ỹ they are made free from the vniuerſall deſtruction, whom he maketh heires of his kingdome, thereby they gather that there is with him accepting of perſones, which the Scripture euery where denieth: & therfore, that either the Scripture diſagreeth with it ſelf, or that in the electiō of God there is reſpect of

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deseruings. First, the Scripture in an other sense denieth, that God is an accepter of persones, than as they iudge it. For by the name of Person, it signifieth not a man, but those thinges which beinge seene with eies in man are wont to procure either fauour, grace, and dignity, or hatred, contempt, and shame: as, richesse, wealth, power, nobility, office, countrey, excellency of beauty, and such other: on the other side pouerty, neede, baseneſſe, vileneſſe, contempt, and such other. So Peter and Paul do teach that the Lord is not an accepter of persones, because he putteth not difference betwene the Iew & the Grecian, to refuse the one and embrace the other for only respect of nation. So Iames vseth the same words when he mindeth to affirme, that God in his iudgement nothing regardeth richesse. But Paule in an other place speaketh thus of God, that in iudging he hath no consideration of freedome or bondage. Wherefore there shalbe no contrariety if we shall say that God accordinge to the will of his good pleasure without any deseruinge chooseth to his sonnes whome he will, reiectinge and refusinge other. But the matter may thus be opened, that men may be more fully satisfied. They aske howe it commeth to passe, that of two betwene whom no deseruinge putteth any difference, God in his electinge passeth ouer the one and taketh the other. I on the other side do aske them, whether they thinke that in him that is taken there is any thinge that may make the minde of God to encline toward him. If they confesse (as they nedes must) that there is nothing, it shall follow that God looketh not vpon man, but from his owne goodneſſe fetcheth a cause why to do good to him. Wheras therfore God chooseth one man, refusing an other, this cõmeth not of respect of man, but of his mercy alone, which ought to haue liberty to shew forth and vtter it selfe where and when it pleaseth him. For we haue in an other place also shewed, that there were not frõ the beginninge many called noble, or wise, or honorable, that God might humble the pride of flesh: so farre is it of, that his fauour was bound to persones.

Act. 10. 34. Rom. 2. 10. Gala. 3. 28 Iam. 2. 5 Colo. 3. 25. Ephe. 6. 9. Aug. ad Bonif. li. 1. ca. 7. 1. Cor. 1 26.

11 Wherefore many do falsely and wickedly accuse God of partiall vnrighteousneſſe, for that he doth not in his predestination kepe one selfe course toward all men. If (say they) he finde all gilty, let him egally punish all: if he finde them vngilty, let him withholde the rigor of his iudgemẽt from all. But so they deale with him, as if either mercy were forbidden him, or whẽ he would haue mercy he be compelled altogether to giue ouer his iudgemẽt. What is it that they require: if all be gilty, that all may together suffer al one paine. We graunt the giltineſſe to be common, but we say that the mercy of God helpeth

ſome. Let it help all, ſay they. But we anſwere, that it is rightfull that he ſhould alſo in puniſhinge ſhewe himſelfe a rightfull iudge. When they ſuffer not this: what do they elſe but either go about to ſpoyle God of his power to haue mercy, or at leaſt to graunt it him vppon this condition, that he vtterly giue ouer his iudgement. Wherefore theſe ſayinges of Auguſtine do very well agree together. Sith in the firſt man the whole maſſe of mankinde fell into condemnation, theſe veſſels that are made of it to honor, are not the veſſels of their owne righteouſneſſe, but of the mercy of God: & whereas other are made to diſhonor, the ſame is not to be imputed to vnrightfulneſſe but to iudgement &c: That to thoſe whom he refuſeth, God rendereth due paine: to thoſe whom he calleth, he giueth vnderſerued grace: that they are deliuered from all accuſation, after the manner of a creditor, in whoſe power it is, to forgiue to the one, and aske of the other. Therefore the Lord alſo may giue grace to whom he will, becauſe he is merciſull: & giue it not to all, becauſe he is a iuſt iudge. He may by giuing to ſome, that which they do not deſerue, ſhew his free grace: and by not giuinge to all, declare what all deſerue. For wheras Paul writeth that God encloſed all vnder ſinne, that he might haue mercy vpon all, it is therewithall to be added that he is dettor to no man: becauſe no man firſt gaue to him, that he may require like of him.

Epiſt 106. de prædeſt & grat.

De bo perſeu. cap. 12.

Rom. 11 31.

12 This alſo they often ſay, to ouerthrowe predeſtination, that while it ſtandeth, all carefulneſſe and endeuour of well doing falleth away. For who (ſay they) ſhall heare that either life or death is certainely appointed for him by the eternall decree of God, but that it will byandby come into his minde that it maketh no matter how he behaue himſelfe, ſith the predeſtination of God can by his worke be nothinge hindered or furthered? So ſhall all men diſſolutely throw foorth themſelues, and after a deſperate manner runne headelonge whether their luſt ſhal cary them. And verily they ſay not altogether falſely, for there be many ſwine, which with filthy blaſphemies defile the doctrine of predeſtination, and by this pretenſe alſo do mocke out all admoniſhmentes and rebukinges, ſayinge, God knoweth what he hath ones determined to do with vs: if he haue decreed our ſaluatiõ, he will bring vs to it at the time appointed: if he haue predeſtinate our death, we ſhoulde trauaile in vaine to the contrary. But the Scripture, when it teacheth with how much greater reuerence and religiouſneſſe we ought to thinke of ſo great a miſtery, doth both inſtruct the godly to farre other ſenſe, and well confute theſe mens outrage. For it doth not ſpeake of predeſtinatiõ to this end, that we ſhould be

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encouraged to boldnesse, and with vnlawfull rashenesse attempt to search the vnattained secretes of God: but rather that being humbled and abaced we should learne to tremble at his iudgement, & reuerently to looke vp to his mercy. To this marke the faithfull wil leuell themselues. As for that filthy groninge of swine, it is well confuted of Paule. They say that they go carelesly forward in vices: because if they be of the number of the elect, their vices shall nothinge hinder them, but that they shall at length be brought to life. But Paul telleth that we be to this end, that we should lead a holy & faultlesse life. If the marke that election is directed vnto be holinesse of life, it ought more to awake & sturre vs vp cheresully to practise that holinesse, than to serue for a clokinge of slothfulnesse. For howe greatly do these thinges differ the one from the other: to ceasse from well doing, because election sufficeth to saluation: and that the appointed ende of election is that we shoulde apply our selues to the endeuour of good doings. Away therfore with such sacrileges which do wrongfully misturne the whole order of election. Where they stretch their blasphemies further, when they say that he which is reprobate of God, shall loose his labour if he go about to make himselfe alloweable to him with innocency & honesty of life: therin they are taken with a most shameleſſe lye. For, whense coulde such endeuour come but of election? For whosoeuer be of the number of the reprobate, as they are vessels made to dishonor, so they ceasse not with continuall wicked doinges to prouoke the wrath of God against themselues, and by euident tokens to confirme the iudgement of God which is already pronounced vpon them: so farre be they from striuinge with him in vaine. Eph.1.4

13 But other do maliciously & shamefully sclaunder this doctrine as though it did ouerthrowe all exhortations to godly liuinge. For which matter in olde time Augustine was burdened with a great malice. Which he wiped away with his booke of correption and Grace wrytten to Valentine, the readinge whereof will appease all Godly and tractable men: yet I will touch a fewe thinges, which (as I trust) shall satisfie them that be honest and not contentious. We haue already seene how open and loude a preacher of the free election Paul was: was he therefore cold in admonishing and exhorting? Let these good zealous men compare their earnestnesse with his, and it shalbe found in them ise in comparison of his incredible heate. And truely this principle taketh away all douts, that we are not called to vncleannesse, but that euery man should possesse his vessell in honor, &c. Againe, that we are the handy worke of God created to good workes 1. Thes. 4.7.

Epho.2. 10. which he hath prepared that we ſhoulde walke in them. Summarily, they that are euen but meanly exerciſed in Paul, ſhall without longe declaration eaſily perceiue how fitly he maketh theſe things to agree, which they faine to diſagree. Chriſt commaundeth that men beleue in him : Yet is his definitiue ſentence neither falſe nor contrary to Iohn.6. 61. this commaundement, where he ſayth. No man can come to me, but he to whom it is giuen of my father. Let preachinge therefore haue his courſe, which may bringe men to faith, and with continuall profiting holde them faſt in perſeuerance. Neither yet let the knowledge of predeſtination be hindered, ỳ they which obey may not be proud as of their owne, but may glory in the Lord. Chriſt not for nothing Mat 13 9. ſayth, Who ſo hath eares of hearinge, let him heare. Therfore when we exhorte and preach, they that haue eares do willingely obey: but Eſa.6.9 who ſo lacke eares, in them is fulfilled that which is wrytten, That Lib.de bono perſeu. cap.15. hearing they heare not. But why (ſaith Auguſtine) ſhould ſome haue, and other not haue? Who hath knowē the minde of the Lord? Muſt that therefore be denied which is open, becauſe that can not be cōprehended which is hidden? Theſe ſayinges I haue faithfully reported out of Auguſtine: but becauſe paraduenture his wordes ſhal haue more authority than mine, go to, let vs bringe forth the very wordes that are read in himſelfe. If when this is heard, many are turned into dulneſſe & ſluggiſhneſſe, and beinge enclined from labour to luſt do go after their deſires : ought that therefore to be accompted falſe which is ſpoken of the foreknowledge of God? If God haue foreknowen that they ſhalbe good, ſhall they not be good, in how great euilneſſe ſoeuer they now liue? and if he haue foreknowen that they will be euill, ſhall they not be euill, in how great goodneſſe ſoeuer they be now ſeene? Shall therefore thoſe thinges which are truely ſpoken of the foreknowledge of God, be for ſuch cauſes either to be denied or to be lefte vnſpoken of? namely then when if they be not ſpo-
Cap.16 ken of, men go into errours? The rule (ſayth he) to keepe trueth vnſpoken of, is one thinge, & the neceſſity to ſpeake trueth is an other. As for the cauſes of leauinge trueth vnſpoken, it were longe to ſearch them out all: of which yet this is one, that they be not made worſe which vnderſtande it not, while we meane to make them more learned that vnderſtand it, who when we ſpeake any ſuch thing are in dede not made more learned, nor yet are made worſe. But when a true thing is in ſuch caſe, that whē we ſpeake it, he is made worſe that can not conceiue it: and when we ſpeake it not, he is made worſe that can conceiue it: what thinke we now to be done? is not the trueth rather to be ſpokē, that he may conceiue it, that can cōceiue it: than to kepe

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it vnspoken, that not only neither of them may conceiue it, but also he that more vnderstãdeth may be the worse? wheras if he did heare and conceiue it, by him also many shoulde learne? And we will not say that which, as the Scripture witnesseth, we lawfully might haue spoken. For we feare forsooth least when we speake, he be offended that can not conceiue it: but we feare not least while we holde our peace, he that can conceiue trueth be deceiued with falshode. Which sentence he at the last shortly knitting vp, more plainely also confirmeth. Wherefore if the Apostles, and they which followed them, the doctors of the church did both, namely both godlily preach of the eternall election of God, and hold the faithfull in awe vnder the discipline of Godly life: why do these our aduersaries being confuted with inuincible violence of trueth, thinke that they say well in saying that that which is spoken of predestination is not to be preached to the people although it be true. Yea it must in any wise be preached, ỹ he which hath eares to heare may heare. But who hath eares if he haue not receiued thẽ from him ỹ promiseth that he wil giue them? Truely let him that receiueth not, refuse it: so that yet he which receiueth it, do take & drinke, do drinke and liue. For as godlines is to be preached, that God may be rightly worshipped: so is also predestination, that he which hath eares to heare of the grace of God, may glory in God and not in himselfe. Cap 20

14 And yet that holy man, as he had a singular desire to edifie, so tempereth the maner of teaching the trueth, that offense be wisely auoided so far as it lawfully may be. For he sheweth that those thinges which are truely sayd, may also be conueniently sayd. If any man do thus preach to the people. If ye beleue not, ỹ cause is for that ye are already predestinate of God to destruction: such a man doth not only cherish slothfulnesse, but also maintaine wickednesse. If any man also stretch his saying to the time to come, and say that they which heare shall not beleue, because they are reprobate: this shalbe rather a cursing than a teaching. Such therefore Augustine not vnworthily biddeth to depart from the Church, as foolish teachers, and vnlucky and ill prophecying Prophetes. In an other place he truely affirmeth that it is to be holden that a man then profiteth with rebukinge, when he hath mercy and helpeth which maketh to profit whom he will, euen without rebukinge. But why some thus, and some otherwise? God forbid that, that we should say that the power of iudging belõgeth rather to the clay than to the potter. Againe afterward. When men by rebukinge either come or returne into the way of righteousnesse, who worketh saluation in their hearts but he, which when any who-

ſoeuer he be planteth and watereth,giueth the encreaſe,whom when he will ſaue,no freewill of man reſiſteth?It is therefore not to be douted that the wils of men can not reſiſt the will of God(which both in heauen and earth hath done whatſoeuer he woulde,and which hath alſo done thoſe things that are to come)but that he may do what he will,foraſmuch as euen of the very wils of men he doth what he will. Againe,when he will leade mẽ to him,doth he binde them with corporall bondes? He inwardly worketh,inwardly holdeth heartes,inwardly moueth hearts, & draweth thẽ with their wils which he himſelfe hath made in them.But,that which he byandby addeth ought in no wiſe to be omitted: that becauſe we know not who belongeth or not belongeth to the number of the predeſtinate, we ought ſo to be affectioned that we woulde all men to be ſaued. So ſhall it come to paſſe,that whomſoeuer we finde, we ſhall trauaile to make him partaker of peace. But our peace ſhall reſt vpon the children of peace. Therfore for our part,we muſt apply holſome & ſharp rebuking to all men like a medecine,that they periſhe not, nor deſtroy other, but it ſhalbe the worke of God to make it profitable to thẽ whom he hath foreknowen and predeſtinate.

The xxiiij. Chapter.

That election is ſtablished by the callinge of God: but that the reprobate do bring vpon themſelues the inſt deſtruction vvhereunto they are appointed.

BVt, that the matter may more plainely appeare, we muſt entreate both of the callinge of the elect,and of the blinding and hardeninge of the wicked. Of the firſt of theſe I haue alreadyſpoken ſomewhat, when I confuted their errour, which think that the generalnes of the promiſes extẽdeth egally to al mankinde. But this election which otherwiſe God hath hidden with himſelfe he doth not without choiſe at length diſcloſe by his calling, which a man may therefore call the teſtifyinge of it. For, whom he hath foreknowen, them he hath alſo foreappointed to be faſhioned like the image of his ſonne: whom he hath foreappointed, them he hath alſo called: whom he hath called, them he hath alſo iuſtified, that in time to come he may glorifie them.When the Lorde hath by electing already adopted his into the number of his children: yet we ſee how they entre not into poſſeſſion of ſo great a benefit,but when they be called:on the other ſide,how being called they do now enioy a certaine communicatinge of his election. For which reaſon Paule calleth the Spirite which they receiue,both the Spirite of adoption,

Rom.8 29.

Rom.8 15.

and

and the seale, & earnest of the inheritance to come: namely because it doth with the testimony thereof stablish and seale to their heartes the assuredness of the adoptiō to come. For though the preaching of the Gospell spring out of the fountaine of electiō: yet because it is also common to the reprobate, therfore it could not by it selfe be a sure proofe thereof. But God effectually teacheth his elect, that he may bring them to faith: as we haue before alleaged out of the wordes of Christ, Who so is of God, he & none other seeth the Father. Againe, I haue shewed thy name to the men whom thou hast giuen me: Whereas he saith in an other place, No man can come to me, vnlesse my Father drawe him. Which place Augustine wisely weieth, whose words are these. If (as Trueth sayth) euery one that hath learned, commeth: whosoeuer commeth not, certainely neither hath he learned. It doth not therefore followe that he which can come, also commeth, vnlesse he haue both willed & done it. But euery one that hath learned of the Father, not only can come, but also commeth, when nowe there is present both the profit of comming, and the affection of willinge, and the effect of doinge. Also in an other place more plainely. What is this else, Euery one that hath hearde of the father, and hath learned, commeth to me, but there is none that heareth and learneth of the father and commeth not to me? For if euery one which hath hearde of the father and learned, commeth: truely euery one that commeth not, hath not heard of the father, nor learned: for if he had heard and learned, he woulde come. This schoole is farre from the senses of the flesh, in which schoole the father is heard and teacheth, that men may come to the sonne. And a litle after. This grace which is secretly giuen to the heartes of men, is receiued of no hard hearte: for it is therefore giuen, that the hardnesse of the heart may first be taken away. When therefore the father is heard within, he taketh away the stony heart, and giueth a fleshly heart. For so he maketh the children of promise and vessels of mercy, which he hath prepared to glory. Why therefore doth he not teach all, that they may come to Christ, but because all whome he teacheth, by mercy he teacheth: whom he doth not teach, by iudgement he doth not teache? because he hath mercy vppon whom he will, and hardeneth whome he will. Therefore God assigneth them for children to himselfe, and appointeth himselfe father to them, whom he hath chosen. Now by calling he bringeth them into his household, and vniteth himselfe to them, that they may be one together. But, when Calling is ioyned to election, in that manner the Scripture sufficiently signifieth that in it nothinge is to be required but the mercy of God. For if we aske,

Ephe. 1. 13.

Iohn 6. 46.

Ioh. 17. 6.

Iohn. 6. 44.

Lib. de Grat. Christi. contra Pelag. & Cælest. ca. 14. & 31

De præ dest. sanct. cap. 8.

whom he calleth and for what reaſon: he anſwereth, whom he had elected. But when we come once to election, there the onely mercy
Rom 9. 16. of God appeareth on euery ſide. And here that ſaying of Paul truely hath place, It is not of him that willeth, nor of him that runneth, but of God that hath mercy: Neither yet that ſame ſo as they commonly take it, which part it betwene the grace of God, & the willing and running of man. For they expound it, that the deſire & endeuour of man haue in deede no force of themſelues, vnleſſe they be proſpered by the grace of God: but when they are holpen by his bleſſing, then they affirme that they haue alſo their partes in obtaininge ſaluation.
Enchir. ad Laurent. ca. 31. Whoſe cauillation I had rather confute with Auguſtines wordes thā mine owne: If the Apoſtle meant nothinge elſe but that it is not of him only that willeth or runneth, vnleſſe the Lorde be there preſent merciſull: we may contrariwiſe turne it againſt them and ſay that it is not of only mercy, vnleſſe there be preſent willing and runninge. But if this be openly wicked, let vs not dout that the Apoſtle giueth all to the mercy of the Lord, & leaueth nothinge to our willes or endeuours. To this effect ſpeaketh that holy man. And I ſet not a ſtraw by that nice ſuttelty, that they ſay that Paule would not haue ſo ſaid vnleſſe there had bin ſome endeuor & ſome wil in vs. For he did not cōſider what was in man: but when he ſaw that ſome did aſſigne part of ſaluation to the endeuour of men, he ſimply condemned their errour in the firſt parte of the ſentence, and in the ſecond he chalenged the whole ſumme of ſaluation of ỹ mercy of God. And what other thinge do the Prophetes trauaile about, but continually to preach the free calling of God?

2 Morouer the very nature alſo and diſpenſation of Calling doth clearely ſhewe it, which conſiſteth not in the only preachinge of the word, but alſo in the enlightning of the Spirit. To whom God offreth
Eſa. 65. 1. his word, is ſhewed vs in the prophet: I am foūd of them that ſought me not: I haue openly appeared to them that did not aske for me. To a people which hath not called vpon my name I haue ſayd, Loe I am preſent. And leaſt the Iewes ſhould thinke that this kindenes belonged only to the Gentiles, he doth alſo put them in remēbrance from
Iho. 24. 3. whenſe he tooke their father Abraham, when he vouchſaued to ioine him to himſelfe, namely from mere idolatry, in which he was drowned with all his. When he firſt ſhineth with the light of his worde to men not deſeruinge it, he therein ſheweth an example plaine enough of his free goodneſſe. Here therefore the vnmeaſurable goodnes of God ſheweth forth it ſelf, but not vnto ſaluatiō to all: becauſe for the reprobate there abideth a more grieuous iudgement, for that they

refuſe

refuse the testimony of the will of God. And God also, to set foorth his glory, withdraweth from them the effectuall force of his Spirite. Therefore this inward calling is a pledge of saluation, which can not deceiue vs. For which purpose maketh that saying of Iohn, Thereby we know that we are his children, by the Spirit which he hath giuen vs. And least flesh should glory, that it did at the least answere to him when he called & of his owne will offred himselfe, he affirmeth that it hath no eares to heare, no eies to see, but which he hath made: and that he maketh them, not accordinge to euery mans thankefulnesse, but according to his owne election. Of which thinge you haue a notable example in Luke, where both Iewes and Gentiles in common together heard the preaching of Paule and Barnabas. Whereas they were at that time all taught with one selfe same worde, it is sayd that they beleued which were ordained to euerlastinge life. With what face may we deny that the Callinge is free, in which euen to the very last part election reigneth alone.

1.Ioh. 5 24.

Act. 13. 14.

3 But here we must beware of two errours: because many make man a worker together with God, that he by his consent may make the election to be of force: so by their opinió, the wil of man is aboue the counsell of God. As though the Scripture did teach, that it is only giuen vs that we may beleue, and not rather faith it selfe. Other some, although they do not so weaken the grace of the holy Ghost: yet being led by I wote not what reson, hang election vpon faith as though it were doutfull, yea & vneffectuall vntill it be confirmed by faith. It is in deede certaine that it is confirmed, as toward vs: and we haue already shewed that the secret counsel of God beginneth to shine out, which was before hidden: so that by this word you vnderstande nothinge else, than that it is approued which was vnknowen, and is as it were sealed with a seale. But it is falsely sayd, that election is then and not till then effectuall, when we haue embraced the Gospell, and that thereof it taketh liuely strength. We must in deede from thense fetch the certainty of it: Because if we attẽpt to reach vnto the eternall ordinance of God, that deepe bottomlesse depth wil swallow vs vp. But when God hath opened it vnto vs, we must climbe vp hier, least the effect should drowne the cause. For what greater absurdity or shamefull vniustice is there, than that when the Scripture teacheth that we are enlightened as God hath chosen vs, our eyes shoulde be so daseled with this light, that they shoulde refuse to looke vppon election? Yet in the meane time I deny not, that to the ende we may be certaine of our saluation, we must beginne at the word, and that our affiance ought therewith to be contented, that we may call vppon God

by the name of Father. For ſome quite contrary to right order, that they may be certified of the counſell of God (which is neere vnto vs, in our mouth & in our heart) do couet to flie aboue the cloudes.
Deu. 30 14. Therefore that raſhnes is to be reſtrained with ſobriety of faith, that it may ſuffice vs that God in his outwarde worde is a witneſſe of his hidden grace: to that the conduit pipe out of which there floweth water largely for vs to drinke, do not hinder but that the ſpringhead may haue his due honor.

4 Therfore as they do wrongfully, which hang the ſtrength of election vpon the faith of the goſpel, by which faith we feele that election pertaineth to vs: ſo we ſhall kepe the beſt order, if in ſeking the certainty of our election, we ſticke faſt in theſe later ſignes, which are ſure witneſſings of it. Satan doth with no tentation either more grieuouſly, or more dangerouſly aſtoniſh the faithfull, thā when diſquieting them with dout of their election, he doth alſo moue them with a peruerſe deſire to ſeeke it out of the way. I cal it ſeeking out of the way, when a wretched man enterpriſeth to breake into the hidden ſecretes of the wiſdom of God, and to pearce euen to the hieſt eternity to vnderſtand what is determined of himſelfe at the iudgement ſeate of God. For then he throweth himſelfe headlong to be ſwallowed vp into the depth of the vnmeaſurable deuouringe pit: then he wrappeth himſelfe with innumerable ſnares and ſuch as he can not winde out of: then he ouerwhelmeth himſelfe with the bottomleſſe depth of blinde darkeneſſe. For ſo is it rightful that the fooliſhneſſe of the wit of man be puniſhed with ſo horrible ruine, when he attepteth of his owne force to riſe vp to the height of the wiſdom of God. And ſo much more deadly is this tentation, as there is none to which we are commonly all more bent. For there is moſt rarely any man to be founde, whoſe minde is not ſometime ſtriken with this thought. Whenſe haſt thou ſaluation, but of the election of God? And of Election what reuelation haſt thou? which thought, if it haue ones taken place in any man, either perpetually vexeth the miſerable man with terrible tormentes, or vtterly diſmayeth him. Truely I would haue no ſurer argument than this experience to proue, howe wrongefully ſuch men imagine of predeſtination. For the minde can be infected with no errour more peſtilent, than that which plucketh downe and thruſteth the conſcience from her peace and quietneſſe towarde God. Therefore if we feare ſhipwrecke, we muſt diligently beware of this rocke, which is neuer ſtriken vpon without deſtruction. And though the diſputinge of predeſtination be eſteemed like a dangerous Sea, yet in paſſinge through it there is found a ſafe and

quiet

quiet yea and pleasant saylinge, vnlesse a man do wilfully couet to be in danger. For as they do drowne themselues in the deadly bottomlesse depth, which to be certified of their election do enquire of the secret Counsell of God without his word: so they which do rightly and orderly searche it in such sorte as it is contained in the worde, receiue thereof a singular frute of comfort. Let this therfore be our way to search it, that we beginne at the callinge of God, and ende in the same. Howebeit this withstandeth not, but that the faithfull may thinke that the benefites which they daily receiue at the hande of God, do descend from that secret adoption: as they say in Esay, Thou hast done maruels, thy thoughtes are olde, true, and faithfull: forasmuch as by that adoption as by a token, the Lordes wil is to cõfirme so much as is lawfull to be knowen of his counsell. But least any man shoulde thinke this a weake testimony, let vs cõsider how much both clearenesse and certainety it bringeth vs. Of which thinge Bernarde speaketh fitly. For after that he had spokẽ of the reprobate, he saith: The purpose of God standeth, the sentence of peace standeth vpon them that feare him, both couering their euils, and rewardinge their good thinges: so as to them after a maruelous maner not onely good thinges, but also euil do worke together vnto good. Who shal accuse the elect of God? It sufficeth me to all righteousnesse, to haue him alone merciful, to whom alone I haue sinned. Al that he hath decreed not to impute to me, is so as if it neuer had bin. And a litle after: O place of true rest, and to which not vnworthily I may giue the name of a bedchamber, in which God is seene not as troubled with wrath, not as withholden with care, but his will is proued in him good, and well pleasinge, and perfect. This sight doth not make afrayd, but calmeth: doth not stirre vp vnquiet curiousnesse, but appeaseth it: doth not weary the senses, but quieteth them. Here is quiet truely taken. God being appeased, appeaseth all things: and to behold him quiet, is to be quiet. Esa. 25.

5 First if we seeke a fatherly kindenesse and fauorable minde of God, we must turne our eies to Christ, in whom alone the soule of the father resteth. If we seeke saluation, life, & the immortality of the heauenly kingdome, we must then also flee to no other: forasmuch as he alone is both the fountayne of life, and author of saluation, and heire of the kingdome of Heauen. Now whereto serueth election, but that being adopted of the heauenly Father into the degre of children, we may by his fauour obtaine saluation and immortality? Howesoeuer in seekinge thou tosse it and shake it, yet thou shalt finde that the vttermost marke of it extendeth no further. Therefore Matt. 3. 17.

whom God hath taken to his childrē, it is not ſaid that he hath cho-
Eph.1.4 ſen them in themſelues, but in his Chriſt: becauſe he could not loue them but in him, nor giue them the honor of the inheritance of his kingdom, vnleſſe they had firſt bin made partakers of him. If we be choſen in him, we ſhall not finde in our ſelues the certainety of our election: no, nor yet in God the Father, if we imagine him naked without the Sonne. Chriſt therefore is the mirrour, in whome we both muſt, and without deceite may beholde our election. For ſith it is he into whoſe body the Father hath appointed to graffe all them whom from eternity he hath willed to be his, that he may take for his children ſo many as he reknowledgeth among his members: we haue a witneſſe plaine and ſure enough, that we are wrytten in the booke of life, if we communicate with Chriſt. And that ſure communion of himſelfe he gaue vs, when by the preachinge of the Goſpell he teſtified that he was giuen to vs of the father, that he with all his
Rom.8. 31. good things ſhould be ours. We are ſayd to put on him, and to grow
Iohn.3. 15. together into him, that we may liue: becauſe he liueth. So oft is this doctrine repeated, The Father ſpared not his only begotten ſonne,
Ihon.5. 24 that whoſoeuer beleueth in him, may not periſhe. But he that beleueth in him, is ſayd to haue paſſed from death into life. In which
Iohn.6. 35. ſenſe he calleth himſelfe the bread of life, which who ſo eateth, he ſhal not die for euer. He (I ſay) hath bin a witneſſe to vs, that they ſhal be receiued of the heauenly Father in place of his children, of whom he hath bin receiued by faith. If we couet any more than to be accompted among the children & heires of God, then we may climbe aboue Chriſt. If this be our vttermoſt marke: howe much be we mad in ſeeking without him that which we haue already obtained in him, and which may be founde in him alone? Moreouer ſith he is the eternall wiſdom, the vnchangeable trueth, and faſt ſettled counſell of the Father: it is not to be feared leaſt that which he declareth to vs in his word, ſhoulde vary any thinge be it neuer ſo litle from that will of the father which we ſeeke: but rather he faithfully openeth it vnto vs, ſuch as it was from the beginninge, and euer ſhalbe. The practiſe of this doctrine ought alſo to be in vre in prayers. For though the faith of election doth encourage vs to call vppon God: yet when we make our praiers, it were vnorderly done to thruſt it into the preſence of God, or to couenant with this conditiō. Lord, if I be elected, heare me: foraſmuch as he willeth vs to be content with his promiſes, and no where elſe to ſeeke whether he will be entreateable to vs or no. This wiſdom ſhall deliuer vs from many ſnares, if we can skill to apply that to a right vſe which hath bin rightly wrytten: but let vs not

vndiſcre-

vndiscretely drawe hither and thither that which ought to haue bin restrained.

6 There is also for stablishing of our affiance an other stay of election, which we haue sayd to be ioyned with our calling. For, whom Christ taketh beinge enlightened with the knowledge of his name into the bosome of his Church, them he is sayd to receiue into his faith & protection. And whom soeuer he receiueth, they are sayd to be committed to him of the father & deliuered to his trust, that they may be kept into eternall life. What meane we? Christ crieth out with a loude voice, that so many as the Father willeth to be saued, he hath deliuered them into his protection. Therfore if we list to know whether God haue care of our safety, let vs seeke whether he hath committed vs to Christ, whom he hath made the onely Sauiour of all his. Now if we dout whether we be receiued of Christ into his faith and keping, he preuenteth our douting, when he voluntarily offereth himselfe to be our shepeheard, and pronounceth that we shalbe in the number of his shepe if we heare his voice. Let vs therefore embrace Christ, being liberally set open for vs, and comming to meete vs: he shall number vs in his flocke, and shall kepe vs enclosed within his folde. But there entreth into vs a carefulnesse of our state to come. For as Paule teacheth that they are called, which were before chosen: so Christ sheweth that many are called, but fewe are chosen. Yea and also Paule himselfe in an other place dishorteth vs from carefulnesse: Let him that standeth (sayth he) looke that he fall not. Againe, Art thou grafted into the people of God? Be not proude, but feare: for God is able to cut thee of againe that he may graffe other. Finally we are sufficiently taught by experience it selfe, that calling & faith are of smal value, vnlesse there be adioyned continuance which happeneth not to al men. But Christ hath deliuered vs frō this care: for verily these promises haue respect to the time to come. All that my Father giueth me, shall come to me: and him that shall come to me, I will not cast him out of doers. Againe, This is the will of him that sent me, the Father, that I loose nothinge of all thinges that he hath giuen me, but may raise them vp againe in the last day. Againe, My shepe heare my voice and they followe me: I knowe them, and I giue them eternall life, and they shall not perishe for euer, neither shall any man take thē out of my hand. The Father which gaue them to me, is greater then all: and no man can take them out of the hande of my Father. Now when he pronounceth, Euery tree which my Father hath not planted, shalbe plucked vp by the roote: he signifieth on the contrary side, that they can neuer be plucked from saluation,

Iohn. 6. 37. and 17. 6.

Ioh. 10. 3.

Rom. 8. 30.

Mat 22 14.

1. Cor. 10. 12.

Iohn 6. 37. and 40.

Ioh. 10. 17.

Mat. 15 13.

which haue roote in God. Wherewith agreeth that saying of Iohn,
1.Ioh.2. 19. If they had bin of vs, they had not at all gone out from vs. Hereupon
Rom. 8 38. also commeth that noble glorying of Paule against life and death, present thinges and thinges to come: which gloryinge must needes be grounded vpon the gift of continuãce. Neither is it any dout that he directeth this saying to all the faithful. In an other place the same
Phil.1. 16. Paule sayth. He that hath begonne in you a good worke, shall ende it
Psa 138 8. euen vntill the day of Christ. As also Dauid, when his faith fainted, leaned vpon this stay: Thou shalt not forsake the worke of thy hands. And now neither is this doutfull, that Christ when he prayeth for all the faithfull, asketh the same thinge for them which he asketh for
Luk. 22 32. Peter, that their faith may neuer faint. Whereby we gather, that they are out of daunger of fallinge away, because the sonne of God, askinge stedfast continuance for their godlinesse, suffered no denial. What woulde Christ haue vs to learne hereby, but that we shoulde trust that we shall perpetually be safe, because we are ones made his?

7 But it daily happeneth, that they which seemed to be Christes, do againe reuolt from him & fal. Yea & in the very same place where he affirmeth that none had perished of them which were giuen him
Ioh.16. 12. of the Father, yet he excepteth the sonne of perdition. That is true in deede: but this is also as certaine, that such did neuer cleaue to Christ with that affiance of heart with which I say that the assurednes of our
1.Ioh. 2 19. election is stablished. They went out from vs (sayth Iohn) but they were not of vs. For if they had bin of vs, they had still taried with vs. Neither do I deny that they haue like signes of callinge as the elect haue: but I do not graunt that they haue that sure stablishment of election which I bid the faithfull to fetch out of the worde of the Gospell. Wherefore let not such examples moue vs but that we quietely
Iohn 3. 16. & 6 39. rest vpon the promise of the Lorde, where he pronounceth, that all they are giuẽ to him of the Father, which receiue him with true faith, of whom sith he is their keper and Pastor, none shall perish. Of Iudas we shall speake hereafter. Paule doth not counsell Christians from assuredneſſe altogether, but from careleſſe and looſe assuredneſſe of the flesh, which draweth with it, pride, presumption, & disdaine of other, and quencheth humility and the reuerence of God, & bringeth forgetfulnes of grace receiued. For he speaketh to the Gentiles, whom he teacheth, that they ought not proudly & vngently to reproch the Iewes for this, that the Iewes beinge disherited, they were set in their stede. Feare also he requireth, not wherwith they should be dismaied and stagger, but which framing vs to the hũbler receiuing of the grace

of

of God, should abate nothing of the affiance thereof, as we haue sayd in an other place. Beside that, he doth not there speake to euery man particularly, but to the sectes thẽselues generally. For when ỹ Church was diuided into two parts, & enuy bred dissension. Paule putteth the Gentiles in minde that their being supplied into the place of ỹ peculiar & holy people, ought to be to them a cause of feare & modesty. And among them there were many puffed vp with glory, whose vain bosting it was profitable to beat down. But we haue in an other place shewed, that our hope is extended to the time to come euen beyond death, and that nothing is more contrary to the nature of it, than to dout what shall become of vs.

8 That saying of Christ, of many beinge called but few chosen, is very ill taken after that maner. There shalbe nothinge doutfull if we hold fast that which ought to be cleare by the things aboue spoken, that there are two sorts of calling. For there is an vniuersall callinge wherby through the outward preaching of the word, God calleth altogether to him, euen them also to whom he setteth it forth vnto the sauor of death, & vnto matter of more grieuous condemnation. The other is a speciall calling which for the most parte he vouchsaueth to giue only to the faithfull, when by the inward enlightning of his spirit he maketh ỹ the word preached is settled in their hearts. Yet somtime he maketh them also partakers of it whome he enlighteneth but for a time, & afterward by the deseruing of their vnthankfulnes forsaketh them, & striketh them with greater blindenes. Now when the Lorde saw the Gospell to be published farre and wide, and to be despised of many, but to be had in due price of fewe: he describeth to vs God vnder the person of a king, which preparinge a solemne feast sendeth his messengers rounde about to bidde a great multitude to be his gestes, and yet can get but a fewe, because euery one alleageth lettes for his excuse, so that at length he is compelled vpon their refusall, to call out of the hie wayes euery one that he meeteth. Hitherto euery man seeth that the parable must be vnderstande of the outward callinge. He addeth afterward that God doth like a good maker of a feast, which goeth about the tables, to cheere his gestes. If he finde any not clothed with a wedding garment, he will not suffer him with his vncleanlinesse to dishonour the solemnity of the feast. This parte of the parable, I graunt, is to be vnderstande of them which enter into the Church by the profession of faith, but are not clothed with the sanctification of Christ. Such dishonors and as it were botches of his Church, the Lord will not suffer for euer: but, as their filthinesse deserueth he will cast them out. Therefore fewe are Mat.22.

choſen out of a great number of them that are called, but yet not with that callinge by which we ſay that the faithfull ought to iudge their election. For, that generall callinge is alſo common to the wicked: but this ſpeciall Callinge bringeth with it the ſpirite of regeneration, which is the earneſt & ſeale of the inheritãce to come, wherwith our hearts are ſealed vp againſt the day of the Lord. In a ſumme
Ephe.1. 13. ſith hypocrites boaſt of godlineſſe as well as the true worſhippers of God, Chriſt pronounceth ẏ at length they ſhalbe caſt out of the place
Pſa.15. 1. which they wrongfully poſſeſſe: as it is ſayd in the Pſalme, Lord, who ſhall dwell in thy tabernacle? The innocent in handes, & the man of
Pſa.22. 2. a pure heart. Again in an other place. This is the generation of them that ſeeke God, of them that ſeeke the face of the God of Iacob. And ſo doth the Spirit exhorte the faithfull to ſufferance, that they take it not grieuouſly that the Iſraelites be mingled with thẽ in the Church: for at length their viſor ſhalbe plucked from them & they ſhalbe caſt out without ſhame.

8 The ſame reſon is of ẏ exceptiõ euẽ now alleaged, where Chriſt
Ioh.17. 12. ſayth that none periſhed but the ſonne of perdition. It is in deede an vnproper ſpeeche, but yet not darke. For he was not accompted amonge the ſhepe of Chriſt, for that he was one in deede, but becauſe
John 6. 70. he kept the place of one. And where in an other place the Lord affirmeth that he was choſen with the Apoſtles, that is ſpoken onely in
Ioh.13. reſpect of the miniſtery. Twelue (ſayth he) haue I choſen, and one of them is a Deuil: that is, he had choſen him to the office of an Apoſtle. But when he ſpeaketh of chooſing to ſaluation, he denieth him farre away from the number of the choſen ſayinge: I ſpeake not of all: I knowe whome I haue choſen. If a man do in both places confounde
Ioh.13. 18. the worde of Chooſinge he ſhall miſerably entangle himſelfe: if he
Homil. 38. make difference, nothinge is more plaine. Therefore Gregory teacheth very ill and peſtilently when he ſayth that we knowe onely our callinge, but are vncertaine of our election: whereby he moueth all men to feare and tremblinge: vſinge alſo this reaſon, but becauſe we know what we be to day, but what we ſhalbe we know not. But in that place he ſufficiently declareth, how he ſtumbled at this blocke. For, becauſe he hanged election vppon the merites of workes, he had matter enough and more to diſcourage the mindes of men: but he could not ſtrengthen them, which did not remoue them from themſelues to the affiãce of the goodnes of God. Hereof ẏ faithful haue ſome taſt of that which we haue determined at the biginning ẏ predeſtinatiõ if it be rightly thought vpon, bringeth not a ſhaking of faith, but rather the beſt ſtrengthning of it. And yet I deny not, that ẏ holy Ghoſt frameth

his

his talke to the smale mesure of our sense. As when he saith. In the secret of my people they shall not be, and in the rowle of my seruãts they shall not be written. As though God did beginne to write in the booke of life, them whom he reckeneth in the numbre of his: wheras yet we knowe, euen by the witnesse of Christ, that the names of the children of God are from the beginning written in the booke of life. But in these words is only expressed the casting away of them which seemed the chefe among the elect: as it is said in the Psalme. Let them be blotted out of the booke of life, & let them not be written with the righteous. Eze. 13. 9. Phil. 4. 3. Psa 69. 29.

9 But the elect are neither immediatly from the wombe, nor all at one time, by calling gathered together into the flocke of Christ, but as it pleaseth God to distribute his grace to them. But ere they be gathered together to that chefe shepeherd, they are scattered abroad and stray in the common deserte, and differ nothing from other, sauing that they be defended by the singular mercie of God, from fallinge into the extreme hedlonge downefall of death. Therefore if you loke vpon them selues, you shal see the offspring of Adam, which sauoreth of the common corruption of the whole masse. That they be not carried into extreme and despeired vngodlynesse, this commeth not to passe by any goodnesse naturally planted in them but becausse the eye of God watcheth, and his hand is stretched out to their saluation. For they that dreame that from their very natiuitie there is plãted in their heartes I wote not what seede of election, by the vertue whereof they are alway enclined to godlynes and to the feare of God, they both are not holpen to proue it by the authoritie of Scripture, and also are confuted by experience it selfe. They do in deede bring forth a fewe examples to proue that the elect euen before their enlightning, were not vtterly strangers from religion: that Paule in his being a Pharisee liued vnreprouable, that Cornelius was by almes and prayers accepted of God: and such other. Of Paule, we graunt to them: of Cornelius, we say that they are deceiued. For it appeareth that he was then already enlightned and regenerate, so that he wanted nothing but the clere reueling of the Gospell. But what will they wring out by these fewe examples? that all the elect are alway endued with the spirit of goodlinesse? No more than if a man by shewing the vprightnesse of Aristides, Socrates, Xenocrates, Scipio, Curius, Camillius, and other, should thereof gather that all they that are left in blindnesse of idolatrie, were desirous followers of holines & honestie. Yea and the Scripture in more places than one, openly crieth out against them. For, the state which Paul describeth Phil. 3. 5. Act. 10. 2.

Ephe.2. 2. of the Ephesians before their regeneration, sheweth not one grain of this seede. Ye were (saith he) deade with defaultes and sinnes, in which ye walked according to the time of this worlde, according to the prince of the aire, which nowe worketh in the obstinate children: among whom we all also were sometime conuersant in the lustes of our flesh, doing those things that liked our flesh and minde. And we Ephe.5. 8. were by nature the children of wrath, as other also were. Againe, Remembre that ye were somtime without hope, aud lacked God in the Ephe.4. 21. world. Againe. Ye were somtime darkenesse: but nowe ye are light in the Lorde: walke as the children of light. But parduenture they will haue these things to be referred to the ignorance of the true God, wherewith they denie not that the elect are holden before that they be called. Albeit this were a shamelesse cauilling, sith he thereof concludeth, that they ought nowe no more either to lie or to steale: yet 1.Cor. 6.9. what will they aunswer to other places? as is that place to the Corinthians, where when he had pronounced that neither whoremongers, nor idolatrers, nor adulterers, nor weakelings, nor buggerers, nor theues, nor couetous men, shalbe heires of the kingdome of God: he by & by addeth that they were wrapped in the same hainous offenses before that they knewe Christ: but nowe that they are both washed by his bloode and made free by his Spirit. Againe an other place to Rom.6. 19. the Romaines. As ye haue geuen your membres bond to vncleanesse, and to iniquitie vnto iniquitie, nowe yeld them in bondage to righteousnesse. For what frute had you of those things, in which ye are nowe worthily ashamed. &c.

11 What maner of seede of election, I pray you, did then budde in thē, which being manifoldly defiled in all their life, as it were with desperate wickednes, wallowed in the most abhominable & accursed sinne of all? If he would haue spoken after their opinion, he should haue shewed howe much they were bond to the bountifulnesse of God, by which they had bene preserued from sliding into so great 1.Pet.4. 3. filthinesse. So Peter also should haue exhorted his to thankefulnesse for the perpetuall seede of election. But he contrary wise putteth them in minde that ỹ time past sufficed to make an ende of the lustes Ios.2.1 of the Gētiles. What if we come to examples? what budde of right- 2.Kin. 12.17. eousnesse was there in Rahab the harlot, before faith? in Manasse, when Hierusalem was dipped and in a maner drowned in the bloode Luc.22. 16. of the Prophetes? in the Thefe, which among his last gaspings beganne to thinke of repentance? Away therefore with these argumēts, which silly curious men do rashely deuise to themselues without the Scripture. But let that abide certaine with vs, which the Scripture hath,

hath, that all haue strayed like lost shepe, euery one hath swarued into his owne way, that is, perdition. Out of this goulfe of perdition, whom the Lorde hath determined ones to plucke forth, them he differreth til his fit time: onely he preserueth them, that they fall not vnto vnpardonable blasphemy. Esa 53. 6.

12. As the Lorde by the effectualnesse of his calling towarde the elect, maketh perfect the saluation, where vnto he hadde by eternall counsell appointed them: so he hath his iudgements against the reprobate. whereby he executeth his counsell of them. Whom therfore he hath created vnto the shame of life, and destruction of death, that they should be instrumentes of his wrath, and examples of his seueritie: from them, that they may come to their ende, somtime he taketh away the power to heare his word, and somtime by the preaching of it he more blindeth and amaseth them. Of the first maner, whereas there be innumerable examples, let vs choose out one more cleare and notable than all the rest. There passed away about fower thousande yeares afore Christ, in which he hidde from all the Gentiles the light of his health bringing doctrine. If any man answer that he therefore made them not to enioy so great a benefit bycause he iudged them vnworthy, they which come after shall not be proued any more worthy. Of which thing, biside the experience, Malachie is a substantiall witnes, which reprouing infidelitie mingled with grosse blasphemies, yet declareth that there shall come a redeemer. Why therefore is he rather geuen to these than to those? He shall trouble himselfe in vaine, that shall here search for a cause hier than the secret and vnsearchable counsell of God. Neither is it to be feared least any scholet of Porphyrie, should freely gnawe at the righteousnesse of God while we aunswer nothing in defense of it. For when we say that none perish vndeseruing, and that it is of the free bountifulnesse of God that some be deliuered, there is largely enough said for the setting forth of his glorie, so that it needeth not our shifting. The soueraigne iudge therefore maketh a way for his predestination, when whome he hath ones reiected, them being depriued of the communicating of his light he leaueth in blindenesse. Of the other maner there are both daily examples, and also many cõteined in the Scripture. One selfe same preaching is cõmonly made to a hundred, twenty receiue it with ready obedience of faith: the rest do either set naught by it, or scorne it, or hisse it out, or abhorre it. If any man aunswer that this diuersitie proceedeth of their malice and peruersnesse, he shall not yet satisfie vs: bycause the others witt also should be possessed with the same malice, vnlesse God did amende it with Mala. 4. 1.

his goodneſſe. Therefore we ſhall ſtill be encombred, vnleſſe we call
1.Cor. 4.7. to mind that which Paul ſaith, Who maketh thee to differ? Whereby he ſignifieth that ſome excell other ſome, not by their owne vertue, but by the onely grace of God.

13 Why therfore doth he in graunting grace to thoſe paſſe ouer
Act. 13. 48. theſe? Of thoſe Luke ſheweth a cauſe, Bycauſe they are ordeined to life. Of theſe, what ſhall we think, but becauſe they are the veſſels of
De gen. ad lite. libr. 2. cap. 10. wrath vnto diſhonor? Wherefore let it not greue vs to ſay with Auguſtine. God (ſaith he) might turne the will of the euell into good, becauſe he is almighty. He might in deede. Why therefore doth he it not? becauſe he would not. Why he would not, is in himſelf. For we ought to be no more wiſe than we ought to be. And that is much
Homil. de conuerſio. Paul. better, than to ſhift with Chryſoſtome, and ſay that he draweth him that is willing and reacheth his hand, that the difference may not ſeeme to ſtand in the iudgemēt of God, but in the onely will of men. Truely it ſo ſtandeth not in the propre motion of man, that euen the godly and they that feare God haue neede of a ſingular inſtruction
Act. 16. 14. of the Spirit. Lidia the purpleſeller feared God, and yet it behoued that her heart ſhould be opened, that ſhe might harken to the doctrine of Paule, and profit in it. This is not ſpoken of one woman alone, but that we ſhould knowe that the profiting of euery man in godlineſſe is the ſecrete worke of the Spirit. This verily can not be brought in queſtion, that the Lord ſendeth his word to many, whoſe blindneſſe he will haue to be more enforced. For, to what purpoſe doth he bidde ſo many commaundements to be carried to Pharao? was it becauſe he hoped that with often repeted meſſages he would be appeaſed? No, but before he beganne, he foreknewe and fore-
Exo. 21. Ezec. 2. 3. & 12. 2. telde the ende. Go (ſaid he to Moſes) and declare to him my will: but I will harden his heart, that he obey not. So when he ſtirreth vp Ezechiel, he warneth him aforehande that he ſendeth him to a rebellious and ſtubborne people: to the ende that he ſhould not be afrayde if he perceiue himſelf to ſinge to def men. So he foretelleth
Iere. 1. 10. Eſa. 6. 9 to Ieremie, that his doctrine ſhould become a fier, to deſtroy and waſt the people like ſtuble. But the prophecie of Eſaie yet more enforceth it. For he is thus ſent of the Lorde: Go and ſay to the children of Iſraell: With hearing heare ye, and vnderſtande not: With ſeing ſee ye, and knowe not. Make obſtinate the heart of this people, and make heauy their eares, and ouer plaiſter their eyes: leaſt paraduenture they may ſee with their eyes, and heare with their eares, and vnderſtand with their heart, that being turned they may be healed. Behold he directeth his voice to them, but that they may waxe more

deffe,

deffe, he lighteth a light, but that they may be made more blinde: he
sheweth forth doctrine, but that they may be made more dull: he
laieth to them a remedy, but not that they may be healed. And Iohn Ioh.12.
alleging this prophecie, affirmeth that the Iewes could not beleue 39.
the doctrine of Christ, becauſe this curſe of God lay vpon them.
Neither can this alſo be in controuerſie, that whom God will not
haue to be enlightened, to them he deliuered his doctrine wrapped
vp in darke ſpeches, that they may nothing profit thereby but to be
thruſt into greater dulneſſe. Christ alſo teſtifieth, that he doth there-
fore expound onely to the Apoſtles the parables in which he had Mat.13.
ſpoken to the multitude, bycauſe to them it was geuen to knowe the 11.
miſteries of the kingdome of God, but to the common people not
ſo. What meaneth the Lorde (wilt thou ſay) in teaching them, of
whome he prouideth that he may not be vnderſtanded? Conſider
whenſe is the fault, and thou wilt ceſſe to aſke. For in the word howe
great darkneſſe ſoeuer there be, yet there is alway light enough to
conuince the conſcience of the wicked.

14 Nowe remaineth for vs to ſee, why the Lord doth that which
it is plaine that he doth. If it be aunſwered that it is ſo done becauſe
men haue ſo deſerued by their vngodlineſſe, wickednes, & vnthanke-
fulnes: the ſame ſhall in dede be well & truely ſaid: but becauſe there
appeareth not yet the reaſon of this diuerſitie, why when ſome are
bowed to obedience, other ſome continue hardened, in ſearching it
we muſt needes go to that which Paule hath noted out of Moſes, Rom.9.
namely that God hath raiſed them vp from the beginning, that he 17.
might ſhewe his name in the whole earth. Whereas therefore the
reprobate do not obey the word of God opened vnto them, that
ſhalbe well imputed to the malice and peruerſeneſſe of their heart,
ſo that this be therewithall added that they are therefore geuen into
this peruerſneſſe, becauſe by the righteous but yet vnſearcheable
iudgemẽt of God they are raiſed vp to ſet forth his glorie with their
damnation. Likewiſe when it is ſaid of the ſonnes of Hely, that they 1.Sam.
harkened not to holſome warnings, becauſe the Lorde willed to kill 2.25.
them: it is not denied that the ſtubborneſſe proceded of their owne
naughtineſſe: but it is therewithall touched why they were leſte in
ſtubborneſſe, when the Lorde might haue ſoftened their heartes,
namly becauſe his vnchãgeable decree hadde ones appointed them
to deſtruction. To the ſame purpoſe ſerueth that ſaying of Iohn, Ioh. 12,
When he had done ſo great ſignes, no man beleued in him: that the 38.
word of Eſaie might be fulfilled, Lorde, who hath beleued our ſay-
ing? For though he do not excuſe the ſtifnecked from blame, yet he

is cõtent with that reaſon, that the grace of God is vnſauorie to men, till the holy Ghoſt bring taſt. And Chriſt alleging the prophecie of
Iohn.6. 45. Eſaie, They ſhall all be taught of God, tendeth to no other ende but to proue that the Iewes are reprobate and ſtrangers frõ the Church, becauſe they are vnapt to learne: and he bringeth no other cauſe thereof, but for that the promiſe of God doth not perteine to them.
1.Cor.1 23. Which thing this ſaying of Paule confirmeth, that Chriſt which to the Iewes is an offenſe, and to the gentiles fooliſhnes, is to the called the ſtrength and wiſedome of God. For when he hath tolde what commonly happeneth ſo oft as the Goſpell is preached, namly that ſome it maketh more obſtinate, and of ſome it is deſpiſed, he ſaith that it is had in price of them onely which are called. He had in deede a little before named them beleuers, but he meant not to take away the due degree from the grace of God which goeth before faith, but rather he added this ſeconde ſaying by way of Correction, that they which had embraced the Goſpell ſhould geue the praiſe of their faith to the calling of God. As alſo a litle after he teachech that they are choſen of God. When the vngodly heare theſe things, they crie out that God with inordinate power abuſeth his poore creatures for a ſporte to his crueltie. But we which knowe that all men are ſo many wayes endangered to the iudgement ſeate of God, that being aſked of a thouſand things they can not ſatisfie in one, do confeſſe that the reprobate ſuffer nothing which agreeth not with the moſt iuſt iudgement of God. Whereas we do not clerely atteine the reaſon thereof, let vs not be diſcontent to be ignorant of ſomewhat, where the wiſedom of God lifteth vp it ſelfe into ſo great heigth.

15 But foraſmuch as there are a fewe places of ſcripture wont to be obiected, in which God ſeemeth to denie that it is done by his ordinance that the wicked do periſh, but by this that, he crieng out againſt it, they wilfully bring death vpon themſelues: let vs by brefely declaring theſe places, ſhewe that they make nothing againſt the ſen-
Eze.34. 11. tence aboue ſet. There is brought forth a place of Ezechiel, that God will not the death of a ſinner, but rather that he may be turned and liue. If they will extende this to all mankinde: why doth he not moue many to repentance, whoſe mindes are more pliable to obedience, than theirs which at his daily allurements waxe harder and harder?
Mat.13. 23. With the Sodomites (as Chriſt witneſſeth) the preaching of the Goſpell and miracles would haue brought forth more frute than in Iurie. Howe commeth it to paſſe therfore, if God will all to be ſaued, that he openeth not the gate of repentance to thoſe miſerable men that would haue bene more ready to receiue grace? Hereby we ſee

that

that the place is violently wrested, if the will of God, whereof the Prophet maketh mention, be set against his eternall counsell, whereby he hath seuered the elect from the reprobate. Now if we seke for the true naturall meaning of the Prophet: his purpose is to bring hope of pardon to ỹ penitent. And this is the summe, that it is not to be douted but that God is ready to forgeue so sone as the sinner turneth. Therefore he willeth not his death, in so much as he willeth his repentance. But experience teacheth that he so willeth them to repent whome he generally calleth to him, that yet he toucheth not all their heartes. Yet is it therefore to be said that he dealeth deceitfully, because although the outward voice do but make them vnexcusable which heare & do not obey it, yet it is truely accompted the testimonie of the grace of God, by which testimonie he reconcileth men to himselfe. Therefore let vs holde this for the meaning of the Prophet, that the death of a sinner pleaseth not God: that the godly may haue affiance, that so sone as they shalbe touched with repentāce, there is pardon ready for them with God: and the wicked may fele that their fault is doubled, because they aunswer not to so great mercifull kindenesse and gentlenesse of God. The mercie of God therefore wil alway mete repentance, but to whom repentance is geuen, both all the Prophets, and Apostles, and Ezechiell himselfe do plainely teach. Secondly there is alleged a place of Paule, 1 Tim. 2.4. where he saith that God willeth all men to be saued, which although it haue a diuerse meaning from the other, yet in somthing they agree together. I aunswer, first that by the rest of the texte it is made plaine howe he willeth. For Paule coupleth together, that he willeth them to be saued, and to come to the acknowledging of the trueth. If they will haue this to be determined by the eternall counsell of God, that they receiue the doctrine of saluation: what meaneth that saying of Moses, What nation is so noble, that God commeth neare to it as he doth to thee? How came it to passe that God restrained from many peoples the light of the Gospell, which other enioyed? Howe came it to passe that the pure knowledge of godlynesse neuer came to some, and some scarcely tasted so much as any darke principles of it? Hereof it shall nowe be easy to gather, whereto Paule tendeth. He hadde commaunded Timothee to make solemne prayers in the Churche for kinges and princes. But when it seemed somewhat an absurditie that prayers shoulde be made to God for a kinde of menne in a manner despeired (because they were not onely strangers from the body of Christ, but also endeuored with all their forces to oppresse his kingdome) he added, that Deut. 4. 7.

the ſame is acceptable to God which willeth all men to be ſaued. Whereby verily he ſignifieth nothing els but that he hath ſtopped vp the way vnto ſaluation to no degree of men: but rather that he hath ſo powred out his mercie that he willeth no man to be voide of it. The other ſentéces do not declare what God hath by his ſecret iudgemēt determined of all men: but do ſhewe that there is pardon redy for all ſinners which do onely turne themſelues to require it. For if they more ſtifly ſtande vpon this that it is ſaid that he will haue mercie vpon all, I will on the contrarie ſide aunſwer them with that
Pſa.115. 3. which is written in an other place, That our God is in heauen where he doth whatſoeuer he will. This word therfore muſt ſo be expoūded
Exo.33. 19. that it may agree with the other, I will haue mercie vpon whome I will haue mercy, and I will ſhewe mercie to whom I will ſhew mercy. He that chooſeth out them whom he will haue mercie on, doth not geue it to all. But ſith it clearely appereth that in that place is ſpoken not of all particular men, but of degrees of men, we wil make no longer diſputing about it. Howebeit it is alſo to be noted, that Paul doth not affirme what God doth alway and euery where and in all men: but leaueth it to him at his libertie at length to make kings and magiſtrats partakers of the heauenly doctrine, although by reaſon of their blindeneſſe they do nowe rage againſt it. They ſeeme to preſſe vs more ſtrongly with obiecting the place of Peter, that God willeth none to periſh, but receiueth all to repentance. But the vndoing of this knot doth by and by offer it ſelfe in the ſecond worde, bycauſe the will to receiue can not be vnderſtāded to be any other than that
Eze 36. 26. which is euery where taught. Truely the turning is in the hand of God: whether he will turne all or no, let himſelfe be aſked, when he promiſeth that he will geue to a certaine fewe men a fleſhly heart, leauing to other ſome a ſtony heart. It is true in deede, that vnleſſe he were ready to receiue them which call vpon his mercie, this ſaying
Zach.1. 3. ſhould be falſe, Turne to me, and I will turne to you. But I ſay that none of all mortall men doth come to God but he that is preuented
2. Tim. 2. 25. of God. And if repentance were in the will of man, Paule would not ſay, If paraduenture he geue them repentance. Yea vnleſſe the ſame God which with word exhorteth all men to repentance, did with ſecret mouing of his ſpirit bring the choſen tó it: Ieremie would
Iere. 31. 18. not ſay, Turne me, Lorde, and I ſhalbe turned: for when thou haſt turned me, I haue repented.

16 But (thou wilt ſay) if it be ſo, there ſhalbe ſmal truth in the promiſes of the Goſpell, which when they teſtifie of the will of God, affirme that he willeth that which is againſt his inuiolable decree.

Not

Not so. For howe to euer the promises of saluation be vniuersall, yet they nothing disagree with the predestination of the reprobate, so that we direct our mindes to the effect of them. We knowe that then and not till then the promises are effectuall to vs, when we receiue them by faith, on the other side when faith is made voide, the promise is therewithall abolished. If this be the nature of them, let vs then see whether these things disagree together: that it is said that God hath from eternitie ordeined whome he will embrace with loue, and vpon whom he will exercise wrath: and that he promiseth saluation to all without difference. Truely I say that they agree very well. For in so promising he meaneth nothing els than that his mercy is set open for all which do couet and craue it: which thing none do but they whom he hath enlightned. And them he enlightneth, whom he hath predestinate to saluation. They (I say) haue the truth of the promises sure and vnshaken, so as it can not be said that there is any disagreement betwene the eternall election of God, and the testimonie of his grace which he offereth to the faithfull. But why nameth he All? verily that the consciences of the godly may the more safely rest, when they vnderstand that there is no difference of sinners, so that faith be present: and that the wicked may not cauill for their excuse, that they want a sanctuary wherunto they may withdrawe themselues from the bondage of sinne, when with their owne vnthankfulnesse they refuse it being offred them. Therfore when the mercie of God is by the Gospell offred to both sortes, it is faith, that is to say the enlightning of God, which maketh difference betwene the godly and vngodly, so as the one sort feleth the effectualnesse of the Gospell, and the other sort obteine no frute therof. The enlightning it self also hath the eternall election of God for the rule therof. The cõplaint of Christ, which they allege, Ieruſalem, Ieruſalem, how oft haue I willed to gather together thy chickens, but thou wouldest not? maketh nothing for them. I graunt that Christ there speketh not onely in the person of man, but also reprocheth them that in all ages they haue refused his grace. But we must define ỳ will of God which is entreated of. For neither is it vnknowen, howe diligently God endeuored to kepe still that people, and with how great stiffenesse they euen from the first to the last being geuen to their wandering desires refused to be gathered together: but it followeth not thereof that the counsell of God was made voide by the malice of men. They aunswer and say that nothing lesse agreeth with the nature of God than to haue a double will in him. Which I graunt to thẽ, so that they fitly expound it. But why do they not consider so many testimonies,

Mat. 23. 37.

where God putting vpon him the affections of man descendeth be-
Esa. 65. neath his owne maiesty? He saith that he hath with stretched out ar-
2. mes called the rebellious people, that he hath early & late trauailed to bring them backe to him. If they wil apply all these things to God, and not consider the figure, there shall arise many superfluous contentions, which this one solution bringeth to agreement, that the propretie of man is figuratiuely applied to God. Howbeit the solution which we haue brought in an other place largely sufficeth, that although the will of God be, as to our sense manifold: yet he doth not in himselfe diuersly will this and that, but according to his wise-
Ephe. 3. dome, which is diuersly manifold (as Paule calleth it) he amaseth
10. our senses, till it shall be geuē vs to know that he marueilously willeth that which now seemeth to be against his will. They also mocke with cauillations, that sith God is the father of all, it is vnrighteous that he should disherit any that hath not before with his own fault deserued this punishmēt. As though the liberalitie of God stretcheth not euen to hogges & dogges. But if they speake only of mankind, let thē answere why God bound himselfe to one people, to be the father therof: and why also out of the same people he picked a smal numbre as it were a floure. But their owne lust of euell speaking hindereth these railers that they cōsider not that God so bringeth forth his sunne to shine vpon the good and euell, that the inheritance is layed vp for a fewe, to whome it shall one day be said, Come ye blessed of my Fa-
Matt. 5. ther, possesse the kingdome. &c. They obiect also that God hateth
45. none of these things that he hath made. Which although I graunte
Mat. 25. them, yet this remaineth safe which I teache, that the reprobate are
34. hatefull to God, and that very rightfully, because they being destitute of his Spirit can bring forth nothing but cause of curse. They say further, that there is no difference of the Iewe and the Gentile, and therefore that the grace of God is without difference set before all
Rom. 9. menne: namely if they graunt (as Paul determineth) that God calleth
24. as well out of the Iewes as out of the Gentiles, according to his good pleasure, so that he is bound to no man. After this maner also is that
Rom 11. wiped away which they obiect in an other place, that God hath en-
22. closed all things vnder sinne, that he may haue mercy vpon all: namely because he will that the saluation of all them that are saued be ascribed to his mercie, although this benefite be not common to all. Nowe when many things are alleaged on both parts, let this be our conclusion, to tremble with Paule at so great depth, and if wanton
Rom. 9. tongues shall be busie, that we be not ashamed of this his crieng out,
20. O man, what arte thou that striuest with God? For Augustine truely affir-

affirmeth that they do peruersly which measure the righteousnesse of God by the measure of the righteousnesse of man. De prędest. & gratia. cap. 2.

The xxv. Chapter.

Of the last Resurrection.

ALthough Christ the sonne of righteousnesse, hauing ouercome death, shining by the Gospel, geueth vs the light of life (as Paule witnesseth) whereby also it is said that by beleuing we haue passed from death into life, being nowe not foreners and strangers, but citizens with the saintes, and of the housholde of God, which hath made vs to sit with the onely begotten sonne himselfe in heauenly places, that nothing may be wanting to perfect felicitie: yet least it should be greuous vnto vs to be exercised vnder this hard warfare, as though we had no frute of the victorie which Christ hath gotten, we must holde fast that which is in an other place taught of the nature of hope. For, because we hope for those things which appeare not, & (as it is said in an other place) faith is a demonstration of things inuisible: so long as we are enclosed in the prison of the flesh, we are wayfaring from the Lorde. For which reason the same Paule saith in an other place that we are deade, and that our life is hidden with Christ in God, and that when he which is our life, shall appeare, then shall we also appeare with him in glorie. This therefore is our condition, that with liuing soberly and iustly and godlily in this worlde, we loke for the blessed hope, and the comming of the glorie of the great God, and of our sauiour Iesus Christ. Here we neede a singular patience, that we be not wearied and either tourne backe our course, or forsake our standing. Therefore whatsoeuer hath bene hetherto set out concerning our saluation, requireth mindes lifted vp to heauen, that we may loue Christ whome we haue not seen, and beleuing in him may reioise with vnspeakeable and glorious ioyfulnesse, till we receiue the ende of our faith, as Peter telleth vs. After which maner, Paule saith that the faith and charitie of the godly hath respect to the hope which is layed vp in heauē. When we thus with our eyes fastened vpon Christ do hang of heauen, and nothing withholdeth them in earth, from carrieng vs to the promised blessednesse: then is that truely fulfilled, Our heart is where our treasure is. Hereupon commeth that faith is so rare in the world, because nothing is more hard to our dulnesse then through innumerable steppes to climbe vp aboue them with endeuoring forward to the price of our heauenly calling: To the great heape of miseries wherewith we be almost ouerwhelmed, are

2. Tim. 1. 10. Iohn. 5. 24. Ephe. 2. 19. Rom. 8. 28. Heb. 11. 1. 2. Cor. 5 6. Colo. 3. 3. Tit. 2. 12. 1 Pet. 1 8. Colo. 1 5. Mat. 7. 21.

added the mockings of vngodly men, wherewith our ſimplicitie is rayled at, when volutarily forſaking the allurementes of preſent good things, we ſeeme to followe the bleſſednes hidden from vs, as it were a fleeing ſhadow. Finally aboue and beneth vs, before vs and behinde vs, violent tentations beſege vs, to the ſuſteining of the feare whereof our courages ſhould be farre to weake, vnleſſe beinge vncumbred of earthly things they were faſt bound to the heauenly life, which in ſeming is farre from vs. Wherefore onely it hath ſoundly profited in the Goſpell, which is enured to a cõtinuall meditation of the bleſſed reſurrection.

2 Of the ſoueraigne ende of good things, the philoſophers haue in olde time curiouſly diſputed, and alſo ſtriued among themſelues: yet none except Plato, acknowledged the ſoueraigne good of man to be his conioining with God. But what maner of conioining that was, he could not perceiue ſo much as with any ſmale taſt, and no maruel, ſith he had neuer learned of the holy bonde thereof. To vs the only and perfect felicitie is knowẽ euen in this earthly wayfaring: but, ſuch as daily more and more enkindleth our heartes with deſire of it, till the full enioyinge may ſatisfie vs. Therefore I ſaid that none receiue frute of the benefites of Chriſt, but they that lift vp their mindes to
Phil. 3. 8. the reſurrectiõ. For, Paul ſetteth vp this marke to the faithfull, toward which he ſaith that he endeuoreth, and forgetteth all things till he come to it. And ſo much the more cherfully ought we to trauaill towarde it, leaſt if this world withholde vs, we ſuffer greuous puniſhment for our ſlothfulneſſe. Wherefore in an other place he marketh the faithfull with this marke, that their conuerſation is in heauen, from whenſe alſo they looke for their ſauiour. And ẏ their courages ſhould not faint in this race, he ioineth all creatures companiõs with them. For, becauſe euery where are ſeen deformed ruines, he ſaith that all things in heauen & earth do endeuour to the renewing. For
Rom. 8. 19. ſith Adam by his fall diſſolued the perfect ordre of nature to the creatures, their bondage is peinefull and greuous, wherunto they are ſubiect by reaſon of the ſinne of man, not for that they are endued with any feling, but for that they naturally couet the perfect eſtate from which they are fallen. Therefore Paul ſaith that they grone, and are as in peine of childe bearing, that we to whom are geuen the firſt frutes of the Spirit, may be aſhamed to pine away in our corruption, and not at the leaſt to followe the dead elements, which beare paine of an others ſinne. And the more to pricke vs forward, he calleth the laſt comming of Chriſt our redemption. It is true in deede that all the partes of our redemptiõ are already fulfilled: but becauſe Chriſt

hath

hath ones bene offered for sinnes, he shall be seene againe without sinne vnto saluation. With what miseries soeuer we be pressed, let this redemption susteine vs euen vntill the performance of it. Heb.10.

3 The very weight of the thing it selfe shall whet our endeuor. For neither doth Paul without cause affirme that the whole Gospel is void and deceitfull, vnlesse the dead do rise againe: because our state should be more miserable than the state of all men, namely sith we lieng open to the hatredes and reproches of many, are euery houre in danger, yea & are as shepe appointed to the slaughter: and therefore the authority thereof should fall away not only in one part, but also in the whole summe which both our adoption and the effect of our saluation cõteineth. And so let vs be hedefully bent to this most earnest thing of all, that no continuance of time may make vs wery. For which purpose I haue differred to this place that which I hadde breefely to entreate of it, that the readers may learne, when they haue receiued Christ the author of their saluation, to rise vp hier, and may knowe that he is clothed with heauenly immortality and glorie, that the whole body may be made like fashioned to the heade: as also the holy Ghost oftentimes setteth forth in his person an example of the resurrection. It is a thing harde to be beleued, that bodies when they haue bene consumed with rottennesse, shall at their appointed time rise vp againe. Therefore where many of the Philosophers haue affirmed soules to be immortall: the resurrectiõ of the flesh hath bene allowed of fewe: wherin although there was no excuse, yet we are thereby put in minde, that it is to harde thing to drawe mans senses to beleue it. That faith may ouercome so great a stoppe, the scripture ministreth two helpes: the one is in the likenes of Christ, the other is the almightines of God. Nowe so oft as the resurrection is thought of, let the image of Christ come into our mindes: which in ỹ nature that he tooke of vs, so ranne out the race of mortall life, that nowe hauing obteined immortalitie, he is to vs a pledge of the resurrectiõ to come. For in ỹ miseries wherewith we are beseged, we carie about his mortifying in our flesh, that his life may be openly shewed in vs. And we may not seuere him from vs, neither can we possibly, but that he must be torne in sunder. Wherupon commeth that argumẽt of Paul, If the deade do not rise againe, then neither is Christ risen againe: becaus verily he taketh ỹ principle for confessed, that Christ was not made subiect to death, nor obteined victorie of death by risinge againe, priuately for him selfe: but, that that was begon in the heade which must needes be fulfilled in all the membres, accordinge to the degree and ordre of euery one. For it were not right that they 2. Cor. 4.10. 1. Cor. 15.13.

Psa.16. 10. should in all points be made egall with him. It is said in the Psalme. Thou shalt not suffer they meke one to see corruption. Although a portion of this trust perteine to vs according to the measure of gift, yet the full effect hath not appeared but in Christ, which being free from all rotting hath receiued againe his body whole. Nowe least the Phil.3. 21. fellowship of blessed resurrection with Christ should be doutfull to vs, that we may be contented with this pledge, Paule expresly affirmeth that he therefore sitteth in heauen, and shall come at the last day a iudge, that he may make our base and vile body likefashioned to his glorious body. In an other place also he teacheth, that God raised not vp his sonne from death to the entent to shewe a token of his power: but to stretch out the same effectuall force of the Spirit toward vs which are faithfull: whom he therefore calleth life, while he liueth in vs, because he was geuen to this ende that he should make aliue that which is mortall in vs. I knit vp in a brefe bridgemēt those things which might both be more largely handeled and are worthy to be more gorgeously set out: and yet I trust that the godly readers shall in fewe words finde matter enough which may suffice to edifie their faith. Christ therfore is risen againe, that he might haue vs companiōs of the life to come He was raised vp of the father, in so much as he was ỹ head of the Church, from which he doth in no wise suffer himselfe to be plucked away. He was raised vp by the power of the Spirit, which is common to vs vnto the office of quickening. Finally he was raised vp, that he should be resurrectiō and life. But as we haue said that in this mirrour, there is to be seene of vs a liuely image of the resurrection, so let it be to vs a sure substāce to stay our minde, so that yet we be not lothfull or wery of long tarieng: bycause it is not our part to measure the seasons of times by our will, but patiently to rest, till God at his own fit time repaire his kingdome. To which pur-

1.Cor. 15. pose seemeth that exhortation of Paule. The first frutes is Christ: and then they that are Christes, euery one in his ordre. But ỹ no question should be moued of the resurrection of Christ, vpon which the resurrection of vs all is founded, we se by howe many and how diuerse meanes he hath made it approued by witnesse to vs. Fine nosed men wil laugh at ỹ history which the Euangelistes rehearse, as at a childish mockerie. For of what importāce shall the message be which fearefull silly women bring, and afterward the disciples confirme being in a maner astonished? Why did not Christ rather set vp the triumphinge ensignes of his victorie in the middest of the temple and the market place? Why came he not forth terrible into the sight of Pilate? Why doth he not also proue himself to the priests, and to whole Hierusalē

that

that he is risen vp aliue againe? As for the witnesses which he chose, prophane men will scarcely graunt them to be sufficient. I aunswer that although in these beginnings the weakenesse thereof was contemptible, yet all this was gouerned by the wonderful prouidence of God: that partly the loue of Christ and zele of godlinesse, and partly their owne hardnesse of beleefe should carry them in haste to the sepulchre which had lately bine dismaied for feare, that they might not only be seing witnesses of ỹ thing, but also should heare of ỹ Angels that which they sawe with their eyes. How shall we suspect their credit, who thought it to be a fable which they had heard of the womẽ, till they were brought to the present sight of the thing it selfe? As for all the people and the Ruler himself, after that they had bene largely cõuinced, it is no maruell if as well the sight of Christ, as other signes, was not graunted thẽ. The sepulchre was sealed vp, the watchemen watched it, the third day the body was not found, The soldiours corrupted with mony scattered a rumor ỹ his Disciples had stolen him away. As though they had had power to gather a band together, or had armure, or were practised men to enterprise any such feate. If the soldiars had not courage enough to driue them away, why did they not pursue them, that with the helpe of the people they might haue taken some of them? Pilate therefore with his ring truely sealed the resurrection of Christ: and the watchemen which were set at the sepulchre both in their holding their peace and in their lieng, were made publishers of the same resurrection. In the meane time the voice of Angels sounded, He is risen, he is not here. The heauenly glistering plainely shewed that they were not men but Angels. Afterward, if there remained any douting, Christ himselfe tooke it away. The disciples sawe him ofter than ones, and also felt his feete and his handes, and their hardnesse of beleuing not a litle profited to the strengthening of our faith. He disputeth among them of the misteries of the kingdome of God, and at the last in their sightes beholding him, he ascended into heauen. And not onely this sight was shewed to the xj. Apostles, but also he was seen at ones of mo than fiue hundred brethren. Nowe when he sent the holy Ghost, he shewed a sure proose not onely of life, but also of the souereigne power: as he had said before, It is profitable for you that I go: otherwise the holy Ghost shall not come. But nowe Paule was ouerthrowen by the way not by the strength of a dead man, but he felt him whom he persecuted to haue most hye power. To Stephan he appeared for an other ende, namely that with assurednes of life he might ouercome the feare of death. To discredit so many authentike

Mat. 27. 6c. and 28. 11.

Luc. 24. 6.

Act. 1. 3

1. Cor. 15. 6.

Ioh. 16.

Act 9 4

Act. 7. 55.

witneſſes is, not onely a parte of diſtruſtfulneſſe, but alſo of frowarde and furious ſtubbournesſe.

4 This which we haue ſaid, that in prouing the reſurrection our ſenſes muſt be directed to the infinite power of God, Paule brefely teacheth, that he may make (ſaith he) our vile body likefaſhioned to the body of his brightnes, according to the working of his power, by which he may ſubdue all things to himſelfe. Wherefore nothing is more vnmete, than here to haue reſpect what may naturally be done, where an ineſtimable miracle is ſet before vs, which with ỹ greatnes thereof ſwalloweth vp our ſenſes. Yet Paul by ſetting forth an example of nature, reproueth their dulnes which deny the reſurrection. Thou foole (ſaith he) that which thou ſoweſt is not quickened vnleſſe it firſt dy. &c. He ſaith that in ſeede is ſene a forme of the reſurrectiõ, becauſe out of rottennes groweth corne. Neither were it ſo harde a thing to beleue, if we were as heedefull as we ought to be to the miracles which throughout all the coſtes of the world do offer themſelues to our eyes. But let vs remembre that none is truely perſwaded of the reſurrection to come, but he which being rauiſhed into admiration, geueth to the power of God his glory. Eſaie lifted vp with this affiance, crieth out, Thy deade ſhall liue, my carcaſe ſhall riſe againe. Awake ye, & praiſe, ye dwellers of the duſt. In deſpeired caſe he liſteth vp himſelfe to God the author of life, in whoſe hande are the endes of death, as it is ſaid in the Pſalme. Iob alſo being liker to a carrion than to a man, truſting vpõ the power of God ſticketh not as though he were whole and ſounde to lifte vp himſelfe to that day ſaying, I knowe that my redeemer liueth: and in the laſt day he ſhall riſe vpon the duſt (namely to ſhewe forth his power therein) and I ſhall againe be compaſſed with my ſkinne, and in my fleſh I ſhall ſee God, I ſhall ſee him, and none other. For albeit that ſome do ſuttely wreſte theſe places, as though they ought not to bee vnderſtande of the reſurrection, yet they ſtrengthen that which they couet to ouerthrowe: bycauſe the holy menne in their euels ſeeke comforte from no where els, than from the likeneſſe of the reſurrection. Which better appeareth by the place of Ezechiell. For when the Iewes beleued not the promiſe of their returne, and obiected that it was no more likely that a way ſhould be made open for them, than that deade menne ſhould come out of their graue: there was a viſion ſhewed to the Prophet, a fielde full of dry bones: thoſe the Lorde commaunded to take againe fleſh and ſinewes. Although vnder that figure he raiſeth vp the people to hope of returne: yet the matter of hoping he gathereth of the reſurrection: as it is to vs an examplar of the deliuerances

Phil. 3. 20.

Eſa. 26. 19.

Pſa. 68.

Iob. 19. 25.

Eze. 37 8.

which

which the faithfull do feele in this world. So Christ, when he hadde taught that the voyce of the Gospell giueth life: because the Iewes receiued not this, he byandby sayd further: Maruell not at this, because the houre commeth in which all that are in the graues shall heare the voyce of the sonne of God, and shall come forth. Therfore after this example of Paule, let vs already cherefully triumphe in the middest of battels, because he which hath promised life to come, is mighty to keepe that which is left with him: and so let vs glory that a crowne of righteousnesse is layd vp for vs, which the iust iudge shal deliuer vs. So shall it come to passe, that whatsoeuer grieues we suffer, they shalbe to vs a shewinge of the life to come, because it agreeth with the nature of God to render affliction to the wicked which afflict vs: but to vs which are vniustly afflicted, rest at the appearinge of Christ with the Angels of his power, in a flame of fire. But that is to be holden which he addeth by and by afterwarde, that he shall come that he may be glorified in his saintes, and be made wonderfull in all them that haue beleued, because the Gospell hath bin beleued. Iohn. 5. 27. 2. Ti. 4. 8.

5 But although the mindes of men ought to haue bin continually occupied in this study: yet as though they would of set purpose destroy all remembrance of the resurrection, they haue called death the vttermost bound of all things & the destruction of man. For verily Salomon speaketh of the common and receiued opinion, when he sayth that a liuing dogge is better than a dead Lió. And in an other place: Who knoweth whether the soule of a man go vpward, & the soule of a beast go downeward? But in all ages this brutish sensles errour hath bin common in the world, yea & hath broken into the Church it self: for, the Sadduces haue presumed to professe openly that there is no resurrection, yea and that soules are mortall. But that this grosse ignorance should not help to excuse any man, the infidels euen by very instinct of nature haue alway had an image of the resurrection before their eies. For to what purpose serued that holy and inuiolable maner of burying, but to be an earnest of new life? Neither may it be answered that this spring of errour: because the religiousnesse of buriall was alway in vre amonge the holy Fathers, and God willed the same maner to remaine among the Gentiles, that an image of the resurrectió set before them might awake their drowsines. But although that ceremony wanted his vse of profiting, yet it is profitable for vs if we wisely marke the end of it, because it is no slender confutation of vnbeliefe, that altogether professed that which no man beleued. But Satan hath not only astonished the senses of men, so that they haue Eccle. 9 4. Eccle 3 21. Mar. 12. 18. Luk. 20 27. Act. 2. 8

buried with the bodies the remembrance of the resurrection, but also hath practised to corrupt this part of doctrine with diuerse fained inuentions, that at length it might vtterly die. I passe ouer howe in Paules time Satan began to pinch at it: but in a litle after there followed the Millenaries, which limited ỹ reigne of Christ to a thousande yeares. This errour is so childish, that it needeth not or is not worthy
Reu.20. of any confutation. Neither doth the Reuelation make on their side,
4. by which it is certaine that they coloured their errour: forasmuch as in the place where he mentioneth the number of a thousand, he entreateth not of the eternal blessednesse of the Church, but only of the diuers troubles which were to come vppon the Church, while it yet trauailed in earth. But the whole Scripture crieth out that there shalbe no end of the blessednesse of the elect, nor of the punishment of the reprobate. Now of all thinges which both are hidden from our sight and do farre passe the capacity of our minde, either we must fetch the credit out of ỹ certaine oracles of God, or we must vtterly cast it away. They which assigne to the children of God a thousand yeres to enioy the inheritãce of the life to come, do not marke how great a dishonor they do both to Christ and his kingdom. For if they shall not be clothed with immortality: then neither is Christ himself, to whose glory they shalbe newly fashioned, receiued into the immortall glory. If their blessednesse shall haue any end: then the kingdome of Christ, vpon the stedfastnes whereof it standeth, endureth but for a time. Finally either they are most vnskilfull of all matter tõcerning God, or they go about with crooked maliciousnesse to ouerthrow the whole grace of God and power of Christ, the fulfillinge wherof is no otherwise perfect, but when sinne being blotted out & death swallowed vp, eternal life is fully restored. But very blinde men may see how fondly they play the fooles, which feare that they shold ascribe to God to great cruelty if the reprobate be condemned to euerlasting paines. The Lord forsooth shall do wronge, if he deny his kingdome to them which haue by their vnthankefulnesse made thẽselues vnworthy of it. But (say they) their sinnes endure but for a time I graunt: but the maiesty, yea and the righteousnesse of God, which they haue offended by sinning, is eternall. Worthily therefore the remembrance of iniquity dieth not: But so the paine excedeth the mesure of the fault. This is a blasphemy not to be suffred, when the maiesty of God is so litle set by, when the despising thereof is esteemed at no greater value than the destruction of one soule. But let vs leaue these trifles, least contrary to that which we haue before sayd, we may seeme to iudge their dotages worthy of confutation.

6 Beside these, there haue bin two other doting errours brought in by men peruersly curious. The one sorte thought, as though the whole man died, that the soules shall rise againe with the bodies. The other forasmuch as they graunt that the soules be immortall spirites, say that they shalbe clothed with new bodies: whereby they deny the resurrectiō of the flesh. Of the first sort, because I haue touched somwhat in speaking of the creation of mān, it shalbe enough for me to warne the readers againe, how beastly an errour it is to make of a spirit fashioned after the image of God, a vanishinge blast which doth nothing but quicke the body in this fraile life: & to bring the temple of the holy Ghost to nothing: Finally to spoyle that part of vs wherin diuineneſſe chiefely shineth and marks of immortality appeare, to spoyle it (I say) of this gift: so that the estate of the body shoulde be better & more excellent than the estate of the soule. The Scripture teacheth farre otherwise, which compareth the body to a corage, out of which it sayeth that we remoue when we die, because it esteemeth vs by that part which maketh vs differinge from brute beastes. So Peter beinge nie to death, sayth that the time is come, when he must lay away his tent. And Paule speakinge of the faithfull, after that he hath sayd: That when our earthly house shalbe dissolued, there is a buildinge for vs in heauen, adioyneth that we are wayfaringe from the Lord so long as we abide in the body, but do desire the presence of God in the absence of the body. If the soules do not ouerliue the bodies, what is it that hath God present when it is seuered from the body? But the Apostle taketh away all doutinge, when he teacheth that we are ioyned in fellowship to the spirites of the righteous. By which words he sheweth, that we are ioyned in fellowship to the holy fathers, which euen being dead do kepe the same godlineſſe with vs, so that we can not be the members of Christ vnleſſe we grow together with them. Vnleſſe also the soules being vnclothed of the bodies, did keepe still their substance and were able to receiue blessed glory, Christ would not haue sayd to the thiefe: This day thou shalt be with me in paradise. Hauinge so cleare testimonies, let vs not dout after the example of Christ when we are dyinge, to commende our soules to God, or after the example of Stephen to commit them to Christ to keepe, which not vnworthily is called a faithfull shepeherd and Bishop of them. To enquire of their meane state, is neither lawful nor expedient. Many do much comber themselues with disputing what place they kepe, and whether they do now enioy the heauenly glory or no. But it is folly and rashneſſe, to search deepelier of vnknowen thinges, than God doth giue vs leaue to knowe. When the

1. Pe. 1. 14.
2. Cor. 5 1.
Heb. 12. 23.
Luk. 23 43.
Act 7. 59.
1. Pe. 2. 25.

Mat.5.8 and 26. Ioh.12. 32. Scripture hath ſayd that Chriſt is preſent with them, and receiueth them into paradiſe that they may enioy comfort, on ỹ other ſide that the ſoules of the reprobate do ſuffer ſuch paines as they haue deſerued: it goeth no further. What teacher or maiſter ſhall now open to vs that which God hath hidden? Of the place, the queſtion is no leſſe fonde and vaine: foraſmuch as we know that there is not the ſame dimenſion of the ſoule which is of the body. Whereas the bleſſed gathering together of holy ſpirits is called the boſome of Abraham, it is enough for vs after this wayfaringe to be receiued of the common father of the faithfull, that he may communicate with vs the frute of his faith. In the meane time ſith the Scripture euery where biddeth vs to hang vpon the expectation of Chriſtes comminge, and differreth the crowne of glorie till then: let vs be content with theſe bondes appointed vs of God: namely, that the ſoules of the godly hauing ended the labor of their warfare do go into a bleſſed reſt, where with happy ioyfulneſſe they looke for the enioyinge of the promiſed glory: and that ſo all thinges are holden in ſuſpenſe till Chriſt the redeemer appeare. As for the reprobate, it is no dout that they haue the Iud.1.6 ſame eſtate which Iude aſſigneth to the Deuils, to be holden bounde with cheines, till they be drawen to the puniſhment whereunto they are condemned.

7 No leſſe monſtruous is their errour, which imagine that ſoules ſhall not receiue againe the ſame bodies wherwith they are now clothed, but ſhal haue new and other bodies. And the reaſon of the Manichees was very triflinge, that is, that it is not meete that fleſh which is vncleane ſhould riſe againe. As though there were no vncleannes of ſoules, which yet they debarred not from the hope of euerlaſtinge life. It was therefore all one as if they ſhould ſay that that which is infected with the filth of ſinne can not be cleanſed by God. For I nowe paſſe ouer that dotage, ỹ fleſh was naturally vncleane; becauſe it was create of the Deuill: Onely I ſhew that whatſoeuer is nowe in vs vnworthy of heauen, it hindereth not the reſurrection. And firſt wheras 2.Cor.7.1. Paule biddeth the faithfull to cleanſe themſelues from all defilinge of the fleſhe and of the Spirite, thereupon followeth the iudgement 2.Cor.5.10. which he in an other place pronoũceth, that euery man ſhal receiue by his body either good or euill. Wherewith agreeth that which he 2.Cor.4.10. wryteth to the Corinthians, That the life of Ieſus Chriſt may be openly ſhewed in our mortall fleſh. For which reaſon in an other place 1.The.5.23. he doth no leſſe pray that God preſerue the bodies whole vnto the day of Chriſt, than the ſoules and ſpirites. And no maruell, becauſe it were a moſt great abſurdity that the bodies which God hath dedicate

to be temples to himselfe, shoulde fall away into rottennesse without hope of risinge againe. What say we to this, that they are also the members of Christ? that God commaundeth all the partes of them to be sanctified to himselfe? that he willeth his name to be praised with tongues, pure handes to be lifted vp to him, sacrifices to be offered? What madnesse is it therefore that that part to which the heauenly iudge hath vouchesaued to graunt so great honor, shoulde be brought from a mortal man into dust without any hope of restoring? Likewise when Paule exhorteth vs to suffer the Lord as well in body as in soule, because both belong to God, verily he suffereth not that which he chalengeth to God as holy, to be adiudged to eternall rottennesse. Neither is there a plainer determination of the Scripture for any thing, than for the rising againe of this flesh which we beare. This corruptible (sayth Paule) must put on vncorruption, and this mortall must put on immortality. If God did make new bodies, where is this changing of quality? If it had bin sayd that we must be renued, the doutful spech paraduenture mought haue giuen occasion to their cauillation. But nowe when poyntinge with his finger to the bodies wherewith we are clothed, he promiseth to them vncorruption, he plainely enough denieth any new bodies to be made. Yea he coulde not (sayth Tertullian) speake more plainly, vnlesse he had holden his owne skinne in his hande. And they can by no cauillation escape frō this, that where in an other place he sayth that Christ shalbe ỹ iudge of the worlde, he alleageth this testimony of Esay, I liue (sayth the Lord) euery knee shal bow to me: for as much as he plainly pronounceth ỹ they to whom he speaketh shalbe subiect to yeeld an accompt of their life: which could not agree, if new bodies shoulde be brought before the iudgement seate. Now in the words of Daniell there is no doutfulnesse: And many of them that slepe in the earth of dust, shall awake, some to eternall life, and some to reproches and to euerlasting contempt: sith he fetcheth not new matter out of the foure elementes to make men, but calleth dead men out of their graues. And this very plaine reson teacheth. For if mortality which tooke beginning at the fall of man, be accidentall: then the repayring, which Christ brought, pertaineth to the same body which beganne to be mortall. And truely, whereas the Athenians laughed when Paule affirmed the resurrection, thereupon we may gather what maner of resurrection he preached: and that same laughinge not smally auaileth to strengthen our faith. The saying of Christ also is worthy to be noted: Feare not them which kill the body, and can not kill the soule: but feare him which can throwe both the soule and the body into hell of fire. For there

1. Cor. 6 15.
2. Tim. 2 8.
1. Cor. 6 20.
1. Cor. 15. 53.
Ro. 14. 11.
Esa. 49. 18.
Dan. 12
Mat. 10. 28.

is no cause to feare, vnlesse the body which we nowe beare be sub-
Iohn.5.28. iect to punishment. And no lesse plaine is an other sayinge of the same Christ, The houre commeth, when all they that are in graues, shal heare the voice of the sonne of God, & shal come forth: they that haue done good, into the resurrection of life: but they that haue done euill, into the resurrection of iudgement. Shall we say that soules rest in the graues, that they lying there may heare Christ? and not rather that at his commaundement the bodies shall returne into the liuelines which they had lost? Moreouer if we shall haue new bodies giuē vs, where is the like fashioning of the head and the members? Christ
Iohn.2.19. rose againe: was it with forging to himselfe a new body? No, but as he had said before, Destroy this temple, and in three dayes I wil build it vp: he tooke againe the same body which he hadde before borne mortall, For he had not much profited vs, if a new body being put in place, ỹ old body had bin destroied which was offred vp for a sacrifice of satisfactory cleansinge. We must also holde fast that felowship
1.Cor.15.12. which the Apostle preacheth? That we rise againe, because Christ hath risen againe: for nothing is lesse probable than that our flesh in which we beare about the mortifyinge of Christ, should be depriued of the resurrectiō of Christ. Which verily appeared by a notable ex-
Mat.17.52. ample, when at ỹ rising againe of Christ, many bodies of the Saintes came out of the graues. For it can not be denied that this was a foreshewing, or rather an earnest of the last resurrection which we hope for: such as was before in Enoch and Elias, whome Tertullian calleth New possessors of the resurrection: because they being in body & soule deliuered from corruption, were receiued into the keping of God.

Candidati, mē clothed in vvhite, as vver amonge the Romaines they that vvere suters or nevv ly elected into office.

8 I am ashamed in so cleare a matter to spende so many wordes: but the readers shall contentedly beare this trouble with me, that no hole may be open for froward and bolde wittes to deceiue the simple. The fleinge spirites with whom I now dispute, bring forth a fained inuention of their owne braine, that at ỹ resurrection there shal be a creation of new bodies. What reason moueth them to thinke so, but because it seemeth to them incredible, that a carion consumed with so long rottennes should returne into his auncięt state? Therfore only vnbeliefe is the mother of this opinion. But vs on ỹ other side
Colo.2.12. the Spirit of God ech where in the Scripture exhorteth to hope for the resurrection of our flesh. For this reason baptisme (as Paul witnesseth) is to vs a seale of the resurrection to come: and likewise the holy Supper allureth vs to the trust thereof, when we receiue with out mouth the Signes of spirituall grace. And truely the whole exhorta-

tion

tion of Paule, that we giue our members to be weapons vnto the obedience of righteousnesse, shoulde be colde vnlesse that were ioyned which he addeth afterwarde, He that hath raised vp Christ from the deade, shall quicken also your mortall bodies. For, what shoulde it profite to applie our feete, handes, eyes, and tongues vnto the seruice of God, vnlesse they were partakers of the frute and reward? Which thinge Paule plainely confirmeth with his owne wordes, sayinge: The body not to fornication, but to the Lord: and the Lord to the body. And he that hath raised vp Christ, shall also raise vp vs by his power. More playne are those wordes which followe: that our bodies are the temples of the holy Ghost & the members of Christ. In the meane time we see howe he ioyneth the resurrection with chastitie and holinesse, as a litle after he sayeth that the price of redemption pertaineth also to the bodies. Now it were not reasonable that the body of Paule, in which he hath borne the printes of Christ, and in which he honorably glorified Christ, should loose the rewarde of the crowne. Whereupon also came that gloryinge, We looke for the redeemer from heauen, which shall make our vile body likefashioned to the body of his brightnes. And if this be true, that we must by many afflictions enter into the kingdom of God, no reason suffreth to debarre the bodies from this entry, which God both exerciseth vnder the standard of the crosse, and honoreth with the praise of victory. Therefore of this matter there arose amõg the Saintes no doutinge, but that they hoped to be companions of Christ, which remoueth into his own person all the afflictions wherwith we are proued, to teache that they bring life. Yea and vnder the law he exercised the holy fathers in this faith with an outward ceremony. For to what purpose serued the viage of buryinge, as we haue alredy shewed, but that they should know that there is new life prepared for the bodies that are layd vp? Hereunto also tended the spices & other signes of immortality, wherewith vnder ỹ law the darkenesse of faith was holpen euen as it was by the sacrifices. Neither was that maner bredde by superstition, forasmuch as we see that the Spirite doth no lesse diligently rehearse burialles than the chiefe mysteries of fayth. And Christ commendeth that worke as a speciall worke, truely for none other reason but because it lifteth vp our eyes from beholding of the graue which corrupteth & destroyeth al, to the sight of the renuinge. Moreouer the so diligent obseruinge of the ceremony which is praised in the Fathers, sufficiently proueth that it was to them a rare and pretious help of faith. For neither would Abraham haue so carefully prouided for the burying place of his wife,

2.Cor.6 4.and 7 Rom. 8. 11.
1.Cor.6 12.& 15 19.
Gala.6. 17.
Phili. 3. 21.
Act. 14. 22.
Mat.26 10.
Gen.23 4.& 49

vnleſſe there had bin ſet before his eyes a religion and a profite hyer than the world, namely that garniſhinge the deade body of his wife with the ſignes of the reſurrection he might confirme both his owne faith and the faith of his houſehold. But a clearer proofe of this thing appeareth in the example of Iacob, which to teſtifie to his poſterity that the hope of the promiſed lande was not euen by death fallen out of his minde, commaunded his bones to be caried thither. I beſeech you, if he was to be clothed with a newe body, ſhoulde he not haue giuen a fonde commaundement concerninge duſt that ſhoulde be brought to nothinge? Wherefore if their authority of the Scripture be of any force with vs, there can be required of no doctrine either a more cleare or more certaine proofe. For this euen children vnderſtande by the wordes of Reſurrection, and raiſing vp againe. For neither can we call it the Reſurrection of that which is now firſt created, neither ſhoulde that ſaying of Chriſt ſtande faſt, Whatſoeuer the Father hath giuen me, it ſhall not periſh, but I will raiſe it vp in the laſt day. To the ſame purpoſe ſerueth the word of Sleping, which pertaineth only to the bodies. Whereupon alſo burying places were called Cœmeteria, Sleping places. Nowe it remaineth that I ſpeake ſome what of the maner of the reſurrection. I vſe this word, becauſe Paule calling it a miſtery, exhorteth vs to ſobriety, and bridleth the liberty to diſpute like Philoſophers freely & ſuttelly of it. Firſt we muſt hold, as we haue ſayd, that we ſhall riſe againe in the ſame fleſh which we beare, as touching the ſubſtãce, but the quality ſhalbe other. As whẽ the ſame fleſh of Chriſt which had bin offred for ſacrifice, was raiſed vp againe, yet it excelled in other qualities as if it had bin altogether an other fleſh. Which thing Paule declareth by familiar examples. For as there is all one ſubſtance of the fleſhe of a man, and of a beaſt, but not all one quality: as all ſtarres haue like matter, but not like brightneſſe: ſo he teacheth that though we ſhall kepe ſtill the ſubſtãce of our body, yet there ſhalbe a change, that the ſtate of it may be much more excellent. The body therefore, that we may be raiſed vp againe, ſhal not periſh nor vaniſh away: but putting of corruption, it ſhall put on vncorruption. But foraſmuch as God hath all the elementes ready at his becke, no hardineſſe ſhall hinder him, but that he may commaunde both the earth and waters and fier, to render that which ſeemeth to be conſumed by them. Which alſo Eſay teſtifieth though not without a figure, where he ſayth, Beholde, the Lorde ſhall go forth of his place, that he may viſit the inquity of the earth: & the earth ſhall diſcouer her bloode, and ſhall no more hide her dead. But there is to be noted a difference betwene them that haue bin deade

Gen. 47 30.

Iohn. 6 33.

1. Cor. 15. 51.

Eſa. 26. 21.

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longe before, and those whom that day shall finde aliue. For we shall not all slepe (as Paul sayth) but we shall all be changed: that is to say, it shall not be of necessitie that there be a distance of time betwene death and the beginning of the second life: becauſe in a moment of time, and in the twinclinge of an eye, the ſounde of the trompet ſhall pearce, to raiſe vp the deade vncorruptible, & with a ſodaine change to faſhion againe the liuing into the ſame glory. So in an other place he comforteth the faithfull which muſt die: becauſe they which ſhall then remaine aliue ſhal not go before the dead, but rather they ſhal firſt riſe againe which haue ſlept in Chriſt. If any obiect that sayinge of the Apoſtle, that it is appointed to all mortall men ones to die, it is eaſie to anſwere it with saying that when the ſtate of nature is changed, it is a kinde of death, and is fittely ſo called. And therefore theſe things agree wel together, that all ſhalbe renued by death when they ſhall put of their mortall body: and yet that it is not neceſſary that there be a ſeueringe of the body and the ſoule where there ſhalbe a ſodaine changing. 1. Cor. 15. 51. 1. The. 4 15. Hebr. 9. 27.

9 But here ariſeth a harder queſtion: by what right the reſurrectiō which is the ſingular benefit of Chriſt is common alſo to the wicked and the accurſed of God. We knowe that all were in Adam condemned to death: Chriſt came thē reſurrectiō & life. Came he to giue life to all mankinde vniuerſally without choiſe? But what is more againſt reaſon, than that they ſhoulde by their obſtinate blindeneſſe obtaine that which the godly worſhippers of God do obtaine by onely faith? Yet this remaineth certaine, that there ſhalbe one reſurrection of iudgement, and an other reſurrection of life, & that Chriſt ſhal come to ſeuere the Lambes frō the Goates. I anſwere, that this ought not to ſeeme ſtrange, the likeneſſe whereof we ſee in dayly experience. We ſee that in Adam we were depriued of the inheritance of the whole world, and that we are by no leſſe iuſte reaſon debarred from common foode, than from the eating of the tree of life. Whenſe then commeth it to paſſe, that God doth not onely make his ſunne to riſe vpon the good and euill, but alſo as touching the vſes of this preſent life, his ineſtimable liberality continually floweth forth to them with large plentuouſneſſe? Hereby verily we knowe that thoſe thinges which properly belonge to Chriſt and his members, do alſo ouerflow to the wicked: not that it is their rightfull poſſeſſion, but that they may be made ȳ more inexcuſable. So the wicked do oftentimes finde God beneficiall, by mōre than meane proues, yea ſuch as ſometime do darken all the bleſſinges of the Godly, but yet do turne to their greater damnation. If any man obiect, that the reſurrection is Ioh. 11. 25. Mat. 25. 31. Matt. 5. 45.

not fitly compared to fadinge and earthly benefites: here also I aunswere that so soone as they were estranged from God the fountaine of life, they deserued the death of the Deuill, whereby they shoulde be vtterly destroyed: Yet by the maruelous counsell of God there was found a meane state that out of life they might liue in death. No more absurdity ought it to seeme, if the resurrectiō happen to the wicked, which draweth them against their willes to the iudgement seate of Christ, whom now they refuse to heare for their maister and teacher. For it were a small paine to be consumed away with death, if they were not, to suffer punishment for their obstinacy, brought before the iudge, whose vengeance they haue without ende and measure prouoked against themselues. But although we must holde that
Act. 24. 15. which we haue sayd, and which that notable confession of Paul before Felix containeth, that he looketh for ỹ resurrection of the righteous and wicked: yet the Scripture oftentimes setteth foorth election together with the heauenly glory to the only children of God: Because Christ properly came not to the destruction, but to the saluation of the world. Therefore in the Creede there is made mention of the blessed life only.

Ose. 13. 14. 1. Cor. 15. 54. 10 But forasmuch as the Prophecy of death swallowed vp by victory, shall thèn and not till then be fulfilled: let vs alway haue in minde the eternall felicity, the ende of the resurrection: of the excellency whereof, if all thinges were spoken which the tongues of men were able to speake, yet scarcely the smallest parcell thereof shoulde be expressed. For howesoeuer we truely heare that the kingdome of God shalbe stuffed full with brightnesse, ioy, felicity, and glory: yet those thinges that are spoken of are most farre remoued from our sense, and remaine as it were wrapped in darke speaches, vntill that day come when he himselfe shall giue to vs his glory to be seene face
1. Ioh. 3. 2. to face. We know (saith Iohn) that we are the children of God, but it hath not yet appeared. But when we shalbe like to him, then we shall see him such as he is. Wherefore the Prophetes, because they could by no wordes expresse the spiritual blessednesse in it selfe, did in a maner grosly portray it out vnder bodily thinges. But forasmuch as the feruentnesse of desire must with some tast of that sweetenesse be kindled in vs, let vs chiefely continue in this thought, ỹ if God do as a certaine fountaine which can not be drawen drie, containe in him the fulnesse of all good thinges, nothinge is beyonde him to be coueted of them that tende towarde the soueraigne good and the full perfection of felicity: as we are taught in many places. Abraham, I am
Gen. 15 2. thy rewarde exceedinge great. With which sayinge accordeth Da-

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uid, The Lord is my portion, the lot hath very well fallen to me. A- Psa.16. 6
gaine in an other place, I shalbe satisfied with thy countenance. But Psa. 17. 15.
Peter pronounceth that the faithfull are called to this end, that they may be made partakers of the nature of God. Howe so? becauſe he 2.Pet.1. 4.
ſhalbe glorified in all his saintes, and ſhalbe made wonderful in them that haue beleued. If the Lord will enterparten his glory, power, and righeouſnes with his elect, yea and will giue himſelfe to them to be enioyed, and (which is better) will after a certaine maner grow into one with them: let vs remember that vnder this benefit is contained all kinde of felicity. And when we haue much profited in this meditation, let vs reknowledge that we yet ſtay beneth at the bottome of the rootes, if the conceiuing of our minde be cõpared with the highneſſe of this miſtery. Wherefore in this behalfe we muſt keepe ſobriety, leaſt with how much greater boldneſſe we ſhall flie vp on hie beinge vnmindefull of our owne ſmall meaſure, ſo much more the brightneſſe of the heauenly glory ouerwhelme vs. We feele alſo how the vnmeaſurable gredineſſe to know more than is lawefull, tickleth vs: from whenſe both triflinge and hurtfull queſtions do ſpring from time to time: trifling I call thoſe of which there can no profit be gathered. But this ſecond kind is worſe, becauſe they which giue themſelues to them, do entangle themſelues with pernicious ſpeculatiõs, and therefore I call them hurtefull. That which the Scriptures do teach, ought to be out of all dout with vs: namely that as God diuerſly diſtributinge his giftes to the Saintes in this worlde, doth vnequally enlighten them, ſo the meaſure of glorie ſhall not be equall in heauen where God ſhal crowne his gifts. For neither doth this belonge indifferently to all which Paule ſayth, Ye are my glorie and crowne 1. Theſ. 2.19.
in the day of Chriſt: nor alſo that ſayinge of Chriſt to the Apoſtles: Mat.19. 28.
Ye ſhall ſit iudginge the twelue tribes of Iſraell. But Paule (which knewe that as God enricheth the holy ones with ſpirituall giftes in earth, ſo he beautifieth them with glorie in heauen) douteth not that there is a peculiar crowne layd vppe for him accordinge to the rate of his labours. And Chriſt to ſet forth to the Apoſtles the dignity of the office which they did beare, telleth them that the frute therof is layd vp for them in heauen. So Daniell alſo ſayth, But the wiſe Dan.12. 3.
ſhall ſhine as the brightneſſe of the firmament, and they which iuſtifie many, as Starres to the worldes ende and for euer. And if a manne heedefully conſider the Scriptures, they do not onely promiſe eternall life to the faithful, but alſo ſpeciall reward to euery one. Whereupon commeth that ſayinge of Paule, The Lorde render to 2.Tim.4 him in that day. Which the promiſe of Chriſt confirmeth, Ye ſhall 14.

Mat.19.29. receiue a hundred folde in the eternall life. Finally as Christ beginneth in this worlde the glory of his body with manifolde diuersity of giftes, and encreaseth it by degrees: so he shall also make it perfect in heauen.

11 But as all the godly will receiue this with one consent, because it is sufficiently testified by the word of God: so on the other side leauing crabbed questions, which they shall know to be a hinderance to them, they will not passe their appointed boundes. As for my parte, I do not onely priuately forbeare superfluous searchinge of vnprofitable thinges, but I also thinke that I ought to beware that I do not with aunsweringe nourishe the lightnesse of other. Menne hungrie of vayne knowledge do aske howe great shall be the distance betwene the Prophetes and the Apostles, and agayne betwene the Apostles and the Martyrs: howe many degrees Virgines differ from maried folkes: finally they leaue no corner of heauen vnsearched. Then it commeth in their mindes to enquire to what purpose serueth the repairinge of the worlde, sith the children of God shal neede nothinge of all this so great and incomparable plenty: but shalbe like to the Angels, whose not eatinge is a Signe of the eternall blessednesse. But I aunswere that in the very sight there shal be so great pleasauntnesse, so great sweetenesse in the onely knowledge without any vse, that this felicity shall farre passe all the helpes wherewith we be nowe holpen. Lette vs imagine our selues to be sette in the most wealthy coast of the worlde, and where we shall want no pleasure: yet who is there whome his sickenesse do not sometime hinder and not suffer to vse the benefites of God? Who is there whose course his owne intemperance doth not oft breake in sunder? Whereupon foloweth that a cleare enioyinge and pure from all fault, although there be no vse of corruptible life, is the perfection of felicity. Some go further and aske whether drosse and other corruptions in metalles, be not farre from restoringe and are contrary to it. Which though in some respect I graunt them, yet I looke with Paule for the reparinge of these faultes which tooke their beginninge at sinne, towarde which repayringe they grone and are in trauaile. Yet they proceede further, and aske what better estate is prepared for manne, sith the blessinge of iflue shall then be at an ende. This knot is also easie to be loosed. Whereas the Scripture so honorably setteth out that kinde of blessinge, that is referred to the encreasces wherewith God continually draweth forwarde the order of nature her marke: but in the perfection it is knowen that there is an other manner. But sith the vnware are easily taken with allurementes, and then the maze draweth

Rom.8.22.

weth them in deeplier, and at length when euery mannes deuises please himselfe there is no end of striuinge: therefore let this be a shorte way for vs, to be contented with the glasse and darke speech vntill we shall see face to face. For fewe of a great multitude care which way they may go to heauen: but all do before their time couet to know what is done there. All beinge commonly sluggish and slow to enter into battels, do already paint out to themselues imagined triumphes.

12 Now because no description can matche the grieuousnesse of the vengeance of God vppon the reprobate, their tormentes and paines are figured to vs by bodily thinges, namely by darkenes, weepinge, gnashinge of teeth, vnquencheable fier, and a worme endelessely gnawing the heart. For by such maners of speech it is certaine that the holy Ghost meant to trouble all our senses with horrour: as when it is sayd that there is prepared from eternity a deepe Hell, that the nourishmentes thereof are fire and much woode: that the blast of the Lorde, as a streame of brimstone, doth set it on fier. As by such thinges we must be holpen after a certaine maner to conceiue the miserable state of the wicked, so we ought chiefely to fasten our thought vpon this howe wretched a thinge it is to be estranged from the fellowshippe of God: and not that onely, bur also to feele the maiesty of God so bent against thee, that thou canst not escape but be fast strained of it. For first his displeasure is like a most violent fier, with touchinge whereof all thinges are deuoured and swallowed vp. Then, all creatures so serue him to execute his iudgement, that they to whom the Lord shall so shew his wrath, shal fele the heauen, earth, sea, and beastes, as it were with cruell indignation emflamed against them and armed to their destruction. Wherefore it is no small thinge that the Apostle pronounceth when he sayth that the vnbeleuinge shall suffer eternall punishment by dyinge from the face of the Lord, and from the glory of his power. And so oft as the Propheres do cast vs in feare with bodily figures, although they speake nothinge excessiuely for our dulnesse, yet they adde foreshewinges of the iudgement co come, in the sunne and the moone and the whole frame of the world. Wherefore the vnhappy consciences do finde no rest, from being vexed and tossed with a terrible whirlewinde, frō feeling themselues to be torne in peeces by God beinge angirly bent against them, from being pearced and launced with deadly stinges, from trembling at the lightninge of God, and beinge broosed with the weight of his hand: so that it is much more ease to enter into al bottomles depthes and deuouringe pittes, than to stande one moment in those terrours.

Matt. 8. 12. & 22. 13. Marc. 9. 43. Esa. 66. 24. Esa. 30. 33. 1. The. 1. 9.

What and how great then is this, to be preſſed with euerlaſting and neuer ceaſſing ſiege of him? Of which thing the 90. Pſalme containeth a notable ſentence: that although with only ſight he ſcatter abroade all mortall men and bringe them to nought, yet his worſhippers, how much more fearefull they are in the worlde, ſo much more he enforceth them and pricketh them forward loden with the croſſe, vntill he be all in all.

THE FOVRTH BOOKE OF THE INSTITVTION OF CHRISTIAN RELIGION, WHICH intreateth of the outward meanes or helpes, whereby God alloureth vs into the felowshippe of Chriſt and holdeth vs therein.

The firſt Chapter.

Of the true Church vvith vvhich vve ought to kepe vnity, becauſe it is the mother of all the godly.

THat by Faith of the Goſpel Chriſt is become oures, & we be made partakers of the ſaluation brought by him & of eternal bleſſednes, is already declared in the laſt booke. But becauſe our rudeneſſe, and ſlothfulneſſe, yea and vanity of wit, do nede outward helpes whereby Faith in vs may both be engendred, and grow and encreaſe in proceeding toward the marke wherunto it tendeth: God hath alſo added them therby to prouide for our weakenes. And that the Preaching of the Goſpel might floriſh, he hath left this treaſure with the Church. He hath appointed Paſtors and teachers, by whoſe mouth he might teach them that be his: he hath furniſhed them with authority, finally he hath left nothing vndone that might auaile to the holy conſent of faith and right order. Firſt of all he hath ordained Sacramentes, which we feele by experience to be more than profitable helpes to nouriſhe and confirme Faith. For becauſe beinge encloſed in the priſon of our fleſh, we do not yet attaine to the degre of Angels, God applying himſelfe to our cappacity according to his

Ephe. 4 11.

wonderful

wonderful Prouidence, hath appointed a meane whereby we being farre distant from him might come vnto him. Wherefore the order of teaching requireth that now we entreate of the Church, & of the gouernement, orders, & power of it, & then of the Sacramentes, and lastly also of ciuile order: and therwithall that we call away the godly readers from those corruptions wherewith Satan in the Prophane hath depraued all things that God hath appointed for our saluation. I will beginne at the Church, into whose bosome God will haue his children to be gathered together, not only that they should by her helpe and ministery be nourished while they are infantes and yonge children, but also be ruled by her motherly care till they grow to ripe age, and at length come to the marke of Faith. For it is not lawfull that those things be seuered which God hath conioined, that to whom he is a Father, the Church be also their mother: and that not only vnder the law, but also since the cõming of Christ, as Paul witnesseth, which teacheth that we are the children of the new & heauenly Hierusalem. Mat. 10 9. Gala. 8. 26.

2 In the Creede, where we professe that we beleue the Church, that is not spoken onely of the visible Church whereof we nowe entreate, but of all the elect of God, in whose nũber they are also cõprehended that are departed by death. And therfore this word Beleue is there set, because oftentimes there can no other difference be noted betwene the children of God & the vngodly, betwene his peculiar flocke and sauage beastes. For whereas many do enterlace this worde in, that is without probable reason. I graunt in deede that it is the more commonly vsed, & also wãteth not the consenting testimony of antiquity, forasmuch as euen the Nicen Crede, as it is reported in the Ecclesiastical history, addeth the preposition in. But therewithall we may marke by the wrytings of the aunciẽt Fathers, that it was in olde time receiued without controuersie to say, that they beleued the Church & not in the Church. For Augustine, & that ancient writer whatsoeuer he was, whose work remaineth vnder ỹ name of Cyprian concerning the exposition of the Crede, do not only so speake thẽselues, but also do expresly note that it should be an vnproper maner of speakinge if the preposition were adioyned, & they confirme their opinion with no trifling reason. For we therfore testifie that we beleue in God because vpõ him as a true speaker our mind reposeth itselfe, & in him our confidence resteth which could not so cõueniently be spoken to say in the Church, no more than it could be sayd, I beleue in the forgiuenes of sinnes, or in the resurrectiõ of the flesh. Therefore although I woulde not striue about wordes, yet I hadde

rather follow the propriety of ſpeakinge that ſhoulde be fitteſt to expreſſe the matter, than curiouſly to ſeeke for formes of ſpeech whereby the matter may without cauſe be darkened. But the ende is, that we ſhoulde knowe that although the Deuill attempt all meanes to ouerthrowe the grace of Chriſt, and though the enemies of God be caried with violent rage to the ſame entent: yet it can not be extinguiſhed, nor the bloude of Chriſt be made barren, but that it will bring foorth ſome frute. And ſo is both the ſecret election of God, and his inwarde callinge to be conſidered: becauſe he alone knoweth who be his, and holdeth them encloſed vnder a ſeale as Paule tearmeth it: ſaying that they beare his tokens whereby they may be ſeuerally knowen from the reprobate. But becauſe a ſmall and contemptible number lieth hid vnder a huge multitude, & a few graines of wheate are couered with a heape of chaffe, to God onely is to be left the knowledge of his Church, the fundation whereof is his ſecret electiō. But it is not ſufficient to conceiue in thought and minde the multitude of the elect, vnleſſe we thinke vppon ſuch an vnity of the Church into which we be truly perſwaded that we our ſelues be engraffed. For vnleſſe we be vnder our heade Chriſt vnited together with all the reſt of his members, there abideth for vs no hope of the inheritance to come. It is therefore called Catholike or Vniuerſall, becauſe we can not finde two or three Churches but that Chriſt muſt be torne in ſonder, which can not be done. But all the elect of God are ſo knit together in Chriſt, that as they hang vppon one head, ſo they may growe together as it were into one body, cleauing together with ſuch a compacting of ioyntes as the members of one ſelfe body: being truely made one, which with one hope, Faith, Charity, with one ſelfe Spirite of God do liue together, beinge called not only into one inheritance of eternal life, but alſo into one partakinge of one God and Chriſt. Wherefore although the ſoroweſull deſolation that on ech ſide preſenteth it ſelfe in ſight, crieth out that there is nothinge left of the Church, yet lette vs know that Chriſtes death is frutefull and that God maruellouſly as it were in ſecrete corners preſerueth his Church. As it was ſayd to Elias, I haue kept to my ſelfe ſeuen thouſand men that haue not bowed their knee before Baal.

Ephe. 1. 13.

1. Reg. 19. 18.

3 Albeit this article of the Creede doth in ſome reſpect belonge to the outwarde Church, that euery one of vs ſhould holde himſelfe in brotherly conſent with all the children of God, ſhoulde yeelde vnto the Church that authoritie which it deſerueth, finally ſhould ſo behaue himſelfe as a ſhepe of the flocke. And therfore is adioyned the

commu-

communion of Saintes. Which parcell, although commonly the olde writers do leaue it out, yet is not to be neglected: becauſe it very well expreſſeth the qualitie of the Churche: as if it had bene ſayed that the Saints are gathered together into the fellowſhippe of Chriſt with this condition, that whatſoeuer benefites God beſtoweth vpon them they ſhould continually communicate them one to an other. Whereby yet the diuerſitie of graces is not taken away, as we knowe that the giftes of the holy Ghoſt are diuerſly diſtributed: neither is the order of ciuile gouernement diſturbed, by which it is lawfull for euery man priuately to enioy his owne poſſeſſions, as it is neceſſary, that for preſeruation of peace among men, they ſhould haue among them ſelues peculiare and deuided properties of things. But there is a community affirmed, ſuch as Luke deſcribeth, that of the multitude of the beleuers there was one harte and one ſoule: and Paule, when he exhorteth the Epheſians to be one body, one Spirit, as they be called in one hope. For it is not poſſible, if they be truely perſwaded that God is the common father, and Chriſt the common head to them all, but that being conioined among themſelues with brotherly loue, they ſhould continually communicate thoſe things that they haue. Nowe it much behoueth vs to knowe what profite thereupon returneth vnto vs. For we beleue the Churche to this ende, that we may be certainly perſwaded that we are the members of it. For by this meane, our ſaluation reſteth vpon ſure and ſounde ſtayes, that it, although the whole frame of the world be ſhaken, can not come to ruine and fall downe. Firſt it ſtandeth with goddes election, neither can it vary or faile but together with his eternall Prouidence. Then, it is after a certaine maner ioined with the ſtedfaſtneſſe of Chriſt, which will no more ſuffer his faithfull to be plucked from him, than his owne members to be rente and torne in peces. Beſide that, we are aſſured that trueth ſhall alway abide with vs, ſo long as we are holden in the boſome of the Church. Laſt of al that we fele that theſe promiſes belong to vs, there ſhalbe ſaluation in Syon, God ſhall for euer abide in Hieruſalem, that it may not at any time be moued. So much can the partaking of the Church do, that it holdeth vs in the fellowippe of God. Alſo in the very worde Communion is much comfort: becauſe while it remaineth certaine, that whatſoeuer the Lorde geueth to his and our members, belongeth to vs, our hope is by all their good things confirmed. But in ſuch ſorte to embrace the vnitie of the Church, it is not needefull (as we haue already ſayed) to ſee the Church it ſelfe with our eyes, or fele it with our handes: but rather by this that it conſiſteth in Faith, we are admoniſhed that

Act. 4. 31.
Ephe. 4. 4.
Ioel. 2. 32.
Abd 17
Pſa 46. 6.

we ought no leſſe to thinke it to be, when it paſſeth our vnderſtanding, than if it openly appeared. Neither is our faith therefore the worſe, becauſe it conceiueth it vnknowen: for aſmuch as we are not here in cõmaunded to diſcerne the reprobate from the elect (which is the office of God onely, and not oures) but to determine aſſuredly in our mindes, that all they that by the mercifull kindneſſe of God the father through the effectuall working of the Holy Ghoſt, are come into the partaking of Chriſt, are ſeuered into the peculiar right and proper poſſeſſion of Chriſt: and that, for aſmuch as we be in the number of thoſe, we are partakers of ſo great a grace.

4 But ſith it is now our purpoſe to entreat of the viſible Church, let vs learne euen by this one title of Mother, how much ỹ knowledge thereof is profitable, yea neceſſary for vs: for aſmuch as there is no other entry into life, vnleſſe ſhe conceiue vs in her wombe, vnleſſe ſhe bring vs forth, vnleſſe ſhe feede vs with her breaſtes, finally vnleſſe ſhe kepe vs vnder her cuſtody and gouernaunce, vntill ſuch time as being vnclothed of mortall fleſh we ſhall be like vnto Angels. For our weakeneſſe ſuffreth vs not to be diſmiſſed from ſchole, till we haue bene ſcholars throughout the whole courſe of our life. Beſide that out of her boſome there is no forgeueneſſe of ſinnes, and no ſaluation to be hoped for, as witneſſeth Eſaie & Ioel, with whom agreeth Ezechiel when he declareth that they ſhall not be in the number of Goddes people whom he putteth away from the heauenly life. At on the contrary ſide, they are ſayd to write their names among the citezens of Hieruſalẽ, that turne them ſelues to the following of true godlineſſe. After which maner it is alſo ſayed in an other Pſalme: Remember me, Lorde, in the good will of thy people: viſite me in thy ſaluation that I may ſee the benefites of thy elect, that I may be merry in the mirth of thy people, that I may reioiſe with thy enheritaunce. In which wordes the fatherly fauor of God, and the peculiar teſtimonie of the Spirituall life is reſtrained to his flocke, ſo that the departing from the Church is alway damnable.

Mat. 22. 30.
Eſa. 37. 31.
Ioel. 2. 32.
Ezc. 13. 9.
Pſa. 106 4.

5 But let vs procede to proſecute that which properly belongeth to this place. Paul writeth that Chriſt, that he might fulfill all things, gaue ſome Apoſtles, ſome Prophetes, ſome Euangeliſtes, and ſome Paſtors & teachers, to the reſtoring of the holy ones, into the worke of miniſterie, vnto the edification of the body of Chriſt: vntill we all come into the vnitie of Fayeth, and of the acknowledging of the ſonne of God, vnto a perfect manne, and to the meaſure of the full growen age of Chriſt. We ſee howe God, which was able to make them that be his perfect in a momente, yet will not haue them grow

Ephe. 4. 11.

into

into manly age but by the bringing vp of the Church. We see the meane expressed, for that vnto the Pastors is enioined the preaching of the heauenly doctrine. We see howe all, not one excepted, are brought into one rule, that they should with milde Spirit and willing to learne, yelde themselues to the teachers appointed for that vse. And by this marke Esaye had longe before set out the kingdome of Christ, where he sayeth: My Spirit which is in thee, and the wordes that I haue put in thy mouth shall neuer departe, neither out of thy mouth, nor out of ỹ mouth of thy sede & thy childrẽs childrẽ. Wherupon followeth that they are worthy to perish with famine & pining hunger, whosoeuer they be that refuse the Spirituall meate of the soule reached vnto them of God by the handes of the Church. God doth breath faith into vs, but by the instrument of his Gospell, as Paule sayeth that faith is by hearing. As also with God remaineth his power to saue, but (as the same Paule witnesseth) he vttereth and displayeth the same in the preaching of the Gospell. For this reason in olde time he wlled that there should be made holy assemblies to the sanctuary, that doctrine vttered by the mouth of the Priest should nourish the consente of faith. And to no other ende those glorious titles haue respect, where the temple is called the rest of God, and the sanctuary his house, where he is sayed to sit betwene the Cherubins, but to bring estimation, loue, reuerence and dignitie to the ministerie of the heauenly doctrine, which otherwise the sight of a mortall and despised man would not a litle diminish. Therefore that we should knowe, that out of earthen vessels is brought fourth vnto vs inestimable treasure, God himself cõmeth fourth, & in as much as he is author of this degree, so he will haue himself to be acknowledged presente in his institution. Therfore after that he hath forbidden his to giue themselues to iudgement by flying of birdes, to south sayings, magicall artes, necromancy and other superstitions, he immediatly addeth that he will geue them that which ought to suffice in steade of all, that is to say, that they shall neuer be destitute of Prophetes. But like as he sent not the olde people to Angels, but raised vp teachers out of the earth, which might truely performe the office of Angels: so at this day also his will is to teach vs by men. And as in the olde time he was not contente with the onely lawe, but added Priests for expositors, at whose lippes the people should enquire for the true meaninge thereof: so at this day he not onely willeth vs to be hedefully bent to reading, but also appointeth maisters ouer vs, by whose trauail we may be holpen: whereof cõmeth double profit. For on the one parte by a very good triall it proueth our obedience,

Esa. 59. 21.

Rom. 10 17.

Psa 138 14.

Psa. 80. 2.

2. Cor. 4. 7.

Leui. 19 31.

where we heare his miniſters ſpeaking euen as it were himſelfe. On the other ſide it alſo prouideth for our weakneſſe, while after the maner of men he had rather ſpeake vnto vs by interpreters to allure vs vnto him, than with thondring driue vs away from him. And truely howe expedient this familiar maner of teaching is for vs, all the godly do fele by the feare wherewith the maieſtie of God doth worthily aſtoniſh them. But they that thinke that the authoritie of the doctrine is abaced by the contempt of the men that are called to teach, do bewray their vnthankefulneſſe: becauſe among ſo many excellent giftes wherewith God hath garniſhed mankinde: this is a ſingular prerogatiue, that he voucheſaueth to conſecrat the mouths and tonges of men to himſelfe, that his owne voice ſhould ſound in them. Wherefore on our behalues let vs not be greued obediently to embrace the doctrine of ſaluation ſet foorth by his commaundement and by his owne mouth: becauſe although the power of God is not bounde to outwarde meanes, yet he hath bounde vs to an ordinary maner of teaching: which whyle phrentike menne refuſe to kepe, they wrappe themſelues in many deadly ſnares. Either pride, or diſdainefulneſſe, or enuie moueth many to perſwade themſelues that they can ſufficiently profit by their owne priuate reading and ſtudy, and ſo to deſpiſe publike aſſemblies, and to accompte preaching ſuperfluous. But ſith they do as much as in thē is loſe or breake in ſonder the holy bonde of vnitie, no man eſcapeth the due puniſhment of this diuorce, but he bewitcheth himſelfe with peſtilent errours and moſt wicked dotages. Wherefore, that the pure ſimplicitie of faith may floriſh among vs, let vs not be grieued to vſe this exerciſe of godlineſſe, which God by his inſtitution hath ſhewed to be neceſſarie for vs and ſo earneſtly cōmendeth. But there was neuer yet foūd any euen of the moſt wanton dogges which would ſay that we ought to ſtoppe our eares againſt God: but in all ages the Prophets and godly teachers haue had a hard ſtrife againſt the wicked, whoes ſtubborneſſe can neuer come vnder this yoke, to be taught by the mouth and miniſterie of menne. Which is as much as to blotte out the face of God which ſhineth vnto vs in doctrine. For, in olde time the faithfull were commaunded to ſeke the face of God in the Sanctuarie, and the ſame is ſo ofte repeted in the lawe, for no other cauſe but for that the doctrine of the lawe and the exhortations of the Prophets were to them a liuely image of God: as Paule affirmeth that in his preaching ſhineth the glorie of God in the face of Chriſt. Howe much the more deteſtable are the Apoſtates, which gredely ſeeke to deuide Churches, as though they did driue ſhepe from

Pſa.115. 4.
2. Cor. 3.6.

from their foldes and caſt them into the mouthes of wolues. But we muſt holde that which we haue alleged out of Paul, that the Church is no otherwiſe bilded but by outwarde preaching, and that the holy ones are holden together with no other bonde but when with learning and profiting with one conſente they kepe the order appointed by God to the Church. To this ende principally, as I haue ſayed, the faithfull in olde time vnder the lawe were commaunded to reſorte to the ſanctuary. Becauſe when Moſes ſpeaketh of the dwelling place of God, he doth there withall call it the place of name, where God hath ſet the memorie of his name. Whereby he plainely teacheth that without the doctrine of godlineſſe there is no vſe thereof. And it is not doutefull but that for the ſame reaſon Dauid with great bitterneſſe of Spirit complaineth that he is by the tyrannous crueltie of his enemies kept from entring into the Tabernacle. It ſemeth commonly to many, a childiſh lamẽtation, becauſe it ſhould be but a very ſmall loſſe, and alſo no great pleaſure ſhould be forgone thereby, to wante the entrie of the temple, ſo that there were enough of other delitefull things. But he bewaileth that with this one griefe, anguiſh, and ſorowe, he is fretted & vexed & in a maner waſted. For nothing is of greater eſtimation with the faithfull, than this helpe whereby God by degrees lifteth vp his on hie. For this is alſo to be noted, that God in the mirror of his doctrine alway ſo ſhewed himſelfe to the holy Fathers, that the knowledge was ſpirituall. Wherefore the temple is called not onely his face, but alſo (to take away all ſuperſtition) his foote ſtole. And this is that happy meting into vnitie of faith, while from the hieſt euen to the loweſt all do aſpire to the head. All the temples that euer the Gentiles vpon any other purpoſe builded to God, were but a mere prophaning of his worſhip: whereunto though not with like groſſenes, yet ſomwhat the Iewes fell. Whereof Stephen out of the mouth of Eſay reprocheth thẽ, where he ſayeth, that God dwelleth not in temples made with handes. &c. Becauſe onely God doth by his worde ſanctifie to himſelfe temples to the lawefull vſe. And if we raſhly attempt any thing without his commaundement, by and by to an euill beginning do cleaue newe deuiſes by which ỹ euill is ſpreade abrode without meaſure. Yet Xerxes, when by the coũſell of the Magitiãs he burned vp or plucked downe all the tẽples of Greece, vndiſcretely ſayed, that the goddes to whom all things ought to be freely open were incloſed within wals & tiles. As though it were not in the pow er of God, to the entente he might be nere vs, after a certaine maner to deſcende vnto vs, & yet neither to chaunge place, nor to faſten vs to earthly meanes: but rather by

Exo. 20. 24.

Pſa. 132 7.

Pſa. 99. 5.

1. Para. 28. 2.

Act. 7. 48.

certaine chariotes to carry vs vp to his heauenly glory, which with the inmeasurable greatnesse therof filleth all things, yea & in heigth surmounteth the heauens.

6 Nowe forasmuch as at this time there hath bene great strife about the effectualnesse of the ministery, while some excessiuely amplifie the dignitie thereof: and some other affirme that that which is properly belonging to the Holy Ghost is wrongfully geuen away to mortall man, if we thinke that ministers and teachers do pearce to the mindes & hartes, to amende as well the blindnesse of the mindes as the hardnesse of hartes: it is mete that we geue a right determination of this cõtrouersy. All that they contende on both partes shal easily be accorded by expressly noting the places where God the author of preaching ioining his Spirit with it promiseth fruit thereof: or againe, when seuering himselfe from outwarde helpes he chalengeth to himselfe alone as well the beginnings of faith as the whole course thereof. It was the office of the secõde Elias (as Malachie witnesseth) to enlighten the mindes, and to turne the hartes of fathers to the children, and vnbeleuers to the wisedome of the righteous. Christ pronounceth that he sendeth the Apostles, that they should bring fruite of their labor. But what that fruite is Peter shortly defineth, saying that we be regenerate with incorruptible seede. And therefore Paule glorieth that he by the Gospell begate the Corinthians, and that they were the seale of his Apostleshippe: yea that he was not a literall minister, such as did onely beate the eares with sounde of voice, but that there was geuen him an effectualnesse of Spirit, that his doctrine should not be vnprofitable. In which meaning also in an other place he sayeth, that his Gospell was not in word onely, but in power. He affirmeth also that the Galathians by hearinge receiued the Spirit of faith. Finally in many places he maketh himselfe not onely a worker together with God, but also assigneth himselfe the office of geuing saluation. Truely he neuer brought fourth all these things to this entent to geue vnto himselfe any thing were it neuer so little seuerally from God: as in an other place he shortly declareth, saying: our laboure was not vnprofitable in the Lorde, according to his power mightily working in me. Againe in an other place, he that was mightie in Peter towarde the circumcision, was also mightie in me towarde the Gentiles. But howe he leaueth nothing seuerally to the ministers, appeareth by other places, as: he that planteth is nothing, and he that watereth is nothing, but God that geueth the encrease. Again: I haue laboured more than all: not I, but the grace of God that was with me. And truely we must holde fast those

Mala. 4. 6.
Ioh. 15. 16.
1. Pet. 1. 23.
1. Cor. 4. 15.
1. Cor 9 2.
2. Cor. 3. 6.
1. Cor. 2. 4.
Gal 3. 2
1. Cor. 3. 9.
1. Thes. 3. 5
Gala. 2. 8.
1. Cor. 3. 7.

thoſe ſayings, where God aſcribing to himſelfe the enlightening of the minde, and the renewing of the harte, teacheth that it is a robberie of God if man take vpon himſelf any parte of either of them. In the meane time if any man offer himſelfe to the miniſters whom God ordeineth, willing to learne, he ſhall knowe by the frute, that this maner of teaching not in vaine pleaſed God, and that this yoke of modeſty was not in vaine layed vpon the faithfull.

7 But as for the Church viſible and which is within the compaſſe of our knowledge, what iudgement is mete to be geuen thereof, I thinke it already appeare euidently by that which we haue before ſayed. For we haue ſayed, that the holy Scripture ſpeaketh of the Church after two ſortes. Somtime when it nameth the Church, it meaneth that Church which is in deede before God, into which none are receiued but they that are both by grace of adoptiō the children of God, and by ſanctification of the Spirit the true members of Chriſt. And then truely it comprehendeth not onely the holy ones that dwell in earth, but alſo all the elect that haue bene ſince the beginning of the world. But oftentimes vnder the name of the Church it ſignifieth the vniuerſall multitude of men ſcattered abrode in the world, which profeſſe that they worſhip one God and Chriſt, by Baptiſme entre into his faith, by partaking of the Supper teſtifie their vnitie in true doctrine and charitie, haue an agreement in the word of the Lorde, and for the preaching thereof do kepe the miniſterie ordeined by Chriſt. In this Church there be mingled many hypocrites which haue nothing of Chriſt but the name and outwarde ſhewe: there be many ambicious, couetous, enuious, euill ſpeakers, ſome of vncleane life: which be ſuffred for a time, either becauſe they can not by lawfull order of iudgemēt be conuinced, or becauſe there is not alway in vre that ſeueritie of diſcipline that ought to be. Therefore as we muſt needes beleue that the Church which is inuiſible to vs, is to be ſeen with the eyes of God onely: ſo are we commaunded to regarde this Church which is called a Church in reſpect of men, and to kepe the communion of it.

7 Therefore ſo much as behoued vs to knowe it, the Lord hath ſet it out by certaine markes and as it were ſignes vnto vs. This is in deede the ſingular prerogatiue of God himſelfe, to knowe who be his, as we haue already alleaged out of Paule. And truely that the raſheneſſe of menne ſhould not crepe ſo farre, it is prouided, by the very ſucceſſe of thinges daily putting vs in minde, howe farre his ſecret iudgementes do ſurmounte our vnderſtanding. For euen they that ſeemed moſt deſperate, and accompted vtterly paſt hope. 2. Tim. 2. 19.

are by his goodneſſe called backe into the way: & they that ſeemed to ſtande faſt in compariſon of other, doo oftentimes fall. Therefore
Homel. in Ioā. 45. according to the ſecret predeſtination of God (as Auguſtine ſayeth) there be many ſhepe without, and many wolues within. For he knoweth them, and hath them marked that knowe neither him nor themſelues But of thoſe that openly beare his badge, his onely eyes do ſee who be both holy without faining, and who will cōtinue euen to the ende, which is the very chiefe point of ſaluation. Yet on the other ſide, foraſmuch as he forſawe it to be ſomedeale expedient, that we ſhould knowe who were to be accompted his children, he hath in this parte applied himſelfe to our capacitie. And becauſe the certaintie of faith was not neceſſarie, he hath put in place thereof a certaine iudgement of charitie: whereby we ſhould acknowledge for membres of the Church thoſe that both with confeſſion of faith, and with example of life, and with partaking of ſacraments, do profeſſe the ſame God and Chriſt with vs. But as for the knowledge of the body thereof, howe much more that he knewe it to be neceſſary for our ſaluation, with ſo much ẏ more certaine markes he hath ſet it out.

9 Lee hereupon groweth & ariſeth vnto vs, a face of the Church viſible to our eyes. For whereſoeuer we ſee the word of God to be purely preached and hearde, and the ſacraments to be miniſtred according to the inſtitutiō of Chriſt, there it is in no wiſe to be douted that there is ſome Church of God: foraſmuch as his promiſe canne
Mat. 18. 20. not deceiue, Wherſoeuer two or three are gathered together in my name, there I am in the middes of them. But that we may euidently vnderſtande the ſumme of this matter, we muſt procede by theſe as it were degrees: that is to ſay, that the vniuerſall Church is a multitude gathered together out of all natiōs whatſoeuer they be, which being ſondered and ſeuerally ſcattered by diſtances of places, yet doth agree in one truth of godly doctrine, and is bounde together with the bonde of one ſelfe religion: And that ſo vnder this are cōprehended all particular Churches which are in all townes and ſtreetes according to the order of mens neceſſitie, ſo that euery one of them may rightfully haue the name and authoritie of a Church: And that all particular men which by profeſſiō of godlineſſe are reckened among ſuch Churches, although they be in dede ſtrāgers from the Church, yet do after a certaine maner belong vnto it, till by publike iudgemēt they be baniſhed out of it. Howbeit there is ſomwhat a diuers maner in iudging of priuate men and of Churches. For it may fall in experience, that ſuch men as we ſhall thinke not to be altogether worthy of the company of the godly, yet we muſt vſe like brethren, and accompt

compt them amonge the faithfull, for the common consent of the Church, wherby they are suffered and borne withall in the body of Christ. We do not by oure testimonie allowe such to be members of the Church: but we leaue them the place that they haue amonge the people of God, till it be by orderly right of lawe take away from them. But of the very multitude we must otherwise thinke: which if it hath and honoreth the ministery of the Word, and the administration of Sacramentes, it deserueth without dout to be esteemed & iudged a Church: because it is certaine that those things are not without fruite. So we do also preserue to the vniuersall Church her vnitie, which diuelishe spirits haue alway trauailed to cut in sunder: neither do we defraude of their authoritie those lawfull assemblies which are disposed according to the fitnesse of places.

10 We haue set for signes to discerne the Church by, the preaching of the Word, and the obseruing of the Sacraments. For these can be no where but they must bring forth fruite, and be prospered with the blessing of God. I do not say, that whersoeuer the word is preached, there by and by springeth vp fruit: but I say that no where it is receiued and hath a stayed seate, but that it bringeth forth the effectualnesse thereof. Where the preaching of the Gospell is reuerently heard, and the Sacraments are not neglected, howsoeuer it be, there for that time appeareth a not deceitfull & not doutfull face of the Church, whereof no man may vnpunished either despise the authoritie, or refuse the admonitions, or resist the cousells, or mocke at the corrections: much lesse to depart from it, and to breake in sunder the vnitie of it. For the Lorde so hiely esteemeth the Communion of his Church, that he compteth him for a traterous runne away and forsaker of Religion, whosoeuer shal stubbornely estraunge himselfe from any Christian fellowesship, so that it be such a one as hath the true ministerie of the Word and Sacraments. He so commendeth the Churches authority, that when it is violate, he iudgeth his owne diminished. Neither is it of small importaunce, that the Church is called the piller and strong stay of truth and the house of God. By which wordes Paule signifieth, that to the ende the truth of God should not decay in the world, the Church is a faithful keper thereof: because Gods will was to haue the preaching of his word kept pure, and to shewe himselfe vnto vs a father of housholde by her ministerie and labour, while she feedeth vs with spirituall nourishements, and procureth all things that make for our saluation. It is also no slender praise, that it is said that she is chosen and seuered by Christ to be his spouse, that should be without wrinkle and spot, the

1. Tim 3 15.

Epes. 5. 27.

Ephe. 1. 23.

body and fulnes of him. Whereupon followeth, that departing from the Church is a denying of God and of Christ. Therefore so much the more we must beware of so wicked disagreement. For while we go about, so much as in vs lieth, to procure the ruine of Gods truth, we are worthy that he should sende downe his lightening with the whole violent force of his wrath to destroy vs. Neither can there be imagined any faulte more hainous, than with wicked breache of faith to defile the mariage that the onely begotten sonne of God hath vouchesaued to contracte with vs.

11. Wherefore let vs diligently kepe these markes emprinted in our mindes, and let vs esteeme them according to the Lordes will. For there is no thing that Satan more endeuoureth than to take away and abolish the one of these, or both: sometime that when these markes are raced and blotted out, he may take away the true and naturall distinction of the Church: sometime that when they are brought in contempt, he may with open falling away plucke vs from the Church. By his craft it is brought about, that in certain ages past, the pure preaching of the word hath vanished away: and nowe he doth with as great importunacy trauaile to ouerthrowe the ministerie, which yet Christ hath so stablished in the Church, that when it is taken away, the edification of the Church perisheth. But nowe, howe daungerous, yea howe deadly a tentation is it when it doth but come in our minde to depart from that congregation, wherein are seene the signes and tokens by which the Lorde thought his Church sufficiently described? We se howe great hede is to be taken on both sides. For, that we shoulde not be deceiued vnder the title of the Church, euery cõgregation that pretẽdeth the name of the Church must be examined by that maner of triall, as by a touchstone. If it haue in the word and Sacraments the order appointed by the Lord, it will not deceiue vs: let vs boldly yeld vnto it the honor due to Churches. But contrary wise if it boast it selfe without the word and Sacramẽts, we must no lesse with fearefull conscience beware of such deceites, than on the other side we must flee rashenesse and pride.

12. Where as we say that the pure ministerie of the word and the pure vsage in celebrating the Sacraments, is a sufficient pledge and earnest, so that we may safely embrace as the Church any fellowe-shippe wherein both these shalbe: this extendeth so farre, that it is neuer to be cast of, so longe as it shall continue in those, although it swarme full of many other faultes. Yea and there may some faultinesse creepe into it, in the administration either of Doctrine, or of the Sacramentes, which ought not to estraunge vs from the Communion

munion of it. For all the articles of true Doctrine be not of one sorte. Some be so necessarie to be knowen, that they ought to be certaine and vndouted to all men, as the propre principles of Religion: of which sort are, That there is one God. That Christ is God, and the sonne of God: that our Saluation consisteth in the mercy of God: and such like. There be other that being in controuersie betwene Churches, yet do not breake the vnitie of faith. For those Churches that disagree about this one point, if without lust of contention, without stubburnesse of affirming, the one thinke that soules when they departe from the bodies do flie vp into heauen, and the other Church dare determine nothing of the place, but yet certainely holdeth that they liue to the Lorde. The wordes of the Apostle are: Let all vs that be perfect thinke all one thing: but if ye thinke any thing otherwise, this the Lorde shall also reuele vnto you. Doth he not sufficiently shewe that diuersitie of opinions about these matters, that be not so necessary, ought to be no grounde of disagreement among Christians? It is in deede a principall pointe, that we agree in all things. But for as much as there is no man that is not wrapped with some littell clowde of ignoraunce: either we muste leaue no Church at all, or we must pardon a beinge deceiued in such things as may be vnknowen without violating the summe of Religion, and without losse of saluation. But I meane not here to defend any errors be they neuer so litle, so as I would thinke that they should be cherished with flattering and winking at them: but I say that we ought not rashly for euery light dissention forsake the Church, in which at least that Doctrine is reteined safe and vncorrupted, wherin standeth the safetie of godlinesse, and the vse of Sacramentes is kept as it was instituted by the Lorde. In the meane time if we endeuor to amend that which displeaseth vs, we do therin according to our dutie. And hereunto belongeth that saying of Paule: If any thing better be reueled to him that sitteth, let the first holde his peace. Whereby it is euidente, that all the membres of the Church are euery one charged with endeuour to publike edification, according to the measure of his grace, so that it be done comely and according to order: that is, that we neither do forsake the communion of the Church, nor abiding in it, do trouble the peace and well ordred discipline thereof.

Phil. 3. 19.

1. Cor. 14. 30.

13 But in bearinge with the imperfection of life, our gentle tenderneſſe ought to go much further. For herein is a very slipperie easinesse to fall: and herein with no small deuises doth Satan lay wait for vs. For there haue bene alway some, which filled with false per-

ſwation of perfect holineſſe as though they were already made certaine ayry ſpirits, deſpiſed the company of all men, in whome they ſawe remaining any thing of the nature of man. Such in old time were the Cathary, and they that were as madde as they, the Donatiſtes. Such at this day are ſome of the Anabaptiſtes, which would ſeeme to haue profited aboue the reſt. Some there be that offende more by an vndiſcrete zele of righteouſneſſe, than by that madde pride. For when they ſee among them to whom the Goſpell is preached, the fruit of life not agreably anſwering to the doctrine therof, they by and by iudge that there is no Church. It is in deede a moſt iuſt diſpleaſure, and ſuch a one whereunto in this moſt miſerable age of the world, we geue to much occaſion. Neither may we excuſe our accurſed ſlouthfulneſſe, which the Lorde will not ſuffer vnpuniſhed: as euen already he beginneth with greuous ſcourges to chaſtiſe it. Wo therefore to vs, which with ſo diſſolute licentiouſneſſe of wicked doinges, make that weake conſciences be wounded by reaſon of vs. But in this againe they offende whom I haue ſpoken of, becauſe they can not meaſure their beeing diſpleaſed. For where the Lorde requireth clemencie, they leauing it, do geue them ſelues wholly to immeaſurable rigorouſneſſe. For, becauſe they thinke that there is no Church where there is not ſounde pureneſſe and vprightneſſe of life, for hatred of ſinnes they departe from the laweful Church, while they thinke that they ſwarue from a company of wicked men. They alledge that the Church of Chriſt is holy. But that they may alſo vnderſtande that it is mingled of good and euill men, let them heare this parable out of the mouth of Chriſt, wherin it is compared to a nette, in which fiſhes of all kindes are gathered together: & are not choſen out til they be laid abrode vpon ỹ ſhoare. Let them heare that it is like vnto a corne fielde, which being ſowen with good graine, is by the enemies fraude ſcattered with tares, of which it is not cleanſed vntill the croppe be brought into the barne floore. Finally let them heare that it is like vnto a floore, wherein the wheat is ſo gathered together, that it lieth hidden vnder the chaffe, till being cleanſed with fanne and ſyue it be at length laid vp in the grainer. If the Lorde pronounce that the Church ſhall euen to the day of Iudgement be troubled with this euill, to be burdened with mingling of euill men: they do in vaine ſeeke for a Church ſprinkled with no ſpotte.

Mat. 13. 47.
Mat 13. 27.
Matt. 3. 12.

14 But they crie out that it is an intollerable thing, that the peſtilence of vices ſo raungeth abroade. What if the ſaying of the Apoſtle do here alſo anſwere them? Among the Corinthians not only

a fewe had gone out of the way, but the infection hadde in a maner poſſeſſed the whole body: There was not onely one kinde of ſinne, but many: neither were they light offences, but certaine horrible outragious doings: it was not only corruption of maners, but alſo of doctrine. What in this caſe ſaith the holy Apoſtle, that is to ſay, the inſtrument of the Holy Ghoſt, by whoes teſtimonie the Churche ſtandeth and falleth? Doth he require a diuiſion from them? Doth he baniſh them out of the kingdome of Chriſt? Doth he ſtrike them with the extremeſt thunderbolt of curſe? He not onely doth none of all theſe thinges: but he both acknowledgeth and reporteth it a Church of Chriſt and fellowſhip of ſainctes. If there remaine a Church among the Corinthians, where contentions, ſectes, and enuious partakinges do broile: where quarels and brawlinges be in vre, with a gredineſſe of hauing where that wicked dooing is openly allowed, which were abhominable among the very Gentiles: where Paules name is vniuſtly railed at, whom they ought to haue honoured as their father: where ſome ſcorne at the reſurrection of the dead, with ruine whereof the whole Goſpell falleth: where the gracious gifts of God ſerue to ambition, & not to charitie: where many things are vncomely and vnorderly doone: and if therefore there ſtill remaine a Church, becauſe the miniſterie of the word and of the Sacraments is there not refuſed, who dare take away the name of the Church from them that can not be charged with the tenth part of theſe fautes? They that with ſo great preciſeneſſe deale ſo cruelly againſt the Churches of this preſent time: what (I pray you) would they haue done to the Galathiãs, which were almoſt vtter forſakers of the Goſpell amõg whom yet the ſame Apoſtle founde Churches: 1.Cor.1. 11.& 3. 3.& 5.1. &. 6. 7. &. 9 1. and 15. 12. Gala. 1.

15 They obiect alſo, howe that Paule greuouſely rebuketh the Corinthians for ſuffering in their company a mãn that was a hainous ſinner, and then he ſetteth a generall ſentence wherin he pronounceth, that it is vnlawefull euen to eate breade with a manne of reprochefull life. Here they crie out: If it be not lawefull to eate common breade, howe may it be lawefull to eate with them the bread of the Lorde. I confeſſe in deede that it is a great diſhonour, if hogges and dogges haue place among the children of God: it is alſo a much more diſhonour if the holy body of Chriſt be geuen forth to them. And truely if they be well ordred Churches, they will not ſuffer wicked men in their boſome, and will not without choiſe admitte both worthy and vnworthy together to that holy banket. But foraſmuch as the Paſtors do not alway ſo diligently watche, yea and ſometime are more tender in bearing with men than they ought to be, or 1.Cor. 5.2.

are hindered so that they can not vse that seueritie that they would: it commeth to passe that euen they that are openly euill, are not alway thrust out of the company of the holy ones. This I graunte to be a faulte: neither will I diminishe it, sith Paule doth so sharpely rebuke it in the Corinthians. But although the Church be slacke in her duetie, it shall not be therefore immediately in the power of euery priuate man, to take vppon him selfe the iudgement to seuer him. I do in dede not deny that it is the doing of a godly mā to withdrawe himselfe from all priuate company of euill men, to entangle himselfe in no willing familiaritie with them. But it is one thing to flee the companie of euill men, and an other thing for hatred of them to forsake the Communion of the Church But where as they thinke it sacrilege to be partakers of the Lordes bread with them, they are therin much more rigorous than Paule is. For where he exhorteth vs to a holy and pure partaking, he requireth not that one should examine an other, or euery man ẏ whole Church, but ẏ they shoulde echone proue himselfe. If it were vnlawfull to communicate with an vnworthy man, then truely Paul would bid vs to looke circumspectly whether there were any in the multitude, by whoes vncleanneſſe we might be defiled. Nowe when he requireth onely of euery man the proofe of themselues, he sheweth that it nothing hurteth vs if any vnworthy do thrust themselues in among vs. And nothing els is ment by this which he sayeth afterwarde, He that eateth vnworthily, eateth and drinketh iudgement to himselfe. He doth not say, to other, but to himself. And rightfully. For it ought not to stande in the choise of euery particular man, who be to be receiued, & who to be reiected. The knowledge thereof belongeth to the whole Churche, which knowledge can not be had without lawefull order, as hereafter shall be said more at large. Therefore it should be vnrightuous, that any priuate man should be defiled with the vnworthinesse of an other, whom he neither can nor ought to kepe backe from comming to it.

1. Cor. 11. 18.

1. Cor. 11. 29.

16 But although by this vndiscrete zeale of righteousnesse this tentation doth sometime also entre into good men: yet this we shall finde that to much precisenesse groweth rather of pride, disdainfulnesse, and false opinion of holynesse, than of true holinesse and true zeale thereof. Therefore they that are bolder than other, and as it were standerd bearers to make any departing from the Church, for the most parte do it vpon no other cause, but in despising of all men to boast themselues to be better than other. Therefore Augustine fayeth well and wisely: When godly order & maner of Ecclesiasticall discipline ought principally to haue regarde vnto the vnitie of Spirit

Contra par. lib. 3. ca. 1.

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in the bonde of peace: which the Apoſtle commaunded to be kept by bearing one with an other: and which beinge not kept, the medicine of reuenge is proued to be not only ſuperfluous, but alſo pernicious, and therefore nowe to be no medicine at all: thoſe euill children, which not for hatred of other mens iniquities, but for affection of their owne contentions, do gredily labour either wholy to drawe or at leaſt to diuide the weake common people entangled with the boſting of their name, ſwelling with pride, madde with ſtubburneſſe, traiterous with ſclaunders, troubleſome with ſeditions, leaſt they ſhould ſeeme to want the light of truth, do pretende a ſhadowe of rigorous ſeueritie: and thoſe things that are in the holy Scriptures cõmaunded to be done with a gentler kinde of healing, ſauing the ſinceritie of loue, and keping the vnitie of peace, to correct the faultes of brethren, they abuſe it to ſacrilege of ſchiſme, and to occaſion of cutting of. But to godly and quiet men he geueth this counſell, that they mercifully correct that which they can, and that which they can not, paciently beare, and grone and mourne with loue, vntill God either amende and correct them, or at the harueſt roote vp the tares, and fanne out the chaffe. Let the godly trauaile to fortifie themſelues with theſe armures, leaſt while they ſeeme to themſelues ſtrong and courageous reuengers of righteouſnes, they departe from the kingdome of heauen, which is the onely kingdome of righteouſneſſe. For ſith it is Gods will to haue the communion of his Church to be kept in this outward felowſhip: he that for hatred of euil men doth break the token of that feloſhip, entreth into a way whereby is a ſlippery falling from the communiõ of ſaints. Let them thinke that in a great multitude there be many truely holy and innocent before the eyes of the Lord, whom they ſee not. Let them think that euen of them that be diſeaſed there be many that do not pleaſe or flatter themſelues in their faultes, but being nowe and then awakened with earneſt feare of God do aſpire to a greater vprightneſſe. Let them thinke that iudgement ought not to be geuen of a man by one deede: foraſmuch as the holieſt do ſomtime fall away with a moſt greuous fall. Let them thinke that to gather a Church there lieth more weight both in the miniſterie of the word and in the partakinge of the holy myſteries, than that all ỳ force ſhould vaniſhe away by the fault of ſome wicked men. Laſt of all let them conſider, that in iudging the Church, the iudgement of God is of greater value than the iudgement of man.

Eiuſd. lib. c. 2.

17 Where alſo they pretẽd that the Church is not without cauſe called Holy, it is mete to wey with what holineſſe it excelleth: leaſt if we will admitte no Church but ſuch a one as is in all pointes perfect,

Ephe. 5. 15. we leaue no Church at all: It is true in deede which Paule ſaith, that Chriſt gaue himſelfe for the Church to ſanctifie it: that he clenſed it with the lauer of water with the word of life, to make her vnto himſelfe a glorious ſpouſe hauing no ſpotte or wrinkle &c. Yet this is alſo nothing leſſe true, that the Lorde daily worketh in ſmothing her wrinkles and wiping away her ſpottes. Whereupon followeth that her holineſſe is not yet fully finiſhed. Therefore the Church is ſo holy, that it daily profiteth and is not yet perfect. dayely procedeth, & is not yet come to the marke of holineſſe: as alſo in an other place

Ioel. 3. 17. Eſa. 35. 8. ſhalbe more largely declared, whereas therefore the Prophets prophecie that there ſhalbe a holy Hieruſalem, through which ſtraungers ſhall not paſſe: and a holy temple whereinto vncleane men ſhall not entre: let vs not ſo take it, as if there were no ſpotte in the membres of the Church: but for that with their whole endeuour they aſpire to holineſſe and ſound pureneſſe, by the goodneſſe of God cleanneſſe aſcribed to them, which they haue not yet fully obteined. And although oftentimes there be but rare tokens of ſuch ſanctification monge men: yet we muſt determine ẏ there hath bene no time ſince the creation of the world wherin the Lord hath not had his Church, and that there ſhall alſo be no time to the very ende of the world, wherin he ſhall not haue it. For albeit immediatly frō the beginning the whole kinde of men is corrupt and defiled by the ſinne of Adam: yet out of this, as it were a polluted maſſe, God alway ſanctifieth ſome veſſels vnto honour, that there ſhould be no age without feling of his mercie. Which he hath teſtified by certaine promiſes: as theſe:

Pſa. 89. 4. Pſa. 132 13. Hier 31. 35. I haue ordeined a teſtament to my elect: I haue ſworne to Dauid my ſeruant, I will for euer continue thy ſeede: I will builde thy ſeate in generation and generation. Againe, the Lorde hath choſen Syon, he hath choſen it for a dwelling to himſelfe: This is my reſt for euer. &c. Againe, Theſe things ſaith the Lord which geueth the Sunne for the light of ẏ day, the mone & ſtarres for the light of the night. If theſe lawes ſhall faile before me, then the ſeede of Iſraell ſhall alſo faile.

18 Hereof Chriſt himſelfe, the Apoſtles, and in maner all the Prophets haue geuen vs example. Horrible are thoſe deſcriptions wherin Eſaie, Hieremie, Ioel, Abacuc, and the other do lament the ſickneſſes of the Church of Hieruſalem. In the common people, in the magiſtrat, in the Prieſts all things were ſo corrupt, that Eſaie douteth not to match Hieruſalem with Sodom and Gomorrha. Religion was partely deſpiſed, partely defiled: in their maners are commonly reported theftes, extortions, breaches of faith, murthers and like miſchieues. Yet therefore the Prophets did neither erect to themſelues

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newe Churches, nor build vp newe altars on which they might haue seuerall sacrifices: but of whatsoeuer maner men they were, yet because they considered, that God had left his word with them, and ordained Ceremonies wherby he was there worshipped, in the middest of the assembly of the wicked they helde vp pure handes vnto him. Truely if they had thought that they did gather any infection thereby, they woulde rather haue died a hundred times than haue suffred themselues to be drawen thereunto. Therfore nothing withheld them frō departing, but desire to the keping of vnity. But if the Prophets thought it against conscience, to estrange themselues from the Church, for many & great wicked doings, not of one or two men, but in maner of the whole people: then we take too much vpon vs, if we dare byandby depart frō the communiō of the Church, where not all mens maners do satisfie either our iudgemēt, yea or the Christian profession.

19 Now what maner worlde was there in the time of Christ and the Apostles? And yet that desperate vngodlinesse of the Pharisees, and the dissolute licentiousnesse of liuinge, which then eche where reigned, could not hinder, but that they vsed the same Ceremonies with the people, and assembled with the rest into one temple to the publike exercises of religion. Whereof came that, but because they knew that the felowship of euil men did not defile them, which with a pure conscience did communicate at the same Ceremonies. If any man be litle moued with the Prophets and Apostles, let him yet obey the authority of Christ. Therefore Cyprian well sayth, though there be seene tares or vncleane vessels in the Church, yet there is no cause why we should depart from the Church: we must only labour that we may be wheate: we must vse diligence and endeuour as much as we may ý we may be a golden or siluer vessel. But to breake the earthen vessels, is the only worke of the Lord, to whom also is giuen an iron rodde. And let no man chalenge to himselfe that which is properly belonging to the Sonne onely, to be able alone to fanne the floore, and clense the chaffe, and seuere all the tares by mans iudgement. This is a proude obstinacy, and a presumption ful of sacrilege, which a peruerse furour taketh to it selfe. &c. Therefore let both these thinges remaine certainely fixed. First that he hath no excuse, that of his owne will forsaketh the outwarde communion of the Church. Where the word of God is preached and the sacramentes ministred: then that the faultes of a fewe or of many are no hindrance, but that we may therein rightly professe our faith by the Ceremonies institute by God: because a godly conscience is not hurt by the vnworthines

Libr. 3. epist. 5.

of any other either paſtor or priuate man, and the miſteries are to a holy & vpright man neuertheleſſe pure & holſome becauſe they are together handled of vncleane men.

20 Their preciſeneſſe and diſdainfulnes proceedeth yet further: becauſe they acknowledge no Church but ſuch a one as is pure from all ſpottes be they neuer ſo ſmall: yea they are angry with good teachers, for that in exhortinge the faithfull to go forward, they teache them all their life long to grone vnder the burden of vices, & to flee vnto pardō. For they prate ỹ by this meane men be led frō perfectiō. I graunt in deede, that in earneſt callinge vpon perfection we ought not ſlowely or coldly to trauaill, much leſſe to be idle: but to fill our mindes with confidence thereof while we be yet in our courſe, I ſay, it is a deueliſhe inuention. Therefore in the Creede the forgiueneſſe of ſinnes is aptly ioyned next after the Church. For none do attaine it, but only they that are citizens and of the houſhold of the Church, as it is read in the Prophet. Therefore the buildinge of the heauenly Hieruſalem ought to go before, wherein afterward this mercifulneſſe of God may haue place, that whoſoeuer come vnto it, their iniquity may be taken away. I ſay that it ought firſt to be builded, not for that there can be any Church without the forgiuenes of ſinnes, but becauſe the Lord hath not promiſed his mercy but in the Communiō of Saintes. Therfore the firſt entry for vs into the Church and kingdome of God, is the forgiueneſſe of ſinnes, without which we haue no couenant or conioyning with God. For thus he ſayth by the Prophet: In that day I will ſtrike you a couenant with the beaſt of the fielde, with the fowle of the aire, and with the vermine of the earth. I will breake the ſworde and warre from out of the earth, and I will make men to ſleepe without feare. I will eſpouſe you vnto me for euer. I will eſpouſe you (I ſay) in righteouſneſſe, in iudgement, in mercy, and in compaſſions. We ſee how by his mercy the Lord reconcileth vs to himſelfe. And ſo in an other place, when he foreſayth that the people ſhalbe gathered together againe, whom he had ſcattered abroade in his wrath, he ſayth, I will clenſe them from all wickedneſſe wherewith they haue ſinned againſt me. Wherefore by the ſigne of waſhinge we enter into the feloſhippe of the Church, whereby we may be taught, that there is no entry open for vs into ỹ houſeholde of God, vnleſſe our filthines be firſt wiped away with his goodneſſe.

Eſa. 33. 24.

Oſe. 2. 18.

Iere. 33. 8.

21 But by the forgiueneſſe of ſinnes the Lord doth not onely receiue & adopt vs once into the Church, but by the ſame he alſo preſerueth and maintaineth vs ſtill in it. For to what purpoſe were it, to

haue

haue such a pardon graunted vs, as should serue for no vse? But euery one of the godly is a witnesse to himselfe that the mercy of God should be vaine and mocking, if it should be graunted only but once: because there is none ỹ is not in his owne conscience priuie through out his whole life of many weaknesses, which nede ỹ mercy of God. And truely not in vaine God promiseth this grace peculiarly to thẽ of his owne housholde: and not in vaine he commaundeth the same message of reconciliation to be daily offred vnto them. Therefore as throughout all our life we cary about vs the remnantes of sinne, vnlesse we be sustained with the continuall grace of the Lorde in forgiuing our sinnes, we shall scarcely abide one moment in the Church. But the Lord hath called his vnto eternall saluation. Therefore they ought to thinke that there is pardon alway ready for their sinnes. Wherfore we ought to holde assuredly, that by the liberality of God by meane of Christes deseruing through the Sanctificatiõ of the Spirit, sinnes, haue bin and are daily pardoned to vs which be called and grafted into the body of the Church.

22 To deale this benefit vnto vs, the keies were giuẽ to the Church For when Christ gaue the Apostles commaundement, and deliuered thẽ power to forgiue sinnes, he meant not this onely, that they should loose thẽ from sinnes that were frõ vngodlines cõuerted to the faith of Christ: but rather that they should continually execute this office among the faithfull. Which thing Paul teacheth, whẽ he writeth that the embassage of reconciliation was left with the ministers of the Church, whereby they shoulde oftentimes in Christes name exhorte the people to reconcile themselues to God. Therefore in the Communion of Saintes, by the ministery of the Church it selfe, sinnes are continually forgiuen vs, when the Priestes or Bishops, to whom that office is committed, do with the promises of the Gospell confirme godly consciences in hope of pardon and forgiuenes: and that as well publikely as priuately, accordinge as necessity requireth. For there be very many, which for their weakenes do neede a singular atonement. And Paul reporteth that not only in common preaching, but also in houses he had testified the Faith in Christ, and seuerally admonished euery one of the doctrine of saluation. Therefore we haue here thre things to be noted: First, that with how great holines soeuer the children of God do excell, yet they be alway in this estate, so long as they dwell in a mortall body, that without forgiuenesse of sinnes they can not stande before God. Secondly, that this benefit is so proper to the Church, that we canne not otherwise enioy it, but if we abide in the Communion thereof. Thirdly, that it is distributed vnto vs by the mi-

Mat. 16 19. & 18 18. Ioh 20. 23. 1. Cor. 5 20.

Act 20. 20.

niſters and Paſtors, either by preachinge of the Goſpell, or by miniſtring of the Sacraments: & that in this behalfe principally appeareth the power of the keies, which the Lord hath giuen to the felowſhip of the faithful. Wherfore let euery one of vs think this to be his duety, no where elſe to ſeeke forgiuenes of ſinnes, than where the Lord hath ſet it. Of publike reconciliation which belongeth to diſcipline we ſhall ſpeake in place fit for it.

23 But foraſmuch as thoſe phrentike Spirites that I haue ſpoken of, do go about to plucke away from the Church this only anchore of ſaluation, conſciences are the more ſtrongly to be confirmed againſt a ſo peſtilent opinion. The Nouatiãs in old time troubled the Church with this doctrine: but not much vnlike to the Nouatiãs our age alſo hath many of the Anabaptiſtes which fall to the ſame dotages. For they faine that the people of God are in Baptiſme regenerate into a pure and Angelike life, that is corrupted with no filthines of the fleſh. But if any man offend after Baptiſme, they leaue vnto him nothing but ỹ vnappeaſable iudgemẽt of God. Briefly they graunt no hope of pardon to a ſinner fallẽ after grace receiued: becauſe they acknowledge no other forgiuenes of ſinnes but that whereby we be firſt regenerate. But although there be no lie more clearely confuted by the Scripture: yet becauſe theſe men finde ſome whom they may deceiue (as alſo in old time Nouatus had many folowers) let vs ſhortly ſhew how mad they be to their owne and others deſtruction. Firſt, whereas by the commaundement of the Lod, the holy ones do daily repeate this praier: forgiue vs our dettes: truely they do confeſſe themſelues detters. Neither do they craue it in vaine becauſe the Lorde hath alway appointed no other thinge to be asked, than that which he himſelfe would giue. Yea whereas he hath teſtified that the whole praier ſhalbe heard of his father, yet he hath alſo ſealed this abſolution with a peculiar promiſe. What wil we more? The Lord requireth of the holy ones all their life long a confeſſion of ſinnes, yea and that continuall, & promiſeth pardon. What boldnes is it, either to exempt them from ſinne, or if they haue ſtumbled, vtterly to exclude them from grace? Now whom doth he will vs to forgiue ſeuenty times ſeuen times? not to our brethren? To what end did he commaund it, but that we ſhoulde folow his clemency. He forgiueth therefore, not once or twiſe: but as often as being ſtriken downe with the acknowledging of ſinnes they figh vnto him.

Matt. 6 11.

24 But that (we may begin in a maner at the very ſwadling cloutes of the Church) the Patriarches were circumciſed, being allured into partakinge of the couenant hauinge vndoutedly by their fathers diligence

gence bin taught righteousnesse and innocence, when they conspired to murther their brother: this was a mischieuous act, to be abhorred euen of the most desperate theeues. At the last being meekened with the monitions of Iudas, they solde him: this was also an intolerable haynousnesse. Simeon and Leui, with wicked reuenge, and such as was also condemned by their owne fathers iudgement, vsed cruelty against the Sichemites. Ruben with most vncleane lust defiled his fathers bed. Iudas when he would giue himselfe to fornication against the law of nature, went into his sonnes wife. And yet so farre are they from being wiped out of the chosen people, that they be rather raised vp to be heades of it. But what did Dauid? when he was a gouernour of iustice, with how great wickednesse did he by sheding of innocent bloude open the way to his blinde lust? He was already regenerate, and among the regenerate garnished with notable praises of the Lord: neuertheless he committed that haynous offence, which is horrible euen amoge the Gentiles: and yet he obtained pardon. And (that we may not tary vpon single examples) how many promises there are in the law and the Prophetes of Gods mercy towarde the Israelites, so oft it is proued that the Lord sheweth himselfe appeaseable to the offenses of his people. For what doth Moses promise to come to passe, when the people beinge fallen into Apostasie shall returne vnto the Lord? He shall bringe thee backe out of captiuity, and shall haue mercy on thee, & shall gather thee together out of the peoples to whom thou hast bin dispersed. If thou be scattered euen to the borders of the heauen, I will from thense agayne gather thee together.

Gen. 37 18.
Gen. 13 28.
Gen. 34 25.
Gen. 35 22.
Gen. 38 16.
2. Sa. 11. 4. & 15
Deu. 30 3.

25 But I will not beginne a recital that shoulde neuer be ended. For the Prophetes are full of such promises, which do yet offer mercy to the people couered with infinite wicked doinges. What offense is there more hainous thā rebellion? for it is called a diuorce betwene God and the Church. But this is ouercome by the goodnesse of God. What man is there (fayth he by Ieremy) that if his wife giue foorth her body in common to adulterers, can abide to returne into fauour with her? but with thy fornications all the wayes are polluted, O Iuda, the earth hath bin filled with thy filthy loues. But returne vnto me, and I will receiue thee. Returne thou turne away, I will not turne away my face from thee: becausse I am holy, and am not angry for euer And truely he can be no otherwise minded, which affirmeth ý he willeth not the death of a sinner, but rather that he should be conuerted & liue. Therfore when Salomon did dedicate the temple, he appointed it also to this vse, that the praiers made for obtaininge pardon of

Ier. 1. 3. & 12.
Eze. 18. 23. & 32.
2. Reg. 8 46.

sinnes shoulde be heard from thense. If (sayd he) thy sonnes shal sinne (for there is no man that sinneth not) and thou beinge angry shalt deliuer them to their enemies, & they shal repent in their hart, and beinge turned shall entreate thee in their captiuity, sayinge, we haue sinned, we haue done wickedly, and shall pray towarde the lande which thou hast giuen to their fathers, and towarde this holy temple: thou shalt heare their praiers in heauen, and shalt be made mercifull to thy people that hath sinned against thee, and to all their wickednesses wherewith they haue offended thee. And not vainely the Lorde ordained in the lawe daily Sacrifices for sinnes. For if the Lord had not foreseene that his people should be troubled with continuall diseases of sinnes, he woulde neuer haue appointed these remedies for them.

Nu. 28. 3.

26 Was this benefite taken away from the faithfull, by the comming of Christ, wherein the fulnes of grace was shewed forth, so that they dare not now pray for pardon of sinnes? that if they offende the Lord they may not obtaine any mercy? What shall this be else, but to say that Christ came to the destruction of them that be his, & not to their saluation, if that mercifulnesse of God in pardoninge sinnes which in the old testament was continually ready for the holy ones, be now sayd to be vtterly taken away? But if we beleue the Scriptures which expresly crie out, that in Christ only the grace & kindenes of the Lord fully appeared, that the plentifulnesse of mercy was poured out, that the reconciliation of God and men was fulfilled: let vs not doubt that there floweth vnto vs a more bountifull mercifulnes of the heauenly father, than that it is cut of or shortned. And hereof there want not examples. Peter which had heard that he should be denied before the Angels of God that cõfessed not the name of Christ before men, denied him thrise in one night, and that not without execration: yet he was not put away from pardon. They that liued inordinatly amonge the Thessalonians are so chastised, that yet they be gently called to repentance. Euen Symon the Magician himselfe is not cast in desperation, but he is rather commaunded to hope well, when Peter counselleth him to flee to praiers.

Tit. 1.9 & 3.4
2. Tim. 1 9.
Mat. 10. 33
Marc. 6 38.
Mat 26 39.
2 Thes. 3 6.
Act. 8. 22.
Gal. 1.6 & 5.1. & 4.9.
2. Cor. 12.21.

27 Yea most haynous sinnes haue sometime possessed whole Churches, out of which Paule rather gently vnwrapped them, than pronounced them accursed. The falling away of the Galathians was no meane offense. The Corinthians were so much lesse excusable thã they, as they abounded in mo & those nothing lighter sinnes: yet neither of thẽ are excluded from the mercy of God. Yea euen they that had sinned aboue the rest in vncleanes, fornication & vnchastity, are

namely

namely called to repentance. For the couenant of the Lorde remaineth & ſhall remaine for euer inuiolable, which he ſolemnely made with Chriſt the true Salomon & his members, in theſe wordes: If his ſonnes ſhall forſake my law, & ſhall not walke in my iudgementes, if they ſhal defile my righteouſneſſes, & not kepe my cõmaundements, I will viſite their iniquities with a rod, & their ſinnes with ſtripes: But my mercy I will not take away from him. Finally by the very order of the Creede we be taught, that there remaineth in the Church of Chriſt continuall pardon of ſinnes: for that when the Church is as it were ſtabliſhed, yet forgiueneſſe of ſinnes is adioyned. Pſa. 89. 32.

28 Some that be ſomewhat wiſer, when they ſee the doctrine of Nouatus to be confuted with ſo great plainneſſe of Scripture, make not euery ſinne vnpardonable, but wilful tranſgreſſing of the law, into which a man wittingly & willingly falleth. Now they that ſay ſo, do vouchſaue to graunt pardõ to no ſinne, but where a man hath erred by ignorance. But whereas the Lord in the law cõmaundeth one ſorte of Sacrifices to be offred for clenſing of the wilful ſinnes of the faithfull, and other to redeme their ignorances: how great lewdnes ſhall it be to graunt no clenſing to wilful ſinne? I ſay that there is nothing plainer, than that the onely Sacrifice of Chriſt auaileth to forgiue the wilful ſinnes of the holy ones: foraſmuch as the Lorde hath teſtified the ſame by carnall Sacrifices as by ſignes. Againe who can excuſe Dauid by ignorance, whome it is euident to haue bin ſo well inſtructed in the law? Did Dauid not know, how great was the fault of adultry & manſlaughter, which daily puniſhed the ſame in other? Did brotherſlaughter ſeme to ỹ Patriarches a lawful thing? Had the Corinthians ſo ill profited that they thought that wantonneſſe, vncleanneſſe, whordom, hatreds & contentions pleaſed God? Did Peter beinge ſo diligently admoniſhed not know howe great a matter it was to forſweare his maiſter? Therefore let vs not with our owne enviouſneſſe ſtop vp the way againſt the mercy of God that ſo gently vttereth it ſelfe. Leui. 4.

29 Truely I am not ignorant that the olde wryters expounded thoſe ſinnes that are daily forgiuen to the faithfull, to be the light offenſes that crepe in by weakeneſſe of the fleſh: & that they thought that the ſolemne repentance which was then required for haynous miſdeedes might no more be iterate than Baptiſme. Which ſayinge is not ſo to be taken, as though they would either throw them downe headlonge into deſperation that after their firſt repentance had fallen againe, or extenuate thoſe other ſinnes as though they were ſmal in the ſight of God. For they knew that the holy ones do oftentimes

ſtagger by infidelity that ſuperfluous othes do ſometimes fall from them, that they nowe and then are chafed vnto anger, yea that they breake out euen into manifeſt raylinges, & beſide theſe be troubled with other euils which the Lord not ſclenderly abhorreth: but they ſo called them, to put a difference betwene them and publike crimes ỹ with great offenſe came to the knowledge of the Church. But wher as they did ſo hardly pardon them that had cõmitted any thing worthy of Eccleſiaſticall correction, they did not this therefore, becauſe they thought that ſuch ſhould hardly haue pardon with the Lord: but by this ſeuerity they meant to make other afraid that they ſhould not raſhly runne into wicked doings, by the deſeruing wherof they might be eſtranged from the Communion of the Church: howbeit truely the word of the Lord which herein ought to be the only rule vnto vs, appointeth a greater moderation. For it teacheth that the rigor of diſcipline is ſo farre to be extended, that he that ought chiefely to be prouided for be not ſwallowed vp with heauines: as we haue before declared more at large.

The ij. Chapter.

A compariſon of the falſe Church with the true Church.

OF howe great value the miniſtery of the worde and Sacramentes ought to be with vs, and how farre the reuerence of it ought to proceede, that it be vnto vs a perpetuall token whereby to diſcerne the Church, it hath bin already declared. That is to ſay, wherſoeuer that miniſtery abideth whole and vncorrupted, there the faultes or diſeaſes of maners are no impediment, but that it may beare the name of a Church. Then, that the very miniſtery it ſelfe is by ſmall errours not ſo corrupted, but that it may be eſteemed lawful. Morouer we haue ſhewed that the errours that ought ſo to be pardoned, are thoſe wherby the principal doctrine of religiõ is not hurt, wherby thoſe chiefe pointes of religion that ought to be agreeably holden among the faithful are not deſtroied, and in the Sacramentes, thoſe that do not aboliſh nor empaire the lawefull inſtitution of him that ordained them. But ſo ſoone as lying is broken into the chiefe tower of religion, ſo ſoone as the ſumme of neceſſary doctrine is peruerted, and the vſe of the Sacramentes falleth: truely the deſtruction of the Church followeth: like as a mans life is at an end, when his throte is thruſt through or his hart deadly wounded. And
Ephe. 2. 20. this is clearely proued by the wordes of Paule, when he teacheth that the fundation of the Church is layd vppon the doctrine of the Apoſtles

ſtles and Prophets, Chriſt himſelfe beinge the head corner ſtone. If the fundation of the Church be the doctrine of the Prophets & Apoſtles, by which the faithful are commaunded to repoſe their ſaluation in onely Chriſt: then take away that doctrine, and how ſhall the building ſtande any longer? Therefore the Church muſt needes fall downe, where that ſumme of religiō falleth which is only able to vpholde it. Againe, if the true Church be the piller & ſtay of the trueth, it is certaine, that there is no Church, where lying & falſhoode haue vſurped the dominion. 1. Tim. 3 15.

2 Sith it is in ſuch caſe vnder the Papiſtry, we may vnderſtande how much of the Church is there remaininge. In ſtede of the miniſtery of the word, there reigneth a peruerſe gouernement and made of lies mingled together, which partly quencheth and partly choketh the pure light. Into the place of the Lordes Supper is entred a moſt filthy ſacrilege: the forme of worſhippinge God is deformed with a manifold and intolerable heape of ſuperſtitions: the doctrine, without which Chriſtianity can not ſtande, is altogether buried and driuen out: the publike aſſemblies are the ſchooles of idolatry and vngodlineſſe. Therefore there is no perill leaſt in departing from a damnable partaking of ſo many miſchieues, we be plucked frō the Church of Chriſt. The communion of the Church was not ordained to this end, that it ſhould be a bond whereby we ſhould be entangled with idolatry, vngodlineſſe, ignorance of God, and other kindes of euils: but rather whereby we ſhould be faſt holden in the feare of God & obedience of truth. They do in dede glorioufly ſet out their Church vnto vs, that there ſhould ſeeme to be no other Church in the worlde: and afterward, as though the victory were gotten, they decree that al be Schiſmatikes that dare withdrawe themſelues from the obedience of that Church that they paint out: and that all be heretikes that dare once mutter againſt the doctrine thereof. But by what proues do they confirme that they haue the true Church? They alleage out of the auncient Chronicles, what in olde time was in Italy, in Fraunce, in Spaine. They ſay that they fetch their beginning from thoſe holy mē that with ſound doctrine founded & raiſed vp Churches, & ſtabliſhed the ſame doctrine & edifying of ỹ Church with their bloud. And that ſo the Church hath bin among thē ſo conſecrate both with ſpiritual giftes, & with the bloud of martyrs, & preſerued with continuall ſucceſſion of Biſhops, ỹ it might not fall away. They rehearſe how much Ireneus, Tertullian, Origen, Auguſtine, & other eſtemed this ſucceſſion. But how trifling theſe things be, & how they be but very mockeries, I wil make them very eaſily to vnderſtande that wil be content a

litle to wey them with me. Truely I woulde alſo exhort themſelues earneſtly to take hede hereunto, if I did truſt that I might any thing preuaile with them by teachinge. But foraſmuch as they, leauinge all regard of trueth, do bend themſelues to this only purpoſe, by all the wayes that they can, to defend their owne cauſe, I will only ſpeake a few thinges whereby good men and thoſe that loue the trueth, may winde themſelues out of their ſutle cauillatiõs. Firſt I aske of them, why they do not alleage Aphrike, and Egypt, and all Aſia? Euen becauſe in all thoſe countreyes this holy Succeſſion of Biſhops hath ceaſſed, by meane whereof they boaſt that they haue preſerued Churches. They come therefore to this point to ſay, that they therefore haue a true Church, becauſe ſince it firſt beganne to be, it hath not bin deſtitute of Biſhops: for in perpetuall courſe they haue ſucceded one an other. But what if I caſt Greece in their way? Therfore I aske againe of them, why they ſay that the Church is loſt among the Grecians, among whom that ſucceſſion of Biſhops was neuer interrupted, which in their opinion is the only keeper and preſeruer of the Church. They make ỹ Grecians Schiſmatikes, but by what right? becauſe in departing frõ the Apoſtolike ſea, they haue loſt their priuilege: what? Do not they much more deſerue to looſe it that depart from Chriſt himſelfe? It foloweth therfore, that the pretence of ſucceſſion is but vaine, vnleſſe the poſterity do kepe faſt and abide in the truth of Chriſt, which they haue receiued of their fathers from hand to hand.

3 Therefore the Romaniſtes at this day do alleage nothinge elſe but that, which it appeareth that the Iewes in old time alleaged whẽ they were by the Prophetes of the Lord reproued of blindenes, vngodlines and idolatry For they gloriouſly boaſted of the temple, Ceremonies & prieſthoodes, by which things, by great reaſon as they thinke they meaſured the Church. So in ſteede of the Church, they ſhewe certaine outwarde viſours, that oftentimes are farre from the Church, and without which the Church may very well ſtand. Therefore we neede to confute them with no other argument, then that wherewith Hieremy fought againſt the fooliſh preſumptuouſnes of the Iewes: that is, that they ſhould not boaſt in lying wordes, ſaying, The temple of the Lord, the temple of the Lord, it is the temple of the Lorde. Foraſmuch as the Lord doth no where acknowledge any thinge for his, but where his word is heard and reuerently obſerued. So when the glory of God did ſit betwene the Cherubins in the Sanctuary, & he had promiſed them that that ſhould be his ſtedfaſt ſeate: yet when the Prieſtes once corrupted the worſhippinge of him with

Ier. 7. 4

Eze. 10. 4.

peruerſe ſuperſtitions, he remoued elſe where, & left the place without any holineſſe. If the ſame temple which ſeemed to be holily appointed to the perpetuall dwelling of God, might be forſakē of God and become vnholy: there is no cauſe why theſe men ſhould faine to vs that God is ſo bound to perſons or places, and ſo faſt tied to outward obſeruations, that he muſt needes abide with them that haue onely the title and ſhewe of the Church. And this is it about which Paule contendeth in the Epiſtle to the Romaines, from the 9. chapter to the 12. For this did ſore trouble weake cōſciences, that the Iewes when they ſeemed to be the people of God, did not only refuſe the doctrine of the Goſpell, but alſo perſecute it. Therfore after that he hath ſet out the doctrine, he remoueth this dout, and denieth that thoſe Iewes beinge enemies of the trueth are the Church, howſoeuer they wanted nothinge that otherwiſe might be required to the outward forme of the Church. And therefore he denieth it, becauſe they embraced not Chriſt. But ſomwhat more expreſſly in the Epiſtle to the Galathians: wherein cōparing Iſmael with Iſaac, he ſayth that many hold place in the Church, to whom the inheritance belongeth not, becauſe they are not begotten of the free mother. From whence alſo he deſcendeth to the compariſon of two Hieruſalems. Becauſe as the lawe was giuen in the mount Sina, but the Goſpell came out of Hieruſalem. So many being ſeruilely borne and brought vp do without doutinge boaſt themſelues to be the children of God and of the Church, yea they proudly deſpiſe the naturall children of God, whē theſelues be but baſtards. On the other ſide alſo, when we heare that it was once pronounced from heauen: Caſt out the bond woman and her ſonne, let vs, ſtanding vppon this inuiolable decree, boldely deſpiſe their vnſauery boaſtings. For if they be proud by reaſon of outward profeſſion, Iſmael was alſo circumciſed: if they contende by antiquity, he was the firſt begotten, and yet we ſee that he is put away. If the cauſe be demaunded, Paule aſſigneth it, for that none are accompted children, but they that are begotten of the pure and lawful ſeede of doctrine. According to this reaſon God denieth that he is bounde to wicked Prieſtes by this that he couenanted with their Father Leui that he ſhoulde be his Angell or interpreter: yea he turneth againſt themſelues their falſe boaſting, wherwith they were wont to riſe vp againſt the Prophetes, that the dignity of Prieſthoode was to be had in ſingular eſtimation. This he willingely admitteth, and with the ſame condition he debateth with them, becauſe he is ready to keepe his couenant, but when they do not mutually performe their part to him, they deſerue to be reiected. Loe what ſucceſſion auaileth,

Gala. 4. 22.

Gen. 21 10.

Ro. 9. 6.

vnleſſe therewithal be alſo ioyned an inuitation & euenly continuinge courſe: euen to this effect that the ſucceſſors, ſo ſoone as they be proued to haue ſwarued from their originall, be depriued of all honor. Vnleſſe perhappes becauſe Caiphas ſucceeded many Godly Biſhoppes (yea there was euen from Aaron to him a continuall vnbroken courſe of ſucceſſion) therfore that ſame miſchieuous aſſembly was worthy the name of the Church. But this were not tolerable euen in earthly dominions, that the tyranny of Caligula, Nero, Heliogabalus and ſuch other, ſhould be called a true ſtate of Common weale, for that they ſucceeded the Brutes, Scipions, & Camilles. But ſpecially in the gouernement of the Church there is nothinge more fonde, than leauinge the Doctrine to ſet the ſucceſſion in the Perſons onely, but neither did the holy doctours whom they falſely thruſt in vnto vs, meane any thing leſſe, then to pray that preciſely as it were by right of inheritance Churches be there where Biſhops are ſucceſſiuely placed one after an other. But where as it was then out of controuerſie, that from the very beginninge to that age nothinge was chaunged in Doctrine, they alleaged that which might ſuffice to make an ende of all newe errours, that is, that by thoſe was that doctrine oppugned, which had bin euen from the Apoſtles conſtantly and with one agreeinge conſent retained. There is therefore no cauſe, why they ſhould any longer go forward to deceiue by pretending a falſe colour vnder the name of the Church, which we do reuerently eſteme as becommeth vs: but when they come to the definitiō of it, not only water (as the common ſayinge is) cleaueth vnto them, but they ſticke faſt in their owne myre becauſe they put a ſtinkinge harlot in place of the holy ſpouſe of Chriſt. That this putringe in of a changeling ſhoulde not deceiue vs, beſide other admonitions, let vs remēber this alſo of Auguſtine. For ſpeaking of the Church, he ſayth. It is it that is ſomtime darkened, & couered with multitude of offences as with a cloude: ſometime calmeneſſe of time appeareth quiet & free: ſometime is hidden and troubled with waue of tribulations and temptations. He bringeth forth examples, ỹ oftentimes the ſtrongeſt pillers either valiantly ſuffred baniſhmēt for the faith, or were hidden in the whole world.

Ad Vincen. epiſt. 48.

4 In like maner the Romaniſtes do vexe vs, and make afraid the ignorant with the name of the Church, whereas they be the deadly enemies of Chriſt, Therefore although they pretende the temple, the prieſthoode and the other ſuch outward ſhewes, this vaine gliſtringe wherewith the eies of the ſimple be daſeled ought nothing to moue vs to graunt that there is a Church where the Word of God doth not

appeare.

appeare. For this is the perpetual marke wherwith God hath marked them that be his. He that is of the trueth (saith he) heareth my voice. Againe, I am that good shepeherd, and I know my shepe, & am knowen of them. My shepe heare my voyce, and I know them and they follow me. And a litle before he had sayd, that the shepe follow their shepeherd, because they know his voice: but they follow not a stranger, but runne away from him, because they knowe not the voice of strangers. Why are we therefore wilfully mad in iudging the Church, whereas Christ hath marked it with an vndoutful signe, which wheresoeuer it is seene can not deceiue, but that it certainely sheweth the Church to be there: but where it is not, there remaineth nothing that can giue a true signification of the Church. For Paule rehearseth that the church was builded, not vpon the iudgementes of men, not vpon priesthoodes, but vpon the doctrine of the Apostles and Prophetes. But rather Hierusalem is to be seuerally knowen from Babilon, and the Church of Christ from the conspiracy of Satan, by that difference wherewith Christ hath made them different one from the other. He that is of God (saith he) heareth ỹ Words of God. Ye therefore heare not, because ye are not of God. In a summe, forasmuch as the church is the kingdom of Christ, & he reigneth not but by his word, can it be now doutfull to any man, but that those be the wordes of lyinge, by which Christes kingdome is fained to be without his scepter, that is to say without his holy word?

Ioh. 18. 37. Ioh. 10. 14. Ephe. 2. 20. Iohn. 8. 47.

5 But now where as they accuse vs of Schisme & heresie, because we both preach a contrary doctrine to them, & obey not their lawes, and haue our assemblies to Praiers, to Baptisme, to the ministration of the Supper, and other holy doings, seuerally from them: it is in deede a very sore accusation, but such as nedeth not a long or laborsome defence. They are called heretikes & schismatikes, which making a diuision, do breake in sunder the communion of the Church. And this communion is holden together with true bondes, that is to say, the agrement of true Doctrine, & brotherly charity. Wherupon Augustin putteth this difference betwene heretikes & schismatikes, that heretikes in dede do with false doctrines corrupt the purenes of faith, but the Schismatikes sometime euen where there is like faith, do breake the bonde of felowship. But this is also to be noted, that this conioyning of charity so hangeth vpon the vnity of Faith, that Faith ought to be the beginninge thereof, the ende, and finally the only rule. Let vs therefore remember that so oft as the vnity of the Church is commẽded vnto vs, this is required, that while our mindes agree in Christ, our wils also may be ioyned together w̃ mutuall wel willing in Christ.

Li. quesi. euãg secund. Matth.

Eph.4.5 Therefore Paule, when he exhorteth vs to that well willinge, taketh
Phili.2. for his fundation that there is one God, one Faith, & one Baptiſme.
2. & 5. Yea wherſoeuer he teacheth vs to be of one minde, and of one will, he byandby addeth in Chriſt, or according to Chriſt: meaning ẏ it is a factious cõpany of the wicked, & not agrement of the faithful which is without the word of the Lord.

6 Cyprian alſo following Paul deriueth the whole foũtaine of the
De ſim- agreement of the Church, from the only biſhoprike of Chriſt. He af-
pl. præ- terward addeth the Church is but one, which ſpredeth abroad more
la. largely into a multitude with encreaſe of fruteſulneſſe: like as there be many ſunnebeames, but one light: and many braunches of a tree, but one body grounded vpon a faſt roote: And when many ſtreames do flow from one fountaine, although the number ſeeme to be ſcattered abroade by largenes of ouerflowing plẽty, yet the vnity abideth in the originall. Take away a beame of the ſunne from the body, the vnity can ſuffer no diuiſion. Breake a braunch from the tree, the broken braunch can not ſpring. Cut of the ſtreame from the ſpring hed, being cut of it drieth vp. So alſo the church being ouerſpred with the light of the Lord, is extended ouer the whole world: yet there is but one light that is ſpred euery where. Nothing could be ſayd more fitly to expreſſe that vndiuidable knitting together, which all the mẽbers of Chriſt haue one with an other. We ſee how he continually calleth vs backe to the very head. Wherupon he pronounceth that hereſies & ſchiſmes do ariſe hereof, that men do not returne to the originall of trueth, nor do ſeke the head, nor kepe the doctrine of the heauẽly maiſter. Now let thẽ go & cry that we be heretikes that haue departed frõ their Church: ſith there hath bin no cauſe of our ſtranginge from them but this one, that they can in no wiſe abide the pure profeſſing of the trueth: but I tell not how they haue driuen vs out with curſinges and cruel execrations. Which very ſelfe doing doth abundãtly enough acquite vs, vnles they wil alſo condemne the Apoſtles
Ioh.16. for Schiſmatikes, with whom we haue all one cauſe. Chriſt (I ſay) did
2. foreſay to his Apoſtles, that the time ſhould come when they ſhould be caſt out of the Sinagoges for his names ſake. And thoſe Sinagoges of which he ſpeaketh, were then accompted lawefull Churches. Sith therfore it is euident that we be caſt out, & we be ready to ſhewẏ the ſame is done for the names ſake of Chriſt, truely the cauſe ought firſt to be enquired of, before that any thinge be determined vpon vs, either one way or other. Howbeit, if they wil, I am cõtent to diſcharge them of this point. For it is enough for me, that it behoued that we ſhould depart from them, that we might come to Chriſt.

7 But

7 But it ſhall appeare yet more certainely, in what eſtimation we ought to haue all the Churches whom the tyranny of that Romiſhe idoll hath poſſeſſed, if it be compared with the old Church of the Iſraelites, as it is deſcribed in the Prophetes. There was then a true Church among the Iewes and Iſraelites, when they continued in the lawes of the couenant, for they obtained thoſe things by the benefit of God, wherupon the Church cõſiſteth. They had the trueth of doctrine in the law: the miniſtery thereof was among the Prieſtes & the Prophets: with the ſigne of circumciſion they entred into religion: by other Sacraments they were exerciſed to the confirmation of Faith. It is no dout that thoſe titles wherwith the Lorde hath honored his Church, fitly pertained to their felowſhip. After that, forſakinge the law of the Lord, they went out of kinde to idolatry and ſuperſtition, they partly loſt that prerogatiue. For who dare take away the name of the Church from them, with whom God hath left the preaching of his word and obſeruation of his myſteries? Againe, who dare cal that the Church without any exceptiõ, where ẏ word of ẏ Lord is openly & freely troden vnder foote? where the miniſtery therof, the chief ſinew, yea the very ſoule of the Church is deſtroyed?

8 What then? will ſome man ſay: was there therfore no parcel of a Church remaining among the Iewes after that they fel away to idolatry? The anſwere is eaſie. Firſt I ſay ẏ in the very falling away there were certaine degrees. For we wil not ſay that there was all one falle of Iuda, and Iſraell, at ſuch time as they both firſt ſwarued from the pure worſhipping of God. When Iarobeam firſt made calues, againſt the open prohibition of God, & did dedicate an vnlawfull place for worſhipping, he did vtterly corrupt religion. The Iewes did firſt defile themſelues with wicked & ſuperſtitious maners before ẏ they wrõgfully changed the order in the outward forme of religiõ. For althogh vnder Rechabeam they had already gotten them many peruerſe Ceremonies: yet becauſe there taried at Hieruſalem both the Doctrine of the Law, & the Prieſthoode, and the Ceremonious vſages in ſuch ſort as God had ordained thẽ, the godly had there a tolerable ſtate of Church. Amonge the Iſraelites vnto the reigne of Achab, there was no amendement of things, and from thenſe forth they fell from worſe to worſe. They that ſucceded afterward, to the very deſtruction of the kingdom, partly were like vnto him, & partly (when they minded to be ſomwhat better than he) they folowed the example of Iarobeam: but they all euery one were wicked and idolaters. In Iewry there were nowe and then diuerſe changes, while ſome kinges peruerted the worſhippinge of God with falſe and forged ſuperſtitions,

ſome other reſtored religion that was decaied: vntil the very prieſtes themſelues defiled the temple of God with prophane & abhominable vſages.

9 Now let the Papiſtes if they can howe much ſoeuer they extenuate their owne faultes, deny that among them the ſtate of religion is as corrupt and defiled as it was in the kingdom of Iſraell vnder Iarobeam. But they haue a groſſer idolatrie: & in doctrine they are not one droppe purer: vnleſſe paraduenture euen in it alſo they be more vnpure. God, yea all men that are endued but with a meane iudgement, ſhalbe witneſſes with me, and the thinge it ſelfe alſo declareth, how herein I tell nothinge more then trueth. Nowe when they will driue vs to the communion of the Church, they require two thinges of vs: firſt, that we ſhoulde communicate with all their praiers, ſacramentes, and Ceremonies: then that whatſoeuer honor, power and iuriſdiction Chriſt giueth to his Church, we ſhoulde giue the ſame to their Church. As to the firſt point, I graunt that all the Prophets that were at Hieruſalem, when thinges were there very much corrupted, did neither ſeuerally ſacrifice, nor had aſſemblies to pray ſeueral from other men. For they had a commaundement of God, whereby they
Exo.29. were commaunded to come together into Salomons temple: they
9. knew that the Leuiticall prieſtes, howeſoeuer they were vnworthy of that honor, yet becauſe they were ordained by the Lord miniſters of the holy Ceremonies, & were not as then depoſed, did yet ſtill rightfully poſſeſſe that place. But (which is the chiefe point of this queſtion) they were compelled to no ſuperſtitious worſhippinge, yea they tooke in hande to do nothing but that which was ordained by God. But among theſe men, I meane the Papiſtes, what like thing is there? For we can ſcarcely haue any meetinge together with them, wherein we ſhall not defile our ſelues with open idolatrie. Truely the principall bonde of their communion is in the maſſe, which we abhorre as the greateſt ſacrilege. And whether we do this rightfully or wrongfully, ſhalbe ſeene in an other place. At this preſent it is enough to ſhew that in this behalfe we are in other caſe thã the Prophets were, which although they were preſent at the Ceremonies of the wicked, were not cõpelled to behold or vſe any Ceremonies but ſuch as were inſtitute by God. And, if they will needes haue an example altogether like, lette vs take it out of the kingdom of Iſraell. After the ordinance of Ierobeam Circumciſion remayned, the ſacrifices were offered, the lawe was accompted holy, the ſame God was called vp-
1.King pon whom they had receiued of their Fathers: but for the forged and
12.31. forbidden formes of worſhippinge, God diſallowed and condemned

all

all that was there done. Shewe me one Prophet, or any one godly man that ones worshipped or sacrificed in Bethell. For they knewe they coulde not do it, but that they should defile themselues with some sacrilege. We haue then thus much, that the communion of the Church ought not so farre to be of force with the godly, that if it should degenerate to prophane and filthy vsages, they should forth with of necessitie followe it.

10 But about the other pointe we contende yet more earnestly. For if the Church be so considered to be such, whoes iudgement we ought to reuerence, whoes authoritie to regarde, whoes monitions to obey, with whoes chastisements to be moued, whoes communion in all things we ought religiously to obserue: then we can not graunt them a Church, but that we must of necessity be bounde to subiectiō and obedience vnto it. Yet we will willingly graunt them that which the Prophets graunted to the Iewes & Israelites of their time: when things were there in as good, yea or in better state. But we see howe eche where they crie out, that their assemblies are vnholy, to which it is no more lawefull to consent than it is to denie God. And truely if those were Churches, it followeth therfore that in Israell Helias, Micheas and such other: in Iurie, Esaie, Ieremie, Osee and other of that sorte, whom the Prophets, priests and people of that time hated and detested worse than any vncircumcised men, were straungers from the Church of God. If those were Churches, then the Church was not the piller of truth, but the stay of lieng: not the tabernacle of the liuing God, but the receptacle of idoles. Therefore it was needefull for them to depart from the consent of those assemblies, which was nothing els but a wicked conspiracie against God. In like maner if any man acknowledge the assemblies at these dayes being defiled with idolatrie, superstition and wicked doctrine, to be such in whoes full communion a Christian man ought to continue euen to the cōsente of doctrine, he shal greatly erre. For if they be Churches then they haue the power of the keyes. But the keyes are vnseparably knitte with the word, which is from thense quite driuen away. Again, if they be Churches, then the promise of Christ is of force among them, whatsoeuer ye binde. &c. But they contrariwise do banishe from their communion all such as do professe themselues not fainedly the seruātes of Christ. Therfore either the promise of Christ is vaine, or at least in this respect they are not Churches. Finally in stede of the ministerie of the word they haue scholes of vngodlinesse, and a sinke of all kindes of errors. Therefore either in this respecte they are not Churches, or there shall remaine no token

1. Tim. 3. 15.

Mat 16. 19. and 18. 18. Ioh. 20. 23.

whereby the lawefull aſſemblies of the faithfull may be ſeuerally knowen from the meetinges of Turkes.

11 But as in the olde time there yet remained among the Iewes certaine peculiar prerogatiues of the Church, ſo at this day alſo we take not from the Papiſtes ſuch ſteppes as it pleaſed the Lorde to haue remaining among them after the diſſipatiō of the Church. The Lorde hadde ones made his couenant with the Iewes. That ſame rather beinge vpholden by the ſtedfaſtneſſe of it ſelfe didde continue with ſtriuing againſt their vngodlineſſe, than was preſerued by them. Therefore (ſuch was the aſſuredneſſe and conſtancie of Godder goodneſſe) there remained the couenant of the Lord, neither could his faithfulneſſe be blotted out by their vnfaithfulneſſe: neither could Circumciſion be ſo prophaned with their vncleane handes, but that it ſtill was the ſigne and ſacrament of that couenante. Whereuppon the childern that were borne of them, the Lorde called his owne, which vnleſſe it were by ſpecial bleſſing, belonged nothing to him. So when he hath left his couenaunt in Fraunce, Italy, Germany, Spaine, Englande: ſins thoſe prouinces haue bene oppreſſed with the tyranny of Antichriſt, yet that his couenaunt might remaine inuiolable, firſt he there preſerued Baptiſme, the teſtimonie of his couenant, which being cōſecrate by his owne mouth reteineth her owne force notwithſtanding the vngodlineſſe of man: then, with his prouidence he hath wrought that there ſhould remaine other remnantes, leaſt the Church ſhould be vtterly deſtroyed. And as oftentimes bildinges are ſo pulled downe, that the foundations and ruines remaine: ſo he hath not ſuffred his Church either to be ouerthrowen by Antichriſt from the very foundation, or to be laid euen with the grounde (howſoeuer to puniſh the vnthankfulneſſe of men that had deſpiſed his word, he ſuffreth horrible ſhaking and diſſipation to chaunce) but euen after the very waſting he willed that the bilding half pulled downe ſhould yet remaine.

12 Wheras therefore we will not ſimply graunt to the Papiſtes the title of the Church, we do not therfore deny that there be Churches among them: but onely we contende of the true and lawefull ordering of the Church: which is required in the communion both of the ſacraments which are the ſignes of profeſſion, but alſo ſpecially of doctrine. Daniel and Paule foretolde that Antichriſt ſhould ſitte in the temple of God. With vs we accompt the biſhop of Rome the captaine and ſtandard bearer of that wicked and abhominable kingdome. Whereas his ſeate is placed in the temple of God, thereby is meant that his kingdome ſhalbe ſuch as can not aboliſh the name

Dan. 9. 27.
2. The. 2. 4.

of

of Christ nor of his Church. Hereby therfore appeareth, that we do not deny but that euen vnder his tyrannie remain Churches: but such as he hath prophaned with vngodlinesse full of sacrilege, such as he hath afflicted with outragious dominion, such as he hath corrupted and in maner killed with euill & damnable doctrines, as with poisoned drinkes: such wherein Christ lieth halfe buried, the Gospell ouerwhelmed, godlinesse banished, the worshipping of God in a maner abolished: such finally wherin all things are so troubled, that therin rather appereth the face of Babylon then of the holy citie of God. In a summe, I say that they be Churches, in respect that the Lorde there marueilously preserueth the remnauntes of his people howesoeuer they were dispersed and scattered abroade, in respecte that there remaine some tokēs of the Church, specially these tokens, the effectualnesse whereof neither the craft of the Deuil, nor the maliciousnesse of man can destroy. But on the other side becausse these markes are blotted out, which in this discourse we ought principally to haue respect vnto, i say that euery one of their assemblies and the whole body wanteth the lawefull forme of a Church.

The iij. Chapter.

Of the teachers and ministers of the Church, and of their election and office.

NOwe it is mete that we speake of the order, by which it was the Lordes will to haue his Church gouerned. For although in his Church he onely must rule and reigne, yea and beare preeminence or excelle in it, and this gouernment to be vsed or executed by his onely word: yet becausse he dwelleth not among vs in visible presence, so that he can presently with his owne mouth declare his will vnto vs, we haue sayed that in this he vseth the ministerie of men, and as it were the trauaille of deputies, not in transferring his right and honour vnto them, but onely that by their mouth he might do his owne worke, like as a workeman to do his worke vseth his instrument. I am compelled to repete againe those things that I haue already declared. He might in deede do it either by himselfe without any other helpe or instrument, or also by meane of Angells: but there are many causes why he had rather do it by men. For by this meane first he declareth his good will toward vs, when he taketh out of men them that shall do his message in the world, that shalbe the interpreters of his secret will, finally that shall represent his owne person. And so by experience he proueth that it is not vaine that commonly he calleth vs his temples, when out of

Mat. 26. 11.

the mouthes of men, as out of his ſanctuarie, he geueth aunſweres to men. Secondly, this is the beſt and moſt profitable exerciſe to humilitie, when he accuſtometh vs to obey his worde, howeſoeuer it be preached by men like vnto vs, yea ſometime our inferiors in dignity. If he himſelfe ſpake from heauen, it were no maruell if his holy Oracles were without delay reuerently receiued with the eares and mindes of all men. For who would not drede his power being in preſence? who would not be throwen downe at the firſt ſight of ſo great maieſty? who woulde not be confounded with that infinite brightneſſe? But when ſome ſilly man riſen out of the duſt ſpeaketh in the name of God, here with very good teſtimony we declare our godlineſſe and reuerent obedience toward God himſelfe, if to his miniſter we yelde our ſelues willing to learne, which yet in nothing excelleth vs. Therefore for this cauſe alſo he hath hidden the treaſure of his heauenly wiſedome in brickle & earthen veſſels, that he might haue the certainer profe howe much he is eſteemed of vs. Moreouer there was nothing fitter for the cheriſhing of mutuall charitie, than that men ſhould be bound together one to an other with this bonde, when one is made a paſtor to teach the reſt, and they that are commaunded to be ſcholars receiue all one doctrine at one mouth. For if euery man were able enough to ſerue himſelfe, and needed not the helpe of an other: ſuch is the pride of mans nature, that euery one would deſpiſe other, and ſhould againe be deſpiſed of them. Therfore the Lord hath bounde his Church with that knotte, which he forſawe to be the ſtrongeſt knotte to hould vnity together, when he hath lefte with men the doctrine of ſaluation, and of eternall life, that by their handes he might communicate it to the reſt. Hereunto Paule had reſpect when he wrote to the Epheſians, One body one ſpirit, as alſo ye be called in one hope of your calling. One Lord, one faith, one Baptiſme. One God, and the father of all, which is aboue all, and by all, and in vs all. But vnto euery one of vs grace is geuen according to the meaſure of the gift of Chriſt. Wherefore he ſaith: When he was gone vp on hy, he ledde captiuitie captiue, he gaue giftes to men. He that wente downe is the ſelfe ſame he, that wente vp, that he might fulfill all things. And the ſame hath geuen ſome to be Apoſtles, and ſome Prophets, and ſome Euangeliſtes, and other ſome Paſtors and teachers, vnto the reſtoring of the holy ones, to the worke of miniſtration, to the edifying of the body of Chriſt, vntil we come all into the vnitie of faith, and of the knowledge of the Sonne of God, into a perfect man, into the meaſure of full growen age: that we be no more children that may be caried about with euery

Auguſt. lib 1 de doctri. chriſti.

2 Cor. 4.7.

Eph. 4. 4.

euery winde of doctrine: but following truth in charitie, let vs in all things growe into him that is the hed, euen Christ, in whome the whole body conioined and compacted together by all the ioint of submiſtratiō, according to the working in meaſure of euery parte, maketh encreaſe of the body, vnto the edifying of it ſelfe by charity.

2 By theſe words he ſheweth, that that miniſterie of men, which God vſeth in gouerning his Church is the chiefe ſinew, whereby the faithfull cleaue together in one body: and alſo he ſheweth that the Church can not otherwiſe be preſerued ſafe, but if it be vpholdē by theſe ſtaies, in which it pleaſed the Lord to repoſe the ſaluation of it. Chriſt (ſayeth he) is gone vp on hy, that he might fulfill all things. Eph.4. 10. This is the maner of fulfilling, that by his miniſters, to whom he hath committed that office, and hath geuen the grace to execute that worke, he diſpoſeth and diſtributeth his giftes to the Church, yea and after a certaine maner geueth himſelfe preſent, with extending the power of his ſpirit in this inſtitution, that it ſhould not be vain or idle. So is the reſtoringe of the holy ones performed: ſo is the body of Chriſt edified: ſo do we by all things growe into him that is the hed, and do grow together among our ſelues: ſo are we all brought into the vnitie of Chriſt, if prophecie flouriſh among vs, if we receiue the Apoſtles, if we refuſe not the doctrine miniſtred vnto vs. Therefore he goeth about the diſſipatiō, or rather the ruine & deſtruction of the Church, whoſoeuer he be that either endeuoreth to aboliſh this Order of whom we ſpeake, and this kinde of gouernement, or miniſheth the eſtimatiō of it as a thing not ſo neceſſary. For neither the light and heate of the ſunne, nor meate & drinke are ſo neceſſary to nouriſh and ſuſteine this preſent life, as the office of Apoſtles and paſtors is neceſſarie to preſerue the Church in earth. Eph.4. 13.

3 Therefore I haue aboue admoniſhed, that God hath oftentimes with ſuch titles as he could, commended the dignitie thereof vnto vs, that we ſhould haue it in moſt hy honour and price, as the moſt excellent thing of all. He teſtifieth that he geueth to men a ſingular benefite, in raiſing them vp teachers, where he commaundeth the Prophet to crie out that faire are the feete, & bleſſed is the comming of them that bring tidings of peace: and when he calleth the Apoſtles the light of the world, and ſalte of the earth. Neither could this office be more honourably aduanced, than it was when he ſaid: He that heareth you, heareth me. He that deſpiſeth you, deſpiſeth me. But there is no place more plaine, than in Paule in his ſeconde Epiſtle to the Corinthians, where he as it were of purpoſe entreateth of this matter. He affirmeth therefore, that there is nothing in the Eſa 52. 7. Mat. 5. 13. and 14. Luk 10. 16. 2 Cor. 4.6. 3 Cor. 3.9.

Church more excellēt or glorious than the miniſtery of the Goſpel,
2.Cor.3 9. foraſmuch as it is the adminiſtration of the Spirit, and of righteouſneſſe, and of eternall life. Theſe and like ſayings ſerue to this purpoſe, that that order of gouerning & preſeruing the Church by miniſters, which the Lord hath ſtabliſhed for euer, ſhould not growe out of eſtimation among vs, and ſo at length by very contempt grow out of vſe. And howe great is the neceſſity thereof, he hath declared not onely by wordes, but alſo by examples. When his will was to
Act. 10. 3. ſhine more fully to Cornelius with the light of his trueth, he ſente
Act. 9. 6 an Angell from heauen to ſende Peter vnto him. When his will was to call Paule to the knowledge of himſelfe, and to engraffe him into the Church, he ſpake not to him with his owne voice, but ſente him to a man, of whom he ſhould receiue both the doctrine of ſaluation, and the ſanctification of Baptiſme. If it be not done without cauſe, that an Angell, which is the interpreter of God, do himſelfe abſtaine from declaring the will of God, but commaundeth that a man be ſente for, to declare it: and not without cauſe that Chriſt the onely
2.Cor. 12.2. ſcholemaiſter of the faithfull committeth Paule to the ſchooling of a man, yea euen that ſame Paule whom he had determined to take vp into the thirde heauen, and to vouchſaue to graunt him miraculous reuelation of things vnſpeakable: who is there nowe that dare deſpiſe that miniſtery, or paſſe it ouer as a thing ſuperfluous, the vſe whereof it hath pleaſed God to make approued by ſuch examples?

4 They that haue rule of the gouernment of the Church ac-
Eph. 4. 11. cording to the inſtitution of Chriſt, are named of Paul firſt Apoſtles, then Prophets, thirdly Euangeliſtes, fourthly Paſtors, laſt of all teachers. Of which, the twoo laſt alone haue ordinarie office in the Church: the other three the Lorde raiſed vp at the beginning of his kingdome, and ſometime yet alſo raiſeth vp, as the neceſſitie of
Mar. 16. 15. times requireth. What is the Apoſtles office, appeareth by that commaundement: go, preache the Goſpell to euery creature. There are not certaine boundes appointed vnto them: but the whole world is aſſigned them, to be brought into the obedience of Chriſt: that in ſpreading the Goſpell among all nations whereſoeuer they ſhall be
Rom. 15 19. and 20. able, they may eche where raiſe vp his kingdome. Therefore Paule, when he wente about to proue his Apoſtleſhip, rehearſeth that he hath gotten to Chriſt not ſome one citie, but hath farre and wide ſpred abrode the Goſpell: and that he hath not layed his hāndes to an other mans fundatiō, but plāted Churches where the name of the
Ephe. 4 11. Lorde had neuer bene heard of. Therefore the Apoſtles were ſente to bring backe the world from falling away, vnto true obedience of

God,

God, and eche where to ſtabliſh his kingdome by preaching of the Goſpell: or (if you like that better) as the firſt bilders of the Church, to lay the fundations thereof in all the world. Prophetes he calleth, not all expoſitors of Gods will whatſoeuer they be, but thoſe that by ſingular reuelation excelled, ſuch as at this time either be none, or are leſſe notable. By Euangeliſtes I vnderſtande thoſe, which when in dignity they were leſſe than the Apoſtles, yet in office were nexte vnto them, yea and occupied their roomes. Such were Luke, Timothee, Titus and other like: and paraduenture alſo the ſeuentie Diſciples, whom Chriſt appointed in the ſeconde place after the Apoſtles. According to this expoſition (which ſeemeth to me agreable both with the wordes and meaning of Paule) thoſe three offices were not ordeined in the Churche to this ende that they ſhould be perpetuall, but onely to ſerue for that time wherein Churches were to be erected, where were none before, or at leaſt to be remoued from Moſes to Chriſt. Albeit I denie not, but that afterward alſo the Lorde hath ſometime raiſed vp Apoſtles, or at leaſt in their places Euangeliſtes, as it hath bene done in our time. For it was needefull to haue ſuch, to bring backe the Church from the falling away of Antichriſt. Yet the office it ſelfe I do neuertheleſſe call extraordinarie, becauſe it hath no place in the Churches already well ſet in order. Next after theſe are Paſtors and Teachers, whome the Church may neuer lacke: betwene whom I thinke that there is this difference, that the Teachers are not appointed to beare rule of diſcipline, nor for the miniſtration of Sacramentes, nor admoniſhments or exhortations, but onely to expounde the Scripture, that pure and ſounde doctrine may be kept among the faithfull. But the office of Paſtor conteineth all theſe things within it. Luk. 10. 1. Luk. 11.

5 Nowe we haue, which were thoſe miniſteries in the Church that continued but for a time, and which were thoſe that were ordeined to endure perpetually. If we ioine the Euangeliſtes with the Apoſtles, we ſhal haue remaining two couples after a certaine maner aunſweringe the one to the other. For as our Teachers are like to the olde Prophets, in ſuch ſort are our Paſtors like to the Apoſtles. The office of Prophets was more excellent, by reaſon of the ſingular giſte that they had of reuelation: but the office of Teachers hath in a maner like order, and altogether the ſame ende. So thoſe. xij. whom the Lorde did chooſe, that they ſhould publiſh abroade to the world the newe preaching of the Goſpell, in degre and dignitie went before the reſt. For although by the meaning and propertie of the word, all the miniſters of the Church may be rightly called Luc. 6. 13. Gala. 1. 1.

Apoſtles, becauſe they are ſente of the Lorde, & are his meſſengers: yet becauſe it was much behouefull, that there ſhould be a certaine knowledge had of the ſending of them that ſhould bring a thing newe and vnheard of, it was neceſſarie that thoſe xij (to whoes number Paule was afterwarde added) ſhould be garniſhed with ſome peculiar title aboue the reſt. Paule himſelfe in deede in one place
Ro 16 7. geueth this name to Andronicus & Iunias, whom he ſayeth to haue bene notable among the Apoſtles: but when he meaneth to ſpeake properly, he referreth it to none other but to that principall degree.
Mat.10. 1. And this is the common vſe of the Scripture. Yet the Paſtors (ſauing that eche of them do gouerne ſeuerall Churches appointed to them) haue all one charge with the Apoſtles. Nowe what maner of thing that is, let vs yet heare it more plainly.

Mat.28 9. 6 The Lorde, when he ſente the Apoſtles, gaue them cõmaundement (as we ſaid euen nowe) to preach the Goſpell, and to baptiſe them that beleue vnto forgeueneſſe of ſinnes. He had before commaunded, that they ſhould diſtribute the holy ſignes of his body and bloud, as he had done. Loe here is a holy, inuiolable and perpetuall lawe layed vpon them that ſuccede in the Apoſtles place, whereby they receiue commandement to preache the Goſpell, and miniſter the Sacramẽts. Whereupon we gather, that they which neglect both theſe things, do falſly ſay that they beare the perſon of the Apoſtles.
1.Cor.4 1. But what of the Paſtors? Paule ſpeaketh not of himſelfe onely, but of them all, when he ſayeth: let a man ſo eſteeme vs as the miniſters
Tit.1.9. of Chriſt, and diſtributers of the miſteries of God. Againe in an other place, a Biſhop muſt be a faſt holder of that faithful word which is according to doctrine: that he may be able to exhorte by ſounde doctrine, and to conuince the gainſayers. Out of thoſe and like places, which are echwhere to be founde, we may gather, that alſo in the office of the Apoſtles theſe be the two principall partes, to preach the Goſpell, and to miniſter the Sacraments. As for the order of teaching, it conſiſteth not only in publike Sermons, but belongeth alſo
Act.20 20. to priuate admonitions. So Paul calleth the Epheſians to witneſſe that he hath not fled from doing of any of thoſe things that were for their profit, but that he preached and taught them both openly and in euery houſe, teſtifying both to the Iewes and Grecians, repentãce and faith in Chriſt. Againe a little after: that he hath not ceaſſed with
Act.20. 31. teares to admoniſhe euery one of them. Neither yet belongeth it to my purpoſe at this preſent to expreſſe all the qualities of a good Paſtor, but onely to point out what they profeſſe that call themſelues Paſtors: that is, that they are ſo made rulers of the Church, not that they

they ſhould haue an idle dignity, but that they ſhould with the doctrine of Chriſt inſtruct the people to true godlineſſe, miniſter the holy myſteries, and preſerue and exerciſe vpright diſcipline. For whoſoeuer be ſet to be watchemen in the Church, the Lorde declareth vnto them, that if any by their negligence periſh through ignorance, he will require the bloud at their handes. That alſo pertaineth to them all, which Paul ſayeth of himſelfe: wo to me vnleſſe I preach the Goſpell, foraſmuch as the diſtributing thereof is committed to me. Finally what the Apoſtles performed to the whole world, the ſame ought euery Paſtor to performe to his flocke to which he is appointed. Eze. 33. 17. 1. Cor. 9 16.

7 Albeit when we aſſigne to euery one their ſeuerall Churches, yet in the meane while we do not denie but that he which is bounde to one Church may helpe other Churches, if any troubleſome thing do happen that requireth his preſence, or if he be aſked counſell of any darke matter. But foraſmuch as for the keping of the peace of the Church, this policy is neceſſary, that there be ſette forth to euery man what he ſhould do, leaſt all ſhoulde be confuſely diſordered, runne about without calling, or raſhly runne altogether into one place, and leaſt ſuch as are more carefull for their owne commoditie than for the edification of the Church, ſhould at their owne will leaue their Churches vacant: this ordering ought commonly to be kept ſo nere as may be, that euery man contented with his owne boũdes ſhould not breake into an other mans charge. And this is no inuention of man, but the ordinance of God himſelfe. For we reade that Paule and Barnabas created Prieſts in all the ſeuerall Churches of Liſtra, Antioche, Iconium: and Paule himſelfe commaundeth Titus that he ſhould appointe Prieſts in euery towne. So in one place he ſpeaketh of the Biſhoppes of Philippes, and in an other place of Archippus Biſhop of the Coloſſians. And there remaineth a notable Sermon of his in Luke, to the Prieſts of the Church of Epheſus. Whoſoeuer therefore ſhall take vpon him the gouernment and charge of one Church, let him knowe that he is bound to this lawe of Gods calling: not that as bounde to the ſoile (as the lawyers terme it) that is, made bonde and faſtened vnto it, he may not ones moue his foote from thenſe, if the common profit do ſo require, ſo that it be done well and orderly: but he that is called into one place ought not himſelf to thinke of remouing, nor ſeke to be deliuered as he ſhal thinke to be good for his commoditie. Then, if it be expedient that any be remoued to an other place, yet he ought not to attempt it of his owne priuate aduiſe, but to tary for publike authoritie. Act. 14. 22. Tit. 1. 5. Phil. 1. 1 Colo. 4. 17. Act 20. 18.

8 But whereas I haue without difference called them Biſhops, and Prieſts, and Paſtors, and Miniſters, that rule Churches: I did that according to the vſage of the Scripture, which indifferētly vſeth theſe wordes. For whoſoeuer do execute the miniſtery of the word, to them he geueth the title of Biſhops. So in Paule, where Titus is commaunded to appointe Prieſts in euery towne, it is immediatly added. For a Biſhop muſt be vnreprouable. &c. So in an other place he ſaluteth many Biſhops in one Church. And in the actes it is re-
Tit.1.5. Phi.1.1. Act.20.7. hearſed, that he called together the Prieſts of Epheſus, whom he himſelfe in his owne Sermon calleth Biſhops. Here nowe it is to be noted, that hetherto we haue recited none but thoſe offices that
Rom.12.7. ſtande in the miniſterie of the word: neither doth Paule make men-
1.Cor.12.28. tion of any other in that fourth chapter which we haue alleged. But in the Epiſtle to the Romaines, and in the firſt Epiſtle to the Corinthians, he reckeneth vp other offices, as powers, the gift of healing, interpretation, gouernement, caring for the poore. Of the which I omitted thoſe that endured but for a time, becauſe it is to no profitable purpoſe to tary vpon them. But there are two that do perpetually abide, that is to ſay, gouernement and care of the poore. Gouernours I thinke were the Elders choſen out of the people, that ſhould together with the Biſhops, haue rule of the iudgement of maners, and the vſing of diſcipline. For a man cannot otherwiſe expounde that which he ſayeth: let him that ruleth do it with carefulneſſe. Therefore at
Rom.12.8. the beginninge euery Church had their Senate, gathered of godly, graue and holy men: which had that ſame iuriſdiction in correcting of vices, whereof we ſhall ſpeake hereafter. And that this was the order of more than one age, experience it ſelfe declareth. Therefore this office of gouernement is alſo neceſſarie for all ages.

9 The care of the poore was cōmitted to the Deacons. Howbeit to ỹ Romaines there are ſet two kindes. Let him that geueth (ſayeth
Rom.12.9. Paule in that place) do it in ſimplicitie: let him that hath mercy, do it in cherefulneſſe. Foraſmuch as it is certaine that he ſpeaketh of the publike offices of the Church, it muſt needes be that there were two ſeuerall degrees. Vnleſſe my iudgement deceiue me, in the firſt point he meaneth Deacōs, that diſtributed the almes: in the other he ſpeaketh of them that had geuen themſelues to loking to the poore and ſicke: of which ſort were the widowes of whom he maketh mention to Timothee. For women could execute no other publik office,
1 Tim.5.10. but to geue themſelues to the ſeruice of the poore. If we graunt this, (as we muſt needes graunt it) thē there ſhalbe two ſortes of Deacōs: of which one ſort ſhall ſerue in diſtributing the things of the poore,

the

the other in loking to ỹ poore of the Church themſelues. But although the very word Diaconia, Deaconrie extẽdeth further: yet the Scripture ſpecially calleth thẽ Deacons, to whom the Church hath geuen the charge to diſtribute the almes, and to take care of the poore, and hath appointed them as it were ſtewardes of the common treaſurie of the poore: whoes beginning, inſtitution and office, is deſcribed of Luke in the Actes. For when a murmuring was raiſed by the Grecians, for that in the miniſterie of the poore their widowes were neglected, the Apoſtles excuſing themſelues with ſaying that they could not ſerue both offices, both the preaching of the word and the miniſtring at tables, required of the multitude, that there might be choſen. vij. honeſt men, to whom they might commit that doing. Loe what maner of Deacons the Apoſtolike Church had, and what Deacons it were mete for vs to haue according to their example. Act. 6.3.

10 Now whereas in the holy aſſemblie all things are to be done in order and comely, there is nothing wherin that ought to be more diligently obſerued, than in ſtabliſhing the order of gouernement: becauſe there is no where greater perill if any thing be done vnorderly. Therefore to the ende that vnquiet and troubleſome men (which otherwiſe would happẽ) ſhould raſhly thruſt in themſelues to teach or to rule, it is expreſly prouided, that no man ſhould without calling take vpon him a publike office in the Church. Therefore that a man may be iudged a true miniſter of the Church, firſt he muſt be orderly called: then he muſt aunſwere his vocation, that is to ſay, take vpon him and execute the duties enioined him. This we may oftentimes marke in Paule: which when he meaneth to approue his Apoſtleſhip, in a maner alway with his faithfulneſſe in executing his office he allegeth his calling. If ſo great a miniſter of Chriſt dare not take vpon himſelfe the authoritie that he ſhoulde be heard in the Church, but becauſe he both is appointed thereunto by the commaundement of the Lord, and alſo faithfully performeth that which is committed vnto him: howe great ſhamefulneſſe ſhall it be; if any man wanting both or either of theſe, ſhall chalenge ſuch honor to himſelf? But becauſe we haue aboue touched the neceſſitie of executing the office, nowe let vs entreate onely of the calling.

11 The diſcourſe therof ſtandeth in foure pointes: that we ſhould knowe, what maner of miniſters, how, and by whom miniſters ought to be inſtitute, and with what vſage or what Ceremonie they are to be admitted. I ſpeake of the outwarde and ſolemne calling, which belongeth to publike order of the Church: as for that ſecrete calling, whereof euery miniſter is priuy in his own conſciẽce before God, &

hath not the Church witneſſe of it, I omitt it. It is a good witneſſe of our hart, that not by any ambition, nor couetouſneſſe, nor any other gredy deſire, but with pure feare of God and zele to edefie to the Church, we receiue the office offered vnto vs. That in deede is (as I haue ſayed) neceſſarie for euery one of vs, if we will approue our miniſterie allowable before God. Neuertheleſſe he is rightly called in preſence of the Church, that commeth vnto it with an euill conſcience, ſo that his wickednes be not open. They are wont alſo to ſay that euē priuate men are called to ỹ miniſterie, whom they ſee to be mete and able to execute it: becauſe verily learning ioined with godlineſſe and with the other qualities of a good Paſtor, is a certaine preparation to the very office. For whom the Lorde hath appointed to ſo great an office, he firſt furniſheth them with thoſe armures that are required to fulfill it, that they ſhould not come empty and
1.Cor. 12.7. vnprepared vnto it. Whereupon Paul alſo to the Corinthians, when he meante to diſpute of the very offices, firſt rehearſed the giftes which they ought to haue that execute the offices. But becauſe this is the firſt of thoſe fower pointes that I haue propounded, let vs nowe go forwarde vnto it.

Tit.1.9. 2.Tim. 3.1. 12 What maner of Biſhoppes it is mete to chooſe, Paule doth largely declare in two places, but the ſumme commeth to this effect, that none are to be choſen, but they that are of ſounde doctrine, and of holy life, & not notable in any vice, which might both take away credite from them, & procure ſlaunder to their miniſtery. Of Deacōs and Elders there is altogether like conſideration. It is alway to be looked vnto, that they be not vnable or vnfit to beare the burden that is layed vppon them, that is to ſay, that they may be furniſhed with thoſe powers that are neceſſarie to the fulfilling of their office.
Luc.21. 15. and 24.49. Mar.16. 15. Act 1.8 So when Chriſt was about to ſende his Apoſtles, he garniſhed them with thoſe weapons & inſtruments which they could not wante. And
1.Tim.5 22. Paule when he had painted out the image of a good & true Biſhop, warneth Timothee, that he ſhould not defile himſelfe with chooſing any man that differeth from it. I referre this word Howe, not to the ceremonie of chooſing, but to the reuerente feare that is to be kept in the chooſing. Hereupon come the faſtings and prayers, which Luke recireth that the faithfull vſed when they made Prieſts. For whereas they vnderſtoode that they medled with a moſt earneſt matter, they durſt attempt nothing, but with great reuerence and carefulneſſe. But they chefely applied themſelues to prayers, whereby they might craue of God the Spirit of counſell and diſcretion.

13 The third thing that we haue ſet in our diuiſiō was, by whom

miniſters are to be choſen. Of this thing no certaine rule can be gathered out of the inſtitution of Apoſtles, which had ſome difference from the common calling of the reſt. For, becauſe it was an extraordinary miniſterie, that it might be made diſcernable by ſome more notable marke, it behoued that they which ſhould execute it, ſhould be called and appointed by the Lordes owne mouth. They therefore tooke in hande their doing, being furniſhed by no mans election, but by the onely commaundement of God and of Chriſt. Hereupon Act. 1. commeth that when the Apoſtles would put an other in the place of 13. Iudas, they durſt not certainly name any one man, but they brought forth two, that the Lorde ſhoulde declare by lot, whether of them he would haue to ſuccede. After this maner alſo it is mete to take this, that Paule denieth that he was creat Apoſtle of men or by man, Gala. 1. but by Chriſt and God the father. That firſt pointe, that is to ſay of 12. men, he had common with all the Godly miniſters of the worde. For no man could rightly take vppon him that execution, but he that were called of God. But the other point was proper and ſingular to himſelfe. Therefore when he glorieth of this, he doth not onely boſt that he hath that which belongeth to a true and lawefull Paſtor, but alſo bringeth foorth the ſignes of his Apoſtleſhip. For whē there were ſome among the Galathians, which trauailing to diminiſh his authoritie, made him ſome meane diſciple, put in office vnder them by the principall Apoſtles: he, to defende in ſafetie the dignitie of his preaching, which he knewe to be ſhot at by thoſe ſuttle deuiſes, needed to ſhewe himſelfe in all pointes nothing inferior to the other Apoſtles. Therefore he affirmeth that he was choſen, not by the iudgement of men, like ſome common Biſhop, but by the mouth and manifeſt Oracle of the Lorde himſelfe.

14 But no man that is ſober will deny, that it is according to the order of lawefull calling, that Biſhops ſhould be appointed by men: foraſmuch as there are ſo many teſtimonies of ỹ Scripture for profe thereof. Neither doth that ſaying of Paule make to the contrary, as it Gal. 1. 1 is ſaid, that he was not ſent of men, nor by men: foraſmuch as he ſpeaketh not there of the ordinary chooſing of miniſters, but chalengeth to himſelfe that which was ſpecial to the Apoſtles. Howbeit God alſo ſo appointed Paule by himſelfe by ſingular prerogatiue, that in the meane time he vſed the diſcipline of Eccleſiaſtical calling. For Luke reporteth it thus, when the Apoſtles were faſting and praying, the Holy Ghoſt ſaid: Separate vnto me Paule and Barnabas Act. 13. to the worke to which I haue ſeuerally choſen them. To what pur- 2. poſe ſerued that ſeparation and putting on of handes, ſith the Holy

Ghoſt hath teſtified his owne election, but that the diſcipline of the Church in appointing miniſters by men, might be preſerued: Therefore the Lord could by no plainer example approue ſuch order, than he did when hauing firſt declared that he had ordained Paul Apoſtle for the Gentiles, yet he willeth him to be appointed by the Church.

Act. 1. 23. Which thing we may ſee in the chooſing of Mathias. For, becauſe the office of Apoſtleſhip was of ſo greate importance, that they durſt not by their owne iudgement chooſe any one man into that degree, they did ſet two men in the middes, vpon the one of whom the lot ſhould fall: that ſo both the election might haue an open teſtimonie from heauen, and yet the policie of the Church ſhould not be paſſed ouer.

15 Nowe it is demaunded whether the miniſter ought to be choſen of the whole Church, or only of the other of the ſame office, and of the Elders that haue the rule of diſcipline, or whether he may be made by the authority of one man. They that geue this authority to one man, allege that which Paule ſayth to Titus: Therefore I haue

Tit. 1.5. leſte thee in Creta, that thou ſhouldeſt appointe in euery towne

1. Tim. 5.22. Prieſtes. Againe to Timothee: lay not handes quickly vppon any man. But they are deceiued if they think, that either Timothee at Epheſus, or Titus in Creta, vſed a kingly power, that either of them ſhould diſpoſe all things at his owne will. For they were aboue the reſt, only to go before the people with good and holſome counſells: not that they onely, excluding all other, ſhould do what they liſted. And that I may not ſeeme to faine any thing, I will make it plaine by a like

Act. 14. 23. example. For Luke rehearſeth that Paule and Barnabas appointed Prieſts in diuerſe Churches: but he alſo expreſſeth ỹ order or maner howe, when he ſayeth that it was done by voices: ordeining Prieſts (ſayeth he) by lifting vp of handes in euery Church. Therefore they two did creat them: but the whole multitude, as the Grecians maner was in elections, did by holding vp their handes declare whom they would haue. Euen in like maner the Romaine hiſtories do oftētimes ſay, that the Conſul which kept the aſſemblies, created newe officers, for none other cauſe but for that he receiued the voices & gouerned the people in the election. Truely it is not likely that Paule graunted more to Timothee and Titus than he toke to himſelfe. But we ſee that he was wonte to creat Biſhops by voices of the people. Therfore the places aboue are ſo to be vnderſtanded, that they miniſh nothing of the cōmon right and libertie of the Church. Therefore Ciprian ſayeth well, when he affirmeth that it commeth from the authoritie of God, that the Prieſt ſhould be choſen in preſence of the people before

before the eyes of all men, and ſhould by publike iudgement and teſtimonie be allowed for worthy & mete. For we ſee that this was by the commaundemẽt of the Lorde obſerued in the Leuiticall Prieſts, that before their cõſecratiõ they ſhould be brought into the ſight of the people. And no otherwiſe is Mathias added to the fellowſhip of the Apoſtles: and no otherwiſe the ſeuen Deacons were created: but the people ſeing and allowing it. Theſe examples (ſayeth Ciprian) do ſhewe, that the ordring of a Prieſt ought not to be done, but in the knowledge of the people ſtanding by: that the ordering may be iuſt and lawfull, which hath bene examined by the witneſſe of all. We are therefore come thus farre, that this is by the word of God a laweſull calling of a miniſter, when they that ſeeme mete are created by the conſent and allowaunce of the people, And that other Paſtors ought to beare rule of the election, that nothing be done amiſſe of the multitude either by lightneſſe, or by euill affections, or by diſorder.

Leui. 8. 6. Numb. 20. 26. Act. 1. 15. and 6. 2.

16 Now remaineth the forme of ordering, to which we aſſigned the laſt place in the calling. It is euident that the Apoſtles vſed no other ceremonie, when they admitted any man to miniſterie, but the laying on of handes. And I thinke that this vſage came from the maner of the Hebrues, which did as it were preſente vnto God by laying on of handes that which they would haue bleſſed & hallowed. So when Iacob was about to bleſſe Ephraim and Manaſſe, he layed his handes vpon their heds. Which thing our Lorde followed, when he prayed ouer the infantes. In the ſame meaning (as I thinke) the Iewes, by the ordinãce of the lawe, layed handes vpon the Sacrifices. Wherefore the Apoſtles by laying on of handes did ſignifie that they offered him to God, whom they admitted into the miniſterie. Albeit they vſed it alſo vppon them, to whom they applied the viſible graces of the Spirit. Howeſoeuer it bee, this was the ſolemne vſage, ſo ofte as they called any man to the miniſterie of the Church. So they conſecrated Paſtors and teachers, and ſo alſo Deacons. But although there be no certaine commaundement concerning the laying on of handes, yet becauſe we ſee that it was continually vſed among the Apoſtles, their ſo diligent obſeruinge of it ought to be to vs in ſtede of a commaundement. And truely it is profitable, that by ſuch a ſigne, both the dignitie of the miniſtery ſhould be cõmended to the people, and alſo that he which is ordered ſhould be admoniſhed, that he is not nowe at his own liberty, but made bonde to God & the Church. Moreouer it ſhall not be a vaine ſigne, if it be reſtored to the naturall beginning of it. For if the Spirit of God, hath ordeined nothing in the Church in vaine, we muſt thinke that this Ceremonie,

Gen. 48 14. Mat. 19. 15. Act. 19. 6.

ſith it proceded from him, is not vnprofitable, ſo that it be not turned into a ſuperſtitious abuſe. Laſt of all this is to be holden, that not the whole multitude did lay their handes vpon the miniſters, but the Paſtors onely. Howbeit it is vncertaine whether many did alway lay on their handes or no. But it is euident that that was done in the
Act 6. Deacons, in Paule and Barnabas, and a fewe other. But Paule him-
6 & 13. ſelfe in an other place reporteth, that he, and not many other, did
3. lay his handes vppon Timothee. I admoniſh thee (ſayeth he) that
2. Tim. thou raiſe vp the grace which is in thee by laying on of my handes.
1.6. For, as for that which in the other Epiſtle is ſpoken of the laying on of the handes of the degree of Prieſts, I do not ſo take it, as though
1. Tim. Paule did ſpeake of the companie of the Elders, but I vnderſtande
4.14. by that word the very ordinance it ſelfe: as if he had ſayed: Make that the Grace, which thou haſt receiued by laying on of handes when I did creat thee a prieſt, may not be voide.

The iiij. Chapter.

Of the ſtate of the olde Church, and of the maner of gouerning that was in vſe before the Papacie.

HItherto we haue intreated of the order of gouerning the Church, as it hath bene deliuered vs out of the pure word of God: and of the miniſteries, as they were inſtitute by Chriſt. Nowe that all theſe things may be more clerely and familiarly opened, and alſo be better faſtened in our mindes: it ſhalbe profitable in theſe things to cõſider the forme of the Olde Church, which ſhall repreſent to our eyes a certaine image of Gods inſtitutiõ. For although the Biſhops of thoſe times did ſet forth many Canons, wherin they ſeemed to expreſſe more thã was expreſſed in the holy Scripture: yet they with ſuch hedefulneſſe framed all their order after the onely rule of Gods word, that a man may eaſily ſee that in this behalf they had in a maner nothing diſagreing from the word of God. But although there might be ſomewhat wantinge in their ordinances, yet becauſe they with ſincere zeale endeuoured to preſerue Gods inſtitutiõ, & they ſwarued not much frõ it, it ſhal be very profitable here ſhortely to gather what maner of obſeruation they had. As we haue declared that there are thre ſortes of miniſters cõmẽded vnto vs in the Scripture: ſo all the miniſters ỹ the olde Church had, it diuided into thre Orders. For out of the order of Elders were partly choſen Paſtors and Teachers: the reſt of them had the rule of the iudgement and correction of maners. To the Deacons was committed the care of the poore, and the diſtributing of the almes.

As

As for the Readers and Acoluth, were not names of certaine offices: but those whom they called Clerkes, they trained from their youth vpward in certaine exercises to serue the Church, that they might be ỹ better vnderstande to what purpose they were appointed, & might in time come ỹ better prepared to their office: as I shal by and by shew more at large. Therefore Hierome, when he had appointed fiue orders of the Church, reckeneth vp Bishops, Priestes, Deacons, Beleuers, and Cathecumeni: to the rest of the Clergy & monkes he giueth no proper place. In Esa. cap. 9.

2 Therefore to whom the office of teachinge was enioyned, all them they named Priestes. In euery city they chose out of their own number one man, to whom they specially gaue the title of Bishoppe: that dissentions shoulde not grow of equality, as it is wont to come to passe. Yet the Bishop was not so aboue the rest in honor and dignity, ỹ he had a dominion ouer his felowes. But what office ỹ Consul had in the Senate, to propound of matters, to aske opinions, to go before the other with counselling, monishing and exhorting, to gouerne the whole action with his authority, and to put in execution that which is decreed by common counsell: the same office had the Bishop in the assembly of the Priestes. And the olde wryters themselues confesse, that the same was by Mens consent brought in for the necessity of the times. Therefore Hierome vpon the Epistle to Titus saith: The same was a Priest which was a Bishop. And before that by the instinction of the Deuill, there were dissentions in religion, and it was said amonge peoples: I am of Paule, I am of Cephas, Churches were gouerned by common counsell of Elders. Afterward, that the seedes of dissentions might be plucked vppe, all the care was committed to one man. As therfore the Priests do know, that by custome of the Church they are subiect to him that is set ouer them: so let the Bishops know, that they are aboue the Priests, rather by custome, than by the truth of the Lordes disposing, and that they ought to gouerne the church in common together. But in an other place he teacheth, how auncient an institutiō it was. For he sayth that at Alexandria, from Marcke the Euangelist euen to Heraclas and Dionysius, the Priestes did alway choose out one of thēselues, and set him in a hyer degree, whom they named a Bishop. Therfore euery city had a company of Priestes which were Pastors and Teachers. For they all did execute amonge the people that office of teaching, exhorting and correcting, which Paul appointeth to the Bishops: and that they might leaue seede after them, they trauailed in teaching the yonger men, that hadde professed themselues souldiours in the holy warfare. To euery city there Epist. ad Eua. Tit. 1. 3.

was appointed a certaine countrey, that ſhould take their Prieſtes from thence, and be accompted as it were into the body of that Church. Euery company (as I haue before ſayd) only for preſeruatiō of Policy and Peace, were vnder one Biſhop: which was ſo aboue the reſt in dignity, that he was ſubiect to the aſſembly of his brethren. If the compaſſe of ground that was vnder his Biſhoprike were ſo great, that he coulde not ſuffiſe to ſerue all the offices of a Biſhop in euery place of it, in the countrey it ſelfe there were in certaine places appointed Prieſtes which in ſmall matters ſhould execute his authority. Them they called countreybiſhops, becauſe in the countrey they repreſented the Biſhop.

3 But, ſo much as belongeth to the office, wherof we now ſpeake, as well the Biſhops as the Prieſtes were bound to apply the diſtributing of the word and Sacramentes. For it was ordained only at Alexandria, (becauſe Arrius had there troubled the Church) ỹ the prieſt ſhould not preach to the people, as Socrates ſayth in the 9. booke of the Tripartite hiſtory. Which yet Hierome confeſſeth that he miſliketh not. Truely it ſhould be counted monſtruous, if any man had giuen out himſelfe for a Biſhop, that had not alſo in very dede ſhewed himſelfe a true Biſhop. Therefore ſuch was ỹ ſeuerity of thoſe times, that all miniſters were driuen to the fulfillinge of ſuch office, as the Lord requireth of thē. Neither do I rehearſe the maner of one age alone: For euen in Gregories time, when the Church was now almoſt decaied (certainely it was much degenerate from the auncient purenes) it had not bin tolerable that any Biſhop ſhoulde abſtaine from preaching. The Prieſt (ſayth he in one place) dieth if there be no ſoūd heard of him: becauſe he asketh againſt himſelfe the wrath of the ſecrete iudge, if he go without ſounde of preachinge. And in an other place: When Paule teſtifieth that he is cleane from the bloud of all: in this ſaying we be conuinced, we be bounde, we be ſhewed to be gilty, which are called Prieſtes, which beſide the euils that we haue of our owne, adde alſo the deathes of other: becauſe we kill ſo many as we beinge luke warme and ſilent do daily ſee to go to death. He calleth himſelfe & other ſilent, becauſe they were leſſe diligēt in their worke than they ought to be. When he ſpareth not them, that did halfe performe their duety: what thinke you he would haue done, if a man had altogether ſitte idle? Therefore this was a great while holden in the Church, that the chiefe duty of the Biſhop was to feede Gods people with the word, or both publikely and priuately to edifie the Church with ſound doctrine.

Epiſto. ad Eua.

Epi. 4. Homel. in Eze.

Act. 20. 16.

4 But whereas euery prouince hadde among their Biſhoppes one Archebi-

Archebiſhop: alſo where in the Nicene Synode there were ordained Patriarches, which ſhoulde in degree & dignity be aboue the Archbiſhops, that pertained to the preſeruinge of diſcipline. Howebeit in this diſcourſe, that which was moſt rarely vſed may not be omitted. For this cauſe therfore chiefely theſe degrees were ordained, that if any thinge hapned in any Church, that could not well be ended by a fewe, might be referred to a prouinciall Synode. If the greatneſſe or difficulty of the matter required a greater diſcuſſinge, the Patriarches were alſo called to it with the Synodes, frō whom there might be no appelle but to a General Councel. The gouernment ſo ordered many called a Hierarchie, by a name (as I thinke) vnproper, and truely vnuſed in the Scriptures. For the holy Ghoſt willed to prouide, that no mā ſhould dreame of a principality or dominion whē the gouernment of the Church is ſpoken of. But if, leauinge the word we looke vpon the thing, we ſhall finde that the old Biſhops ment to forge no forme of ruling the Church, diſſering from that which the Lord appointed by his word.

5 Neither was the order of the Deacons at that time any other then it was vnder the Apoſtles. For they receiued the daily offringes of the Faithfull, and the yearely reuenues of the Church, to beſtowe them vpon true vſes, that is to ſay, to diſtribute thē to fede partly the miniſters, & partely the poore: but by the appointment of the Biſhop, to whome alſo they yearely rendred accomptes of their diſtribution. For whereas the Canons do euery where make the Biſhop diſtributer of all the goods of the Church, it is not ſo to be vnderſtanded, as though he did by himſelfe diſcharge that care: but becauſe it was his part to appoint to the Deacon, who ſhould be receiued into the common almes of the Church, and of that which remained, to whome it ſhould be giuen, & how much to euery one: becauſe he had an ouerſeeing whether the Deacon did faithfully execute that which belōged to his office. For thus it is red in the canons which they aſcribe to the Apoſtles: We commaunde that the Biſhoppe haue the goodes of the Church in his owne power. For if he be put in truſt with the ſoules of men, which are more precious, much more it is meete that he haue charge of money: ſo that by his power all thinges may be diſtributed to the poore by the Elders and Deacons: that they may be miniſtred with all feare and carefulneſſe. And in the Councel of Antioche Cap. 35 it is decreed, that the Biſhops ſhoulde be reſtrained that meddle with the goodes of the Church, without the knowledge of the Elders and Deacons. But of that point we neede to make no longer diſputation, ſith it is euident by many epiſtles of Gregorie, that euen at that time,

when otherwiſe the ordinances of the Church were much corrupted, yet this obſeruation continued, that the Deacons ſhoulde vnder the Biſhop be the ſtewardes of the poore. As for Subdeacons, it is likely ẏ at the beginning they were ioyned to the Deacõs, that they ſhould vſe their ſeruice about the poore: but that difference was by litle and litle confounded. But Archdeacons began then to be created, when the plenty of the goods, required a new and more exact maner of diſpoſing them: Albeit Hierome doth ſay, that it was euen in his age. In their charge was the ſumme of their reuenues, poſſeſſions, and ſtore, and the collection of the daily offeringes. Whereupon Gregory declareth to the Archdeacon of Salon, that he ſhoulde be holden gilty if any of the goodes of ẏ Church periſhed either by his fraud or negligence. But whereas it was giuen to them to reade the Goſpel to the people, and to exhort them to prayer: and whereas they were admitted to deliuer the Cuppe in the holy Supper, that was rather done to garniſh their office, that they ſhoulde execute it with the more reuerence, whẽ by ſuch ſignes they were admoniſhed that it was no prophane bailiwike that they exerciſed, but a ſpirituall function and dedicate to God.

Epi. ad Nepot. Epiſt. 10 lib. 1.

6 Hereby alſo we may iudge what vſe there was, and what maner of diſtribution of the Church goods. Ech where both in the decrees of the Synodes, and among the old wryters it is to be found, that whatſoeuer the Church poſſeſſeth either in landes or in money, is the patrimony of the poore. Therefore oftentimes there this ſong is ſunge to the Biſhops and Deacons, that they ſhoulde remember, that they medle not with their owne goodes, but the goodes appointed to the neceſſity of the poore: which if they vnfaithfully ſuppreſſe or waſt, they ſhalbe gilty of bloud. Whereby they are admoniſhed, with great feare & reuerence, as in the ſight of God, without reſpect of perſons, to diſtribute them to whom they be due. Hereupon alſo come thoſe graue proteſtations in Chryſoſtome, Ambroſe, Auguſtine, and other like Biſhoppes, whereby they affirme their owne vprightneſſe to the people. But ſith it is equity, and eſtabliſhed by the law of the Lorde, that they which employ their ſeruice to the Church, ſhoulde be fed with the common charges of the Church, and alſo many Prieſtes in that age, conſecrating their patrimonies to God, were willingly made poore: the diſtributinge was ſuch, that neither the miniſters wanted ſuſtenance, nor the poore were neglected. But yet in the meane time it was prouided, that the miniſters themſelues, which ought to giue exãple of honeſt ſparing to other, ſhould not haue ſo much, wherby they might abuſe it to riotous exceſſe or deliciouſnes, but only wherwith

with to ſuſtaine their owne nede. For thoſe of the Clergy (ſayth Hierome) which are able to liue of the goods of their parents, if they take that which is the poores, do commit ſacrilege, & by ſuch abuſe they eate and drinke to themſelues damnation.

7 Firſt the miniſtration was free and voluntary, whereas the Biſhops and Deacons were of their owne wil faithfull, and vprightneſſe of conſcience and innocence of life were to them in ſtede of lawes. Afterwarde when euill examples grewe of the gredineſſe or peruerſe affections of ſome, to correct thoſe faultes, the canons were made, which diuided the reuenues of the Church into foure partes: of which they aſſigned one part to thē of the Clergy, the ſecond to the poore, the third to the maintenance and reparation of Churches, and other holy buildinges, the fourth to the poore as well ſtraungers as of their owne countrey. For whereas the other canons, giue this laſt parte to the Biſhop, that varieth nothing frō my aboueſaid diuiſion. For they meane not that that part ſhould be his owne, that either he himſelfe alone ſhoulde deuoure it, or poure it out, vpon whom or what he liſt, but that it ſhould ſuffice to maintaine the Hoſpitality which Paul requireth of that order. And ſo do Gelaſius & Gregory expound it. For Gelaſius bringeth no other reaſon why the Biſhop ſhould chalenge any thinge to himſelfe, but that he might giue it priſoners and ſtrangers. And Gregory ſpeaketh yet more plainely. It is the maner (ſayth he) of the ſea Apoſtolike, to giue cōmaundement to the Biſhop when he is ordred, that of all the reuenue that ariſeth, there be made foure portions: that is to ſay, the one to the Biſhop and his family for Hoſpitality, & entertainment: the ſecond to the Clergy: the third to the poore: the fourth to the repairing of Churches. Therfore it was lawfull for the Biſhoppe to take nothing to his owne vſe, but ſo much as were enough for moderate & meane foode and clothing. If any began to excede, either in riotous expenſe, or in oſtentation and pomp, he was byandby repreſſed by his felowes, & if he obeyed not, he was put from his dignity. 1. Tim. 3 2.

8 As for that which they beſtowed vppon garniſhinge of holy thinges, at the firſt it was very litle. Afterward when the Church became ſomwhat richer, yet in that behalfe they ſtil kept a meane. And yet all the money that was beſtowed therupon, remained ſafe for the poore, if any greater neceſſity happened. So when famine poſſeſſed the Prouince of Hieruſalem, and the nede could not otherwiſe be relieued, Cyrillus ſolde the veſſels and garmentes, and ſpent them vpon ſuſtenance of the poore. Likewiſe Acatius Biſhop of Amida, when a great multitude of the Perſians, in a maner ſtarued for hunger, called Tripar. hiſt li. 5 Lib. 11. cap. 16.

together the Clergy, and when he had made that notable oration, Our God needeth neither dishes nor cuppes, because he neither eateth nor drinketh, he molt the vessels, to make thereof both meate & ransome for mē in misery. Hierom also, when he inueyeth against the to much gorgiousnes of temples, doth with honor make mentiō of Exuperius Bishop of Tholosa in his time, which caried the Lords body in a wicker basket, and his bloud in glasse, but suffred no poore mā to be hungry. That which I euen now sayd of Acatius, Ambrose rehearseth of himselfe. For when the Arrians charged him, for ẏ he had broken ẏ holy vessels to ransom prisoners, he vsed this most godly excuse: He that sent ẏ Apostles without golde, gathered Churches together without gold. The Church hath gold, not to kepe it, but to bestow it, & to giue reliefe in necessities. What neede is to kepe that which helpeth not? Do we not know, how much golde and siluer the Assyrians tooke out of the temple of the Lord? Doth not the Priest better to melt them for the sustenance of the poore, if other reliefes do faile, than an enemy a robber of God to beare them away? Will not the Lord say: Why hast thou suffred so many nedy to die for hunger? & verily thou hadst gold whereof thou mightest haue ministred them sustenance. Why were so many led away captiue, & not ransomed? why were so many slaine by the enemy? It had bin better that thou shouldest saue the vessels of liuinge men, than of metalles. To these thinges thou shalt not be able to aunswere. For what wouldest thou say? I feared least Gods tēple should want garnishing. He would answere: Sacraments require not golde: neither do those things please with golde that are not bought with golde. The ransoming of prisoners is a garnishing of Sacraments. In summe, we see that it is most true which the same man sayeth in an other place, that whatsoeuer the Church thē possessed was the store of the nedy. Againe: that a Bishop hath nothing that is not the poores.

Ad Nepotia.

Lib. de offic. cap. 28.

Lib. 5. epist. 31. & 33.

9 These that we haue rehearsed were the ministeries of the Old Church. For the other of which the Ecclesiasticall wryters make mention, were rather certaine exercises and preparations, than appointed offices. For those holy men, that they might leaue a store for the Church after them, receiued into their charge, gouernance & discipline, yong men which with the consent & authority of their parentes, professed themselues souldiours of the spirituall warfare: & they so framed them from their tēder age, that they should not come vnskilful & raw to the executing of their office. But all they that were instructed with such beginnings, were called Clerkes. I would in dede that some other proper name hadde rather bin giuen them. For this

name

name grew of errour, or of corrupt affectiō: foraſmuch as Peter calleth the whole Church the Clergy, that is to ſay, the Lordes inheritance. 1.Pet.3. But the inſtitution it ſelfe was very holy and profitable, that they which woulde conſecrate themſelues and their ſeruice to the Church, ſhold be ſo brought vp vnder the keping of the Biſhop, that none ſhould miniſter to the Church, but he that were well informed aforehande, and that had from his very youth both ſucked holy doctrine, and by ſeuere diſcipline put in a certaine continuing quality of grauity & holy life, & were eſtranged from worldly cares, & were accuſtomed to ſpiritual cares and ſtudies. But as yong ſouldiours are by certaine counterfait skirmiſhes inſtructed to learne true and earneſt fight, ſo there were alſo certaine rudimentes, whereby they were exerciſed while they were Clerkes, before that they were promoted to the very offices. Therefore firſt they committed to the Clerkes the charge to open and ſhut the Church, and they named them Oſtiarij, dorekepers. Afterward they called them Acoluthi, folowers, which waited vpon the Biſhop in his houſhold ſeruices, and did continually accompany him, firſt for honors ſake, & then that no ſuſpition ſhould ariſe of them. Morouer ỹ by litle & litle they might become knowen to the people, and get to themſelues commendation: alſo that they might learne to abide the ſight of all men, & to ſpeake before al men: that being made Prieſtes, when they came forth to teach, they ſhould not be abaſhed with ſhame: therfore place was appointed thē to read in the pulpet. After this maner they were promoted by degrees, to ſhew proofe euery one of their diligēce in all their ſeuerall exerciſes, till they were made Subdeacons. This only is my meaning, that thoſe were rather groſſe beginnings, than ſuch offices as were accompted among the true miniſteries of the Church.

10 Wheras we ſaid ỹ the firſt & ſecond point in the calling of miniſters, are, what maner of men they ought to chooſe, & how great a religious carefulnes they ought to vſe in that matter: therin the old Church hath folowed the preſcribed order of Paul, & the examples of the Apoſtles, For they were wōt to come together to chooſe ỹ paſtors with moſt great reuerence, & carefull callinge vpon the name of God. Beſide this they had a forme of examination, wherby they tried the life & doctrine of thē that were to be choſen by that rule of Paul. Only they ſomwhat offended herein with too great ſeuerity, becauſe they would require more in a Biſhop than Paule required, & ſpecially 1.Tim.3. in proceſſe of time they required vnmaried life. But in ỹ other points 2. their obſeruation was agreeinge with Paules deſcription. But in this which we made the third point, that is to ſay, who ought to inſtitute

ministers, they kept not alway one order. In olde time, none was receiued into the company of Clerkes without the consent of all the people: insomuch that Cyprian laboreth earnestly to excuse that he appointed one Aurelius to be a Reader without asking aduise of the Church, because that was done beside the custome, though not without reason. For this he sayth before; In ordering of Clerkes, dere brethren, we are wont first to aske you aduise, and by common counsell to wey the maners and deseruings of euery one. But because in these lesser exercises there was not much peril: because they were chosen to a longe proose, and not to a great office, therefore the consent of the people therin cessed to be asked. Afterward in the other degrees also, except the Bishoprike, the people commonly left the iudgemēt and choise of them to the Bishop and the Priestes, that they shoulde examine who were meete and worthy: sauinge peraduenture when new Priestes were appointed for paroches: for then it behoued that the multitude of that place namely should consent. Neither is it any maruaill, that the people in this behalfe was litle carefull in keepinge their owne right: For no man was made a Subdeacon, that had not shewed a longe proose of himselfe in his beinge a Clerke, vnder that seuerity of discipline, which then was vsed. After that he hadde bin tried in that degree, he was made a Deacon. From thense he came to the honor of priesthoode if he had behaued himselfe faithfully. So no man was promoted, of whom there had not bin in deede a triall had many yeares before the eies of the people. And there were many canōs to punish their faultes: so that the Church could not be troubled with euil Priestes or Deacons, vnles it neglected the remedies. Howbeit in the Priestes also there was alway required the cōsent of them of the same city: which the very first canon testifieth in the 67. distinction, which is fathered vpon Anacletus. Finally all the admissions into orders were therefore done at certaine appointed times of the yeare, that no man should priuily crepe in without the consent of the faithfull, or shoulde with too much easinesse be promoted without witnesses.

Lib 2. epist. 5.

11 In chooſing of Bishops the people had the liberty longe preserued, that none shoulde be thrust in that were not accepted of all. This therefore was forbidden in the counsell at Antioche, that none shoulde be thrust in to them against their will. Which thinge also Leo the first doth diligently confirme. Hereupon came these sayings: Let him be chosen, whom the Clergy, and the people, or the greater number shall require. Againe: Let him that shall beare rule ouer al, be chosen of all. For it must needes be, that he that is made a ruler being

Epi. 90. cap. 2.

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vnkowen and not examined, is thrust in by violence. Againe, Lette him be chosen, that is both chosen by the Clerkes, and desired by the people:& let him be consecrate by them of that Prouince, with the iudgement of the Metropolitane. The holy Fathers tooke so great heede that this liberty of the people should by no meane be diminished, that when the generall Synode gathered together at Constantinople did order Nectarius, they would not do it without the allowance of the whole Clergy & people, as they testified by their epistle to the Synode at Rome. Therfore when any Bishop did appoint a successor to himselfe, it was not otherwise stablished, vnles the whole people did confirme it. Whereof you haue not onely an example, but also the very forme in Augustine in ỹ naming of Eradius. And Theodorite, when he reherseth that Peter was named by Athanasius to be his successour, by and by addeth, that the order of priestes confirmed it, & the magistrate, and nobility, & the people approued it with their allowing showte. Epist. 10 Theod. lib. 4. cap. 20.

12 I graunt indede that this also was by very good reason stablished in the Councell at Laodicea, that the Election should not be left to multitudes. For it scarcely happeneth at any time, that so many heades should wel order any thing with one meaning: and commonly this is true, that the vncertaine communalty is diuided into contrary affections. But for this peril there was vsed a very good remedy. For first the Clerkes onely did choose: whom they had chosen they presented to the Magistrate, or to the Senate and chiefe men of the people. They, after consultation hadde, if they thought the election good, confirmed it: if not, they did choose an other, whome they did rather allow. Then the matter was moued to the multitude, which although they were not bound to those fore iudgementes, yet thereby they could the lesse be disordered. Or if they began at the multitude: that was done onely to learne whom they did chiefly desire. When the desires of the people were heard, thē they of ỹ Clergy did choose him. So neither was it lawfull for the Clergy to appoint whom they listed, neither were they bounde to obey the foolishe desires of the people. Leo appointeth this order in an other place, when he sayth: There are to be looked for, both the desires of the citizens, the peoples testimonies, the iudgement of the honorable, & the election of the clerkes. Againe, Let there be holden the testimony of the honorable, the subscription of the clerkes, the consent of the order & cōmunalty. No reason (sayth he) suffreth it to be otherwise done. And nothinge else meaneth ỹ decree of thē Synode at Laodicea, but that the clergy, & chiefe of the people, should not suffer themselues to be Cap. 13 Epist. 87.

caried away by the vndiſcrete multitude: but rather that with their wiſdom & grauity they ſhould repreſſe the peoples fooliſh affections, if at any time nede ſhould ſo require.

13 This order of chooſing was yet in force in the time of Gregory: & it is likely that it endured long after. There remaine many Epiſtles of his, that giue euident teſtimony of this matter. For ſo oft as he hath to do with the creating of any new Biſhop, he vſeth to wryte to the clergy, to the order, & to the people, & ſomtime alſo to the ruler, according as the gouernment of the city is appointed. But if by reaſon of the diſordered ſtate of the Church, he cõmitteth to any Biſhop adioyninge, the charge of ouerſeeinge in the election, yet he alway requireth a ſolemne decree ſtrẽgthened with the ſubſcriptions of all. Yea and when there was one Conſtantius create Biſhop at Milaine, and that many of the Millaneis were by reaſon of the inuaſion of the barbarous nations fled to Genua: he thought that the election could not otherwiſe be lawful, vnleſſe they alſo were called together & gaue their aſſent. Yea there are not yet fiue hundred yeares paſt, ſince Pope Nicolas decreed thus of the election of the Biſhop of Rome: that the Cardinall Biſhops ſhoulde beginne, then that they ſhoulde ioyne to them the reſt of the clergy, laſt of all that the election ſhould be confirmed by the conſent of the people. And in the ende he reciteth that decree of Leo, which I euen now alleaged, & commaundeth it from thenſe foorth to be in force. But if the malice of wicked men ſhall ſo preuaile, that the clerkes to make a true election be compelled to depart out of the city: yet he commaũdeth that ſome of the people be preſent with them. As for the Emperours conſent, ſo farre as I can perceiue, was required only in two Churches, that is, Rome and Conſtantinople: becauſe there were the two ſeates of the Empire. For whereas Ambroſe was ſent to Milaine with a power from Valentinian to gouerne the election of the new Biſhop: that was extraordinarily done, by reſon of grieuous factions wherewith the citizens then boyled among themſelues. But at Rome in old time the Emperours authority was of ſo great force in creatinge of the Biſhop, that Gregory ſayeth, that he was ſet by his commaundement in the gouernment of the Church: when yet by ſolemne vſage he was deſired by the people. This was the maner, that whẽ the clergy & the people had appointed any biſhop, the clergy ſhould forthwith moue it to the Emperour, that he ſhould either by his allowance confirme the election, or by diſalowance vndo it. Neither are the decrees that Gratian gathereth together, repugnant to this cuſtome: wherein is nothinge elſe ſayd, but that it is in no wiſe to be ſuffred, that takinge away the

Lib 2. Epi. 69.

Diſtin. 23. cap. In nomine.

Epiſt. 5. lib. 1.

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canonicall election, a kinge ſhoulde appoint a Biſhop after his owne luſt: & that the Metropolitan ſhould cõſecrate none that were ſo promoted by violent powers. For it is one thinge to ſpoyle the Church of her right, that all ſhould be transferred to the luſt of one man: and an other thinge to graunt this honor to a kinge or an Emperour, that by his authority he may confirme a lawfull election.

14 Now it followeth, that we entreate, with what forme the miniſters of the Church were admitted into their office after election: this the Latines called Ordinatiõ or Conſecration: the Grekes haue called it Cheirotonia, liftinge vp of handes, and ſometime alſo Cheirotheſia, laying on of handes. Howbeit Cheirotonia is properly called that kinde of electiõ, where mens conſentes are declared by holding vp of their hands. There remaineth a decree of the Nicene coũcel, that the Metropolitane ſhould mete together with al the Biſhops of the prouince to order him which is choſen. But if ſome of them be hindered either by length of ỹ way, or by ſickenes, or by any neceſſity, that yet three at the leaſt ſhould mete: and that they that are abſent ſhoulde by letters teſtifie their conſent. And this Canon, when with diſcontinuãce it grew out of vſe, was afterward renued with many Synodes. But all, or at leaſt as many as had no excuſe, were therefore cõmaunded to be preſent, that they might haue the grauer triall of the learninge and maners, of him that was to be ordered: for the matter was not done without triall. And it appeareth by Ciprians words, that in the old time they were wont not to be called after the election, but to be preſent at the election: and to this ende that they ſhould be as it were gouernours, that nothing ſhould be troubleſomly done in the multitude. For where he ſayd that the people haue power either to chooſe worthy Prieſtes, or to refuſe vnworthy, within a litle after he addeth: Wherefore accordinge to the tradition of God & of the Apoſtles, it is to be diligently kept and holden (which is yet holden with vs alſo & in a maner throughout all prouinces) that for the right celebration of orderings, all the Biſhops adioyninge of the ſame prouince ſhould come together to that people for which a gouernour is ordered, and that the Biſhop be choſen in preſence of the people. But when they were ſomtime ſlowly gathered together, and there was peril leaſt ſome would abuſe that delay to occaſion of ambitious ſuing: it was thought that it ſhould be enough if after the election made, they ſhould mete and after allowance vpon lawfull examination conſecrate him. Epiſt 4. lib. 1.

15 When this was ech where done without exception, by litle & litle a diuerſe maner grew in vſe, that they which were choſẽ ſhould

reſorte to the Metropolitane city to fetche their orderinge. Which came to paſſe rather by ambition, and by deprauation of the firſt inſtitution, than by any good reaſon. And not long after, when the authority of the ſeae of Rome was now encreaſed, there came in place yet a worſe cuſtome, that the Biſhoppes almoſt of all Italy ſhoulde fetche their conſecration from thenſe. Which we may note out of the Epiſtles of Gregorie. Onely a fewe cities, which did not ſo eaſily giue place, hadde their auncient right preſerued: as there is an example had of Millaine. Paraduenture the onely Metropolitane cities kept their priuiledge. For all the Biſhoppes of the Prouince were wont to come together to the chiefe citie to conſecrate the Archebiſhoppe. But the Ceremonie was laying on of handes. For I reade of no other Ceremonies vſed: ſauinge that in the ſolemne aſſembly the Biſhops had a certaine apparell whereby they might be diſtinctly knowen from other Prieſtes. They ordered alſo Prieſtes and Deacons with onely layinge on of handes. But euery Biſhoppe with the company of Prieſts ordered his owne Prieſtes. But although they did all the ſame thing: yet becauſe the Biſhop went before, and it was all done as it were by his guidinge, therefore the ordering was called his. Whereupon the old writers haue oft this ſaying: that a Prieſt differeth from a Biſhop in no other thinge, but becauſe he hath not the power of ordering.

Lib. 2. Epi. 69. 46.

The v. Chapter.

That the olde forme of gouernment is vtterly ouerthrowen by the tyranny of the Papacy.

NOw it is good to ſet before mēs eies the order of gouerning the Church, that the ſeae of Rome and all the champions thereof do kepe at this day, & the whole image of that Hierarchie which they continually haue in their mouth, and to compare it with that order of the firſt & old Church which we haue deſcribed: ẏ by the cōpariſon it may appeare what maner of Church they haue, which vſe this only title to charge or rather to ouerwhelm vs. But it is beſt to begin at Callinge, that we ſee both who, and what maner of mē, and by what order they be called to this miniſtery. And then afterward we ſhal conſider how faithfully they execute their office. We will giue the firſt place to Biſhops: to whom I would to God this might be an honor, to haue ẏ firſt place in this diſcourſe. But the matter it ſelfe doth not ſuffer me, ones to touch this thing be it neuer ſo lightly, without their great ſhame. And yet I will remember, in what kinde of wryting I am now occupied: & will not ſuffer my talke,

which

which ought to be framed onely to ſimple doctrine, to flow abroade beyonde due boũdes. But let ſome one of them that haue not vtterly loſt all ſhame, annſwere me, what maner of biſhoppes are at this day commonly choſen. Truely it is now growen too much out of vſe, to haue any examinatiõ had of their learninge: but if there be had any reſpect of learning, they chooſe ſome lawyer that can rather brawle in a court, than preach in a Church. This is certaine, that theſe hundred yeares there hath ſcarcely bin euery hundreth man choſen that vnderſtoode any thing of holy doctrine. I do not therefore ſpare the former ages, for ẏ they were much better, but becauſe we haue now only the preſent Church in queſtiõ. If iudgement be had of their maners, we ſhall finde that there haue bin few or almoſt none, whom the olde Canons woulde not haue iudged vnworthy. He that was not a dronkard was a whoremonger: he that was alſo cleane from this wickedneſſe, was either a dycer, or a hunter, or diſſolute in ſome parte of his life. For there be lighter faultes, which by the olde Canons do exclude a man frõ being a biſhop. But this is a moſt great abſurdity, ẏ very children ſcarcely ten yeares olde, are by the Popes graunt made biſhops. They are growen to ſuch ſhameleſnes, and ſenſeleſſe dulnes, that they dreaded not that extreme yea & monſtruous wicked doing, which is vtterly abhorring from the very ſenſe of nature. Hereby appeareth howe religious their elections were, where the negligence was ſo careleſſe.

2 Now in election, all that right of the people is takẽ away. Their deſirings, their aſſentings, their ſubſcribings, and all ſuch thinges are vaniſhed: the whole power is transferred to the Canons onely. They beſtowe the biſhoprike vpon whom they will, and afterwarde bringe him forth into the ſight of ẏ people, but to be worſhipped, not to be examined. But Leo crieth on the other ſide, that no reaſon ſuffreth it, and he pronounceth that it is a violent impoſition. Ciprian, when he teſtifieth that it proceedeth from the law of God that it ſhould not be done but by the conſent of the people, ſheweth that the cõtrary maner is repugnãt to the word of God. The decrees of ſo many Synodes do moſt ſeuerely forbid it to be otherwiſe done: & if it be done, they commaunde it to be voide. If theſe thinges be true, there now remaineth in ẏ Papacy no Canonical election, neither by Gods law nor by the Eccleſiaſtical law. But although there were no other euil, yet how ſhal they be able to excuſe this that they haue ſo ſpoyled the Church of her right? But (ſay they) the corruption of times ſo required, that becauſe in appointinge of biſhops, hatreds and affections more preuailed with the people and the Magiſtrates, than right and ſounde

iudgement,therfore the rule thereof ſhould be giuen to a few. Admit verily that this were the extreme remedy of a miſchiefe in deſpeired caſe.But ſith the medecine it ſelfe hath appeared more hurtfull than the very diſeaſe,why is not this new euil alſo remedied?But (ſay they)it is exactly preſcribed to the Canons,what they ought to folow in the election.But do we dout,but that the people in old time did vnderſtand that they were bound to moſt holy lawes,when they ſaw that they had a rule ſet thē by the word of God,when they came together to chooſe a biſhop?For that only voyce of God,wherby he deſcribeth the true Image of a biſhop,ought worthily to be of more value than infinit thouſandes of Canons. But neuertheleſſe the people,corrupted with a moſt euill affection,had no regard of the lawe or of equity.So at this day though there be very good lawes writtē, yet they remaine buried in papers.Yet for the moſt part it is vſed in mens maners,yea and alowed as though it were done by good reaſon, that dronkards,whoremongers,dycers,are commonly promoted to this honor:(it is but litle that I ſay)that biſhoprikes are the rewardes of adulteries and bawderies. For when they are giuen but to hunters and falconers,it is to be thought to be gaily well beſtowed.Any way to excuſe ſo haynous indignity,it is too much wicked. The people (ſay I) had in olde time a very good Canon to whom Gods word preſcribed, that a biſhoppe ought to be vnreprouable, a teacher, no fighter.&c.Why therefore is the charge of chooſinge remoued from the people to theſe men? Becauſe forſooth the word of God was not heard among the tumultes & ſeditious partakings of the people. And why ſhoulde it not at this day be remoued againe from theſe men, which not onely do breake all lawes, but caſtinge away all ſhame, do wantonly, couetouſly,ambitiouſly,mingle and confounde Gods and mens matters together?

1.Tim.3 1.

3 But they lye,when they ſay,ỹ this was deuiſed for a remedy.We often read that in old time Churches were in tumultes at the chooſing of biſhops:yet neuer any man durſt thinke of taking away the authority from the people. For they had other wayes whereby they might either preuent theſe faultes,or amend thē if they were alredy cōmitted.But I will tell what it is. When the people began to be negligent in makinge the elections, and did caſt that care vpon the Prieſtes as litle belonging to them, they abuſed this occaſion to vſurp a tyranny to themſelues, which afterwarde they ſtabliſhed by new Canons ſet forth. As for their ordering,it is nothing els but a mere mockage.For the ſhew of examination that they there ſet out is ſo vaine and hungry,that it wanteth euen all colour. Therfore wheras in ſome places

Princes

Princes haue by couenãt obtained of the biſhops of Rome, that they themſelues might name biſhops, therein the Church ſuffered no new loſſe: becauſe the election was taken away, onely from the Canons, which had by no right violently takẽ it, or verily ſtolen it. Truely this is a moſt fowle example, ỹ out of the court are ſent biſhops to poſſeſſe Churches: & it ſhould be the worke of godly Princes to abſtaine from ſuch corruption. For it is a wicked ſpoyling of ỹ Church, when there is thruſt vnto any people a biſhop, whom they haue not deſired, or at leaſt with free voice allowed. But that vnorderly maner which hath longe ago bin in the Churches, gaue occaſion to Princes to take the preſentation of biſhops into their owne handes. For they had rather that it ſhould be their gift, than thoſe mens, to whom it nothing more belonged, and which did no leſſe wrongfully abuſe it.

4 Loe here is a noble calling, by reaſon whereof the biſhops boaſt themſelues to be the ſucceſſors of the Apoſtles. But they ſay that the authority to create Prieſtes belongeth to them only. But in this they moſt lewdly corrupt the old inſtitution: becauſe they do not by their ordering create Prieſtes to rule and fede the people, but Sacrificers to Sacrifice. Likewiſe when they conſecrate Deacons, they do nothinge of their true & proper office, but they ordaine them only to certaine Ceremonies about the chalice and the paten. But in the Synode at Chalcedon, it is contrariwiſe decreed, that the orderings ſhould not be abſolutely giuen, that is to ſay, but that a place ſhoulde be therewithall aſſigned to them that are ordered, where they ſhall exerciſe their office. This decree is for two cauſes very profitable. Firſt, that the Church ſhoulde not be burdened with ſuperfluous charges: nor that that ſhould be ſpent vppon idle men which ſhould be giuen to the poore: Secondly, that they which be ordered, ſhould thinke that they be not promoted to an honor, but that there is an office committed vnto them, to the execution whereof they are bounde by ſolemne proteſtation. But the Romiſhe maiſters (which thinke that there is nothinge in religion to be cared for, but their bellie) firſt do expounde title to be the reuenue that may ſuffice to ſuſtaine them, whether it be by their owne liuelyhoode or by benefice. Therefore when they order a Deacon or a Prieſt, without taking care where they ought to miniſter, they giue them the order, if they be rich enough to finde themſelues. But what man can admit this, that the title which the decree of the Councell requireth, ſhoulde be the yearely reuenue for their ſuſtenance? But nowe becauſe the later Canons condemned the biſhoppes with penalty to finde them whom they had ordered without ſufficient title, by this meane to reſtraine their too much

Diſt. 70 cap. 1.

easie admitting: there hath bin also a suttelty deuised to mocke out this penalty. For he that is ordered, naminge any title whatsoeuer it be, promiseth that he wilbe content therewith: by this shift he is driuen from his action for his finding. I passe ouer a thousande fraudes that are herein vsed: that when some do falsely name vaine titles of benefices, wherupon they can not make fiue shillinges by yere: other some vnder secret couenãt do borow benefices, which they promise that they wil byandby restore againe, but somtime they restore not at all. And such other misteries.

5 But although these grosser abuses were takẽ away, is not this alway an absurdity, to appoint a Priest to whom you assigne no place? Also they order no man but to Sacrifice. But the true ordinãce of a Priest is, to be called to the gouernment of the Church: & a Deacon to be called to the gathering of ỹ almes: they do in deede with many pompes shadow their doing, that in the very show it may haue a reuerẽce among the simple. But among men that haue their sound wit, what can these disguisings auaile, if there be no sound stuffe or trueth vnderneth them? For they vse Ceremonies about it, either fetched out of Iewishnes, or fained of thẽselues: which it were better to forbeare. But of true examination, (for I nothinge passe vpon the shadow which they retaine) of the peoples cõsent, & of other things necessary, they make no mention. I call a shadow their fooliſh gesturings mete to be laughed at, framed to a fond & colde counterfaiting of antiquity. The bishops haue their deputies which before the ordering may enquire of their learninge. But what? whether they can reade their masses: whether they can decline a common nowne, that they shal light vpon in reading, or coniugate a verbe, or do know the signification of one word, for it is not necessary that they be cunning enough to construe a verse. And yet they be not put backe fr̃o Priesthoode, which faile euen in the childish rudiments, so that they bring any money or commendation of fauour. Of like sort it is, that when they are brought to ỹ altare to be ordered, it is asked thrise in a tong not vnderstanded, whether they be worthy of that honor. One aunswereth (which neuer saw them: but because nothinge should want of the forme, he hath that part in the play) They are worthy. What may a man blame in these reuerend fathers, but that with mockinge in so open Sacrileges, they do without shame laugh to scorne both God and men? But because they are in long possession therof, they thinke that nowe it is lawefull for them. For whosoeuer dare once open his mouth against these so euident and so haynous wicked doinges, he is foorthwith haled by them to punishment of death, as though it were

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one that had in olde time disclosed abrode the holy misteries of Ceres, would they do this if they thought that there were any God?

6 Nowe howe much do they behaue themselues better in bestowinge of benefices: which thing was ones ioined with ỹ ordering, but nowe it is altogether separate? There is among them a diuerse maner. For the Bishops onely do not conferre benefices: and in those whereof they are said to haue the conferring, they haue not the full right: but other haue the presentation, and they reteine onely the title of collation for honors sake. There are also nominatiõs out of scholes, & resignations, either simple, or made for cause of eschange, commendatorie writings, preuentions, and whatsoeuer is of that sorte. But they also behaue themselues that none of thẽ can reproch an other with any thing. So I affirme, that scarcely euery hundreth benefice, is bestowed at this day in the papacy without Simonie, as the olde writers defined Simony. I do not say that they all buy them with ready money: but shewe me one of twentie that commeth to a benefice without some by commendation, some either kinred or alliance promoteth, and some the authoritie of their parentes: some by doing of pleasures do get themselues fauor. Finally benefices are geuen to this ende, not to prouide for the Churches, but for them that receiue them. Therefore they call them benefices, by which worde they do sufficiently declare, that they make no other accompt of them, but as the beneficiall giftes of princes, whereby they either get the fauour of their soldiars or rewarde their seruices. I omit how these rewardes are bestowed vpon barbers, cookes, moile kepers, and such dreggishe men. And nowe iudiciall courtes do ring of no matters more, than aboute benefices: so that a man may say that they are nothing els but a pray cast afore dogs to hunt after. Is this tolerable euen to be heard of, that they should be called Pastors, which haue brokẽ into the possessiõ of a Church as into a ferme of their enemy? that haue gotten it by brawling in the lawe? that haue bought it for money? that haue deserued it by filthy seruices? which being childrẽ yet scantly able to speake, haue receiued it, as by inheritance from their vncles and kinsmen, and some bastardes from their fathers?

7 Would euer the licentiousnesse of the people, though they had bene neuer so corrupt and laweleſſe, haue gone so farre? But this is also more monstrous, that one man, (I will not say what maner of man, but truely such a one as can not gouerne himselfe) is set to gouerne fiue or six Churches. A man may see in these dayes in Princes courtes, yong men that haue thre abbaties, two Bishoprikes, one Archbishoprike. But there be cõmonly Canons with fiue, six or seuen

benefices, whereof they haue no care at all, but in receiuing the renenues. I will not obiecte, that it is eche where cried out againſt by the word of God, which hath long ago ceſſed to be of any eſtimation at all among them. I will not obiect, that there haue bene many moſt ſeuere penall ordinances in many councells made againſt this wickednes: for thoſe alſo they boldly deſpiſe as oft as they liſt. But I ſay that both are monſtrous wicked doings, which are vtterly againſt God & nature and the gouernment of the Church, that one robber ſhall oppreſſe many Churches at ones, and that he ſhould be called a Paſtor, which can not be preſente with his flocke though he would: and yet (ſuch is their ſhameleſneſſe) they couer ſuch abhominable filthineſſe with the name of the Church, to deliuer themſelues from all blame. But alſo (and God will) in theſe lewdeneſſes is conteined that holy ſucceſſion, by the merit whereof they boſt that it is wrought that the Church may not periſhe.

8 Now (which is the ſeconde marke in iudging a lawfull Paſtor) let vs ſee howe faithfully they exerciſe their office. Of the Prieſts that be there created, ſome be Monkes, ſome be (as they call them) Secular. The firſt of theſe two companies was vnknowen to the olde Church: and it is ſo againſt the profeſſion of Monkes, to haue ſuch a place in the Church, that in olde time when they were choſen out of Monaſteries into the clergie, they ceſſed to be Monkes. And Gregorie, whoes time had much dregges, yet ſuffered not this confuſion to be made. For he willeth that they be put out of the Clergie that be made Abbots, for that no man can rightly be together both a Monke and a clerke: ſith the one is a hinderance to the other. Nowe if I aſke, howe he well fulfilleth his office, whom the Canons declare to be vnmete: what I pray you, will they aunſwere? They will forſoth allege vnto me thoſe vntimely borne decrees of Innocent and Boniface, whereby Monkes are ſo receiued into the honor and power of Prieſthode, that they might ſtill abide in their Monaſteries. But what reaſon is this, that euery vnlearned aſſe, ſo ſone as he hath ones poſſeſſed the ſea of Rome, may with one word ouerthrowe all antiquity? But of this matter we ſhall ſpeake hereafter. Let this ſuffice for this time, that in the purer Church it was holden for a great abſurdity, if a Monke did execute the office of Prieſthode. For Hierome ſayeth that he doth not execute the office of a Prieſt, while he is conuerſant among Monkes: and maketh himſelfe one of the common people to be ruled by the Prieſts. But, although we graunt them this, what do they of their dutie? Of the mendicantes ſome do preach: all the other Monkes either ſing or mumble vp maſſes in their dennes. As

Epi. 11. lib. 3.

though

though either Christ willed, or the nature of the office suffereth, Priests to be made to this purpose. Whereas the Scripture plainly testifieth, that it is the priests office to rule his owne Church, is it not a wicked prophanation, to turne an other way, yea vtterly to change the holy institution of God? For when they are ordered, they are expressly forbidde to do the things that God cõmaundeth all priests. For this song is song to them: let a Monke, cõtente with his cloister, not presume to minister the Sacramentes, nor to execute any thing belonging to publike office. Let them deny, if they can, that it is an open mockerie of God, that any priest should be made to this purpose, to absteine from his true and naturall office: and that he which hath the name, may not haue the thing. Act. 10. 25.

9 I come to the secular priests: which are partly beneficed men, (as they call them) that is to say, haue benefices whereupon to liue: and partly do let out their daily laboure to hire, in massing, or singing, and liue as it were of a stipende gathered thereupon. Benefices haue either care of soules, as bishoprikes, and cures of paroches: or they be the stipendes of deintie men, that get their liuing with singing, as prebendes, Canonships, personages, and dignities, chaplainships, and such other. Howbeit, sins things are nowe turned vpside downe, Abbaties and priories are geuen to very boyes, by priuilege, that is to say by common and vsuall custome. As concerning the hirelings, that get their liuing from day to day, what should they do otherwise than they do? that is in seruile and shameful maner to giue out themselues for gaine, specially sith there is so great a multitude as nowe the world swarmeth with? Therefore when they dare not beg openly, or forasmuch as they thinke they shoulde but little profite that way, they go about like hungry dogs, and with their importunacie, as with barking, they enforce out of men against their willes somewhat to thrust into their bealy. Here if I would go about to expresse in wordes, howe great a dishonour it is to the Church, that the honor and office of priesthod is come to this point, I should haue no ende. Therefore it is not mete that the readers should looke for at my hande such a long declaration as may be proportionall to so heinous indignitie. Brefely I say, if it be the office of priesthod, (as the word of God prescribeth, and the auncient canons require) to feede the Church, and to gouerne the spirituall kingdome of Christ: all such sacrificers as haue none other worke or wages, but in making a market of masses, are not onely idle in their office, but also haue no office at all to exercise. For there is no place assigned them to teach: they haue no flocke to gouerne: Finally there is nothing 1. Cor. 4 21.

lefte to them, but the altar, whereupon to ſacrifice Chriſt: which is not to offer to God, but to deuils, as we ſhall ſee in an other place.

10 I do not here touch the outwarde faultes, but onely the inwarde euill, which ſticketh faſt by the roote in their inſtitution. I will adde a ſaying, which will ſound ill in their eares: but becauſe it is true, I muſt ſpeake it: that in the ſame degree are to be accompted Canons, Deanes, Chaplains, Prouoſts, and all they that are fedde with idle benefices. For what ſeruice can they do to the Church? For they haue put from themſelues the preaching of the word, the care of diſcipline, and miniſtration of Sacraments, as to much troubleſome burdens. What then haue they remaining, whereby they may boaſt themſelues to be true prieſts? Singing forſooth, and a pompe of Ceremonies. But what is that to ỹ purpoſe? If they alledge Cuſtome, if vſe, if preſcription of long time: I againe on the other ſide do lay vnto them the definition of Chriſt, whereby he hath expreſſed vnto vs both true prieſts, and what they ought to haue that will be accompted ſuch. But if they can not beare ſo hard a lawe, to ſubmit themſelues to Chriſtes rule: at the leaſt let them ſuffer this matter to be determined by the authoritie of the Primitiue Church. But their caſe ſhall be neuer the better, if their ſtate be iudged by the olde canons. They that haue degenerate into Canons, ſhould haue bene prieſts, as they were in olde time, that ſhould rule the Church in cõmon with the Biſhop, and be as it were his companions in the office of Paſtor. Thoſe Chapiter dignities as they call them, do nothing at all belong to the gouerning of the Church: much leſſe, chapleinſhips, and the other dregges of like names, What accompt then ſhall we make of them all? Truely both the word of Chriſt, and the vſage of the Church excludeth them from the honor of prieſthode. Yet they ſtiffely holde that they be prieſts: but we muſt plucke of their viſour ſo ſhall we finde, that their whole profeſſion is moſt ſtrange and far remoued from that office of prieſts, both which the Apoſtles deſcribe vnto vs, and which was required in the primitiue Church. Therefore all ſuch Orders, with what titles ſoeuer they be notified, ſith they be newe, being verily neither vpholden by the inſtitution of God, nor by the auncient vſage of the Church, ought to haue no place in the deſcription of the ſpiritual gouernment, which the Church hath receiued conſecrate with the Lordes owne mouth. Or (if they will rather haue me to ſpeake more ſimply and groſſely) for as much as chaplains, canons, Deanes, Prouoſts, & other idle bealies of the ſame ſorte, do not ſo much as with their litle finger touch any ſmall parcell of that office, which is neceſſarily required in prieſts, it is not to be

ſuffred,

ſuffred, that in wrongfully taking a fals honor vpon themſelues, they ſhould breake the holy inſtitution of Chriſt.

11 There remaine Biſhops, and perſons of Paroches: who, I would to God they did ſtriue to reteine their office. For we would willingly graunt vnto them, that they haue a godly and excellent office, if they did execute it. But when they will be accõpted Paſtors, while they forſake the Churches committed to them, and caſt the care of them vpon other, they do as if it were the Paſtors office to do nothing. If an vſurer ẏ neuer ſtirred his foote out of the city, would profeſſe himſelf a plowman, or a keper of a vineyarde: if a ſouldiour that had bene continually in the bataile and in the campe, and hadde neuer ſeene iudiciall court or bookes, would boaſt himſelfe for a lawyer, who could abide ſuch ſtinking folies? But theſe mẽ do ſomewhat more abſurdly, that will ſeeme and be called lawefull Paſtors of the Church, and yet will not be ſo. For howe many a one is there, that doth ſo much, as in ſhewe, exerciſe the gouernement of his Church? Many do all their life long deuoure the reuenues of Churches, to which they neuer come ſo much as to loke vpon them. Some other do ones by yeare either come themſelues, or ſende their ſteward, that nothing ſhould be loſt in the letting to ferme. When this corruption firſt crept in, they that would enioy this kinde of vacation, exempted themſelues by priuiledges: nowe it is a rare example, to haue one reſident in his owne Church. For they eſteeme them none otherwiſe than farmes, ouer which they ſet their vicars as bailies or farmers. But this very naturall reaſon reiecteth, that he ſhould be paſtor of a flocke, that neuer ſawe one ſhepe thereof.

12 It appereth that euen in the time of Gregorie, there were certaine ſeedes of this miſchief, that the rulers of Churches, began to be negligẽt in teaching: for he doth in one place grieuouſly complaine of it. The world (ſayeth he) is full of prieſts: but yet in the harueſt there are ſeldome workemen founde: becauſe in deede we take vppon vs the office of prieſt, but we fulfill not the worke of the office. Againe, becauſe they haue not the bowelles of charitie, they will ſeeme Lordes: they acknowledge not themſelues to be fathers. They change the place of humilitie into the aduauncing of lordlineſſe. Againe, but what do we, O paſtours, which receiue ẏ rewarde, and are no workemen? We are fallen to outwarde buſineſſe, and we take in hande one thing, and performe an other. We leaue the miniſterie of preaching: and to our puniſhment, as I ſee, we are called Biſhops, that keepe the name of honor and not of vertue. Sith he vſeth ſo great ſharpneſſe of wordes againſt them, which were but leſſe Homil. 17.

continuing and leſſe diligent in their office: What I pray you, would he ſay, if he ſawe of the Biſhops almoſt none, or truely very fewe, and of the reſt ſcarcely euery hundreth man ones in all his life to go vp into a pulpet? For men be come to ſuch madneſſe, that it is commonly compted a thing to baſe for the dignitie of a Biſhop, to make a ſermon to the people. In the time of Bernarde, things were ſomewhat more decayed: but we ſee alſo with howe ſharpe chidings he inueyeth againſt the whole order: which yet it is likely to haue bene then much purer than it is nowe.

13 But if a man do well wey & examine this outward forme of eccleſiaſticall gouernement that is at this day vnder the papacy, he ſhall finde that there is no theuiſh corner wherin robbers do more licenciouſly range without lawe and meaſure. Truely all thinges are there ſo vnlike the inſtitution of Chriſt, yea ſo contrary to it, they are ſo degenerate from the auncient ordinances and maners of the Church, they are ſo repugnant to nature and reaſon, that there can be no greater iniurie done to Chriſt, than when they pretend his name to the defence of ſo diſordred gouernement. We (ſay they) are the pillers of the Church, the chief Biſhops of religiõ, ỹ vicars of Chriſt, the heades of the faithfull: becauſe the power of the Apoſtles is by ſucceſſion come vnto vs. They are alway bragging of theſe follies, as though they talked vnto ſtockes. But ſo oft as they ſhall boaſt of this, I will aſke of them againe, what they haue common with the Apoſtles. For we ſpeake not of any inheritably deſcending honor, that may be geuen to men euen while they ly ſleping: but of the office of preaching, which they ſo much flee from. Likewiſe when we affirme that their kingdom is the tyranny of Antichriſt, byandby they aunſwer, that it is that reuerende Hierarchie, ſo ofte praiſed of notable and holy men. As though the holy fathers, when they commended the Eccleſiaſticall Hierarchie or ſpirituall gouernement, as it was deliuered them from hande to hande from the Apoſtles, did dreame of this miſſhapen and waſte diſordred heape, where the Biſhops are for the moſt part, either rude aſſes, which knowe not the very firſt and common principles of faith, or ſometime children yet newe come from the nourſe: and if any be learnieder (which yet is a rare example) they thinke a Biſhoprike to be nothing els but a title of glorioufneſſe and magnificence: where the perſones of Churches thinke no more of feedinge the flocke, than a ſhoemaker doth of plowing: where all things are confounded with more than Babylonicall diſperſing, that there remaineth no more any one ſteppe whole of that ordinance of the Fathers.

14 What

14 What if we descende to their maners? where shalbe that light of the world, which Christ requireth? where is the salte of the earth? where is that holinesse, which may be as a perpetuall rule to iudge by? There is no degree of men at this day more il spoken of for riot, wantonnesse, deintinesse, finally all kinde of lustes. There are of no degree men either fitter, or conninger maisters of all deceit, fraude, treason, and breach of faith: there is no where so great conning or boldnesse to do hurt. I passe ouer their disdainfulnesse, pride, extorcion, crueltie. I passe ouer the dissolute licenciousnesse in all the parts of their life. In suffering whereof the world is so weried, that it is not to be feared, that I should seeme to enforce any thing to much. This one thing I say, which they themselues shall not be able to denie: that of the Bishops there is almost none, of the Parsons of paroches not the hundreth man, but if iudgemēt should be geuen of his maners, according to the olde Canons, he should be either to be excommunicate, or at lest to be put from his office. I seeme to say somwhat incredible: so farre is that auncient Discipline growen out of vse, that commaunded an exacter triall to be had of the maners of the clergie: but the truth is so. Now let them go, that fighe vnder the standerd and guiding of the see of Rome, & let them bost among themselues of the order of priestehode. As for the order that they haue, truely it is euident, the it is neither of Christ, nor of his Apostles, nor of the fathers, nor of the olde Church. Matt. 5. 14.

15 Nowe let the Deacons come forth, and that most holy distributing that they haue of the goods of the Church, Howbeit they do not nowe creat their Deacons to that purpose, for they enioine them nothing els but to minister at the altar, to read and sing the Gospell, and do I wote not what trifles. Nothing of the almes, nothing of the care of the poore, nothing of all that functiō which they in olde time executed. I speake of the very institution. For if we haue respect what they do, in deede it is not to them an office, but onely a steppe toward priesthoode. In one thing, they that kepe the Deacons place at the masse, do represente a voide image of antiquity. For they receiue the offrings before the consecration. This was the auncient maner, that before the communion of the Supper, the faithfull did kisse one an other, and offer their almes at the altar: so first by a signe, & afterward by very liberalitie they shewed their charitie. The Deacon, that was the poore mens steward, receiued that which was giuen, to distribute it. Nowe of those almes, there cometh no more to the poore, than if they were throwen into the sea. Therefore they mocke the Church with this lying Deaconrie. Truely therin they haue nothing like,

neither to the inſtitution of the Apoſtles,nor to the auncient vſage. But the very deſtribution of the goods they haue cõueyed an other way: and haue ſo framed it, that nothing can be deuiſed more vnorderly. For as theues, when they haue cutte mens throtes, do diuide the pray among them: ſo theſe, after the quenching of the light of Gods word, as though the Church were ſlaine, do thinke that whatſoeuer was dedicate to holy vſes is laid open for pray and ſpoile. Therefore making a diuiſion, euery one hath ſnatched to himſelfe as much as he coulde.

16 Here all theſe olde orders, that we haue declared, are not onely troubled, but vtterly wiped out and raſed. The Biſhops and prieſts of cities, which being made riche by this pray, were tourned into canons, haue made hauocke of the chiefe part among them. But it appereth that the partition was vnorderly, becauſe to this day they ſtriue about the boundes. Whatſoeuer it be, by this diuiſion it is prouided, that not one halfepeny of the goodes of the Church ſhould come to the poore, whoes had bene the halfe part at leaſt For the canons do giue them the fowerth part by name: and the other fowerth parte they do therefore appoint to the Biſhops, that they ſhoulde beſtowe it vpon hoſpitalitie, and other duties of charitie. I ſpeake not what the clerkes ought to do with their portion, and to what vſe they ought to beſtowe it. For we haue ſufficiently declared, that the reſt which is appointed: for temples, buildings and other expenſes, ought to be open for the poore in neceſſitie. I pray you, if they had one ſparke of the feare of God in their hart, would they abide this burden of conſcience, that all that they eate, and wherewith they be clothed, cometh of theſte, yea of ſacrilege? But ſith they are litle moued with the iudgement of God, they ſhould at leaſt thinke, that thoſe be men endued with wit and reaſon, to whome they would perſuade, that they haue ſo goodly and well framed orders in their Church, as they are wont to boaſt. Let them aunſwer me ſhortly, whether deaconrie be a licéce to ſteale and robbe. If they denie this, they ſhall alſo be compelled to confeſſe, that they haue no deaconrie left: for as much as among them, all the diſpoſition of the goodes of the Church is openly tourned into a ſpoiling full of ſacrilege.

17 But here they vſe a very faire colour. For they ſay, that the dignitie of the Church is by that magnificence not vncomlily vpholden. And they haue of their ſecte ſome ſo ſhameleſſe, that they dare openly boaſt, that ſo onely are fulfilled thoſe prophecies, whereby the olde Prophets deſcribe the glorioufneſſe of the kingdome of Chriſt, when that kingly gorgeouſneſſe is ſeen in the prieſtly order. Not in

vaine

vayne (say they) God hath promised these things to his Church: Kings shall come, they shall worship in thy sight, they shall bring thee giftes. Arise, arise, clothe thee with thy strength, O Syon: clothe thee with the garmentes of thy glorie, O Hierusalem: All shall come from Saba, bringing golde and incense, and speaking praise to the Lorde. All the cattell of Cedar shalbe gathered together to thee. If I should tarie long vpon confuting this lewdnesse, I feare least I should seeme fonde. Therefore I will not lose wordes in vaine. But I aske: if any Iewe would abuse these testimonies, what solution would they geue? Verily they would reprehende his dullnesse, for that he transferred those things to the flesh and the world, that are spiritually spoken of the spirituall kingdome of Christ. For we knowe, that the Propheres vnder the image of earthly things, did paint out vnto vs the heauenly glorie of God, that ought to shine in the Church. For the Church had neuer lesse abundance of these blessings, which their wordes expresse, than in the time of the Apostles: and yet all confesse, that the force of the kingdome of Christ then chiefly florished abroade. What then mean these sayings? Whatsoeuer is any where precious, hy, excellent, it ought to be made subiect to the Lord. Where as it is namely spoken of kings, that they shal submit their scepters to Christ, that they shall throwe downe their crownes before his feete, that they shall dedicate their goodes to the Church: when (will they say) was it better and more fully performed, than when Theodosius, casting away his purple roabe, leauing the ornamentes of the empire, as some one of the common people, submitted himselfe before God and the Church, to solemne penance? then when he and other like godly princes bestowed their endeuors and their cares to preserue pure doctrine in the Church, and to cherish and defende sounde teachers? But howe priests at that time exceded not in superfluous richesse, that onely sentence of the Sinode at Aquileia, where Ambrose was chief, sufficiently declareth: Glorious is pouertie in the priests of the Lord. Truely the Bishops had at that time some richesse, wherewith they might haue set out the Churches honor, if they had thought those to be the true ornamentes of the Church. But when they knew that there was nothing more against the office of Pastors, than to glister and shew themselues proudly with deintinesse of fare, with gorgeousnesse of garments, with great train of seruantes, with stately palaces, they followed & kept the humblenesse & modestie, yea the very pouertie which Christ holily appointed amõg his ministers.

Psa. 72. 10. Esa. 52. 1. & 60. 6.

18 But, that we may not be to long in this point, let vs againe gather into a short summe, howe farre that dispẽsation or dissipation

of the goods of the Church, that is nowe vsed, differeth from the true deaconrie, which both the word of God commendeth vnto vs, and the auncient Church obserued. As for that which is bestowed vpon the garnishing of temples, I say it is ill bestowed, if that measure be not vsed, which both the very nature of holy things appointeth, and the Apostles and other holy fathers haue prescribed both by doctrine and examples. But what like thing is there seen at this day in the temples? whatsoeuer is framed, I will not say after that auncient sparing, but to any honest meane it is reiected. Nothing at all pleaseth, but that which sauoureth of riot and the corruption of times. In the meane time they are so farre frō hauing due care of the liuely temples, that they woulde rather suffer many thousandes of the poore to perish for hunger, than they would breake the least chalice or cruet, to releue their neede. And that I may not pronounce of my selfe any thing more greuously against them, this onely I would haue the godly readers to thinke vpon: if it should happen that same Exuperius bishop of Tholosa, whom we euen nowe rehearsed, or Acatius, or Ambrose, or any such to be raised from death, what they would say. Truely they would not allowe that in so great necessitie of the poore, richesse in a maner superfluous should be tourned an other way. Admit I speake nothing howe these vses vpon which they be bestowed, (although there were no poore) are many waies hurtful, but in no behalfe profitable. But I leaue to speake of men. These goodes are dedicate to Christ: therfore they are to be disposed after his will. But they shall in vaine say, that this part is bestowed vpon Christ, which they haue wasted otherwise than he commaunded. Howbeit, to confesse the trueth, there is not much of the ordinarie reuenue of the Church abated for these expenses. For there are no bishoprikes so welthy, no abbaties so fatte, finally neither so many, nor so large benefices, that may serue to fill the gluttonie of priests. But while they seke to spare themselues, they persuade the people by superstition, to turne that which should be bestowed vpon the poore, to builde temples, to sette vp images, to buy iewels, to gette costly garmentes. So with this gulfe are the daily almes consumed.

19 Of the reuenue, that they receiue of their landes and possession, what els shall I say, but that which I haue already said, & which is before all mens eyes? We see with what faithfulnesse they which are called bishops and Abbots do dispose the greatest parte. What madnesse is it, to seeke here for an ecclesiasticall order? Was it meete that they, whose life ought to haue bene a singular example of frugalitie, modestie, continence, and humilitie, should contende with the

royaltie of princes in number of goodes, in gorgiousnesse of houses, in deintinesse of apparell and fare? And howe much was this contrary to their office, that they, whom the eternall and inuiolable cō- Tit.1.7
maundement of God forbiddeth to be desirous of filthy gaine, and biddeth to be cōtente with simple liuing, should not only lay handes ypon townes and castels, but also violently entre vpon the greatest lordships, finally possesse forceably very empires? If they despise the word of God: what will they aunswere to those auncient decrees of the Synodes: whereby it is decreed that the bishop should haue a small lodging not farre from the Church, meane fare & householde stuffe? what will they say to that praise of the Synode at Aquileia: where pouertie is reported glorious in the priests of the Lorde? For perhappes they will vtterly refuse as to much rigorous, that which Hierome aduiseth Nepotianus, that poore men and strangers, and among them Christ as a gueste, may knowe his table. But that which he by and by addeth, they will be ashamed to denie, that it is the glory of a bishop to prouide for the goodes of the poore: that it is the shame of all priests to study for their owne richesse. But they can not receiue this, but they must all cōdemne themselues of shame. But it is not needefull in this place to speake more hardly against them, sith my meaning was nothing els, but to shewe, that among them the lawefull order of deaconry is long ago taken away: that they may no more glorie of this title to the commendation of their Church: which I thinke I haue already sufficiently shewed.

Concil liū Carthag 4. cap. 14 and 15.

The vj. Chapter.

Of the Supremacie of the See of Rome.

HItherto we haue rehersed those ordets of ỹ Church, which were in the gouernement of the olde Church: but afterwarde corrupted in times, and from thencefoorthe more and more abused, do nowe in the Popishe Church reteine onely their name, and in deede are nothing els but visours: that by comparison the godly reader might iudge, what maner of Church the Romanistes haue, for whoes sake they make vs schismatikes, because we haue departed from it. But as for the hed and top of the whole order, that is to say, the supremacy of the see of Rome, whereby they trauaile to proue that they only haue the catholike Church, we haue not yet touched it: because it toke beginning neither from the institution of Christ, nor from the vse of the olde Church, as those former partes did: which we haue shewed to haue so proceded from antiquitie, that by wickednesse of times they are vtterly

degenerate, and haue put on alltogether a new forme. And yet they go about to perſuade the world, that this is the chief and in a maner onely bonde of the vnitie of the Church, if we cleaue to the ſee of Rome, and continue in the obedience thereof. They reſt (I ſay) principally vppon this ſtay, when they will take away the Church from vs, and claime it to themſelues, for that they kepe the head, vpon which the vnitie of the Church hangeth, and without which the Church muſt needes fall aſunder and be broken in pieces. For thus they thinke, that the Church is as it were a maimed and headleſſe body, vnleſſe it be ſubiect to the ſee of Rome, as to her head. Therefore when they talke of their Hierarchie, they alway take their beginning at this principle: that the biſhop of Rome (as the vicar of Chriſt, which is the head of the Church) is in his ſteede Preſident of the vniuerſall Church: and that otherwiſe the Church is not well ordred, vnleſſe that See do holde the Supremacie aboue all other. Therefore this alſo is to be examined, of what ſort it is: that we may omitt nothing that perteineth to a iuſt gouernement of the Church.

2 Let this therfore be the principal point of the queſtion: Whether it be neceſſary for the true forme of Hierarchie (as they call it) or eccleſiaſticall order, that one See ſhould be aboue the other both in dignitie & in power, that it may be the heade of ỹ whole body. But we make the Church ſubiect to too vniuſt lawes, if we lay this neceſſity vpon it, without the word God. Therfore if the aduerſaries will proue that which they require, they muſt firſt ſhew ỹ this diſpoſition was ordeined by Chriſt. For this purpoſe they alledge out of the law the hy prieſthode, alſo the hy iudgement, which God did inſtitute at Hieruſalem. But it is eaſy to geue a ſolution, and that many wayes, if one way do not ſatisfie them. Firſt no reaſon compelleth to extẽde that to the whole world, which was profitable in one nation: yea rather, the order of one nation and of the whole world ſhall be farre different. Becauſe the Iewes were on eche ſide compaſſed with idolatrers: that they ſhould not be diuerſely drawen with varietie of religions, God appointed the place of worſhipping him in the middeſt part of the lande: there he ordeined ouer them one head biſhop, whom they ſhould all haue regard vnto, that they might be ỹ better kepte together in vnitie. Nowe, when religion is ſpred abroade into the whole world, who doth not ſee that it is altogether an abſurdity, that the gouernment of the Eaſt and Weſt be geuen to one man? For it is in effect as much as if a man ſhould affirme, that the whole world ought to be gouerned by one ruler, becauſe one piece of lande hath

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no mo rulers but one. But there is yet an other reason, why that ought not to be made an exãple to be followed. No man is ignorant that that hy bishop was a figure of Christ. Nowe, sins the priesthode is remoued, that right must also be remoued. But to whom is it remoued? Truely, not to the Pope (as he himselfe is so bold shameleſſely to boast) when he draweth this title to himselfe: but to Christ, which as he alone susteineth this office, without any vicar or succeſſor, so he resigneth the honor to none other. For the priesthode consisteth not in doctrine onely, but in the appeasing of God, which Christ hath fully wrought by his death, and in that interceſſiõ which he nowe vseth with his Father. Hebr. 7. 12.

3 There is therefore no cause why they should bind vs by this example, as by a perpetuall rule, which we haue sene to be enduring but for a time. Out of the newe testament they haue nothing to bring forth for proofe of their opinion, but that it was sayed to one: Thou art Peter, & vpon this stone I will builde my Church. Againe, Peter, Loueſt thou me? Feede my shepe. But admitting that these be strong proues, they must first shewe, that he which is commaunded to feede the flocke of Christ, hath power committed to him ouer all Churches: and that to binde and to loſe is nothing els but to be ruler of all the world. But as Peter had receiued the cõmaundement of the Lorde, so he exhorteth all other priests to feede the Church. Hereby we may gather, that by this saying of Christ, there was either nothing geuen to Peter more then to the rest, or that Peter did egally communicate with other the power that he had receiued. But, that we striue not vainly, we haue in an other place a cleare expoſition out of the mouth of Christ, what is to binde and to loſe: that is to say, to reteine and to forgeue sinnes. But the maner of binding and looſing, both the whole Scripture eche where sheweth, and Paul very well declareth, when he saith that the miniſters of the Goſpell, haue cõmaundement to reconcile men to God, and also haue power to punishe them that refuſe this benefite. Mat. 16 18. Ioh. 21. 15. 1. Pet. 5. 2. Ioh. 20. 23. 2. Cor. 5. 18. & 10. 16.

4 Howe shamefully they wreſt thoſe places, that make mention of binding and looſing, I both haue already shortly touched, and a litle hereafter I shall haue occaſion to declare more at large. Nowe it is good to ſe onely, what they gather of that famous aunſwere of Christ to Peter. He promiſed him ỹ keyes of the kingdome of heauẽ: he sayed that whatſoeuer he bounde in earth, should be bounde in heauen. If we agree vpon the word keyes, and the maner of binding, all contention shall by and by ceſſe. For the Pope himselfe will gladly geue ouer the charge enioined to the Apoſtles, which being full of

trauaile and grief, ſhould ſhake from him his pleaſures, without gaine. Foraſmuch as the heauens are opened vnto vs by the doctrine of the Goſpell, it is with a very fit metaphore expreſſed by the name of keyes. Nowe men are bounde and looſed in no other wiſe, but when faith reconcileth ſome to God, and their owne beleſe bindeth other ſome. If the Pope did take this onely vpon him: I thinke there will be no man that would either enuie it or ſtriue about it. But becauſe this ſucceſſion being trauailſome and nothing gainefull pleaſeth not the Pope, hereupon groweth the beginning of the contention, what Chriſt promiſed to Peter. Therefore I gather by the very matter it ſelfe, that there is nothing meant by the dignitie of the office of an Apoſtle, which can not be ſeuered from the charge. For if that definitiõ which I haue rehearſed, be receiued (which can not but ſhamelesly be reiected) here is nothing geuen to Peter, that was not alſo common to his other fellowes; becauſe otherwiſe there ſhould not only wrong be done to the perſons, but the very maieſtie of doctrine ſhould halt. They crie out on the other ſide: what auaileth it, I pray you, to run vpon this rocke? For they ſhall not proue, but as the preaching of one ſame Goſpell was enioined to all the Apoſtles, ſo they were alſo all alike furniſhed with power to binde & looſe. Chriſt (ſay they) appointed Peter Prince of the whole Church, when he promiſed that he would geue him the keyes. But that which he then promiſed to one, in an other place he gaue it alſo to all the reſt, and deliuered it as it were into their hãdes. If the ſame power were graunted to all, which was promiſed to one, wherein ſhall he be aboue his fellowes? Herein (ſay they) he excelleth, becauſe he receiued it both in cõmon together with them, & ſeuerally by himſelfe, which was not geuen to the other, but in common. What if I anſwere with Cyprian and Auguſtine, that Chriſt did it not for this purpoſe, to prefer one man before other, but ſo to ſet out ỹ vnitie of the Church. For thus ſayeth Cyprian, that God in the perſon of one gaue the keyes to all, to ſignifie the vnitie of all: and that the reſt were the ſame thing that Peter was, endued with like partaking both of honor and power: but that the beginning is taken at vnitie, that the Church of Chriſt may be ſhewed to be one. Auguſtine ſayeth: If there were not in Peter a miſtery of the Church, the Lorde would not ſay to him, I will geue thee the keyes. For if this was ſayed to Peter, the Church hath them not: but if the Church haue them, then Peter, when he receiued the keyes, betokened the whole Church. And in an other place. When they were all aſked, onely Peter aunſwered, thou art Chriſt: and it is ſaid to him, I will geue thee the keyes, as though he alone had receiued

Mat. 18 20.

Ioh. 20. 23.

De ſim. cleri.

Homil. in Ioc.

Homil. 11.

ceiued the power of binding and looſing: whereas both he being one ſaid the one for all, and he receiued the other with all, as bearing the perſon of vnitie. Therefore one for all, becauſe there is vnitie in all.

5 But this, Thou art Peter, and vpon this rocke I will bilde my Church, is no where red ſpoken to any other. As though Chriſt ſpake there any other thing of Peter, than that which Paul and Peter himſelfe ſpeaketh of all Chriſtians. For Paule maketh Chriſt the chiefe and corner ſtone, vpon which they are bilded together that growe into a holy temple to the Lorde. And Peter biddeth vs to be liuely ſtones which being founded vpon that choſen and precious ſtone, do by this ioynt and coupling together with our God, cleaue alſo together among our ſelues. He (ſay they) aboue the reſt: becauſe he hath the name peculiarly. In deede I do willingly graunt this honor to Peter, that in the bilding of the Church he be placed among the firſt, or (if they will haue this alſo) the firſt of all the faithfull: but I will not ſuffer them to gather thereupon, that he ſhould haue a Supremacie ouer ỹ reſt. For what maner of gathering is this? He excelleth other in feruentneſſe of zele, in learning, and courage: therefore he hath power ouer thē. As though we might not with better colour gather, that Andrewe is in degree before Peter, becauſe he went before him in time, and brought him to Chriſt. But I paſſe ouer this. Let Peter truly haue ỹ firſt place: yet there is great difference betwene ỹ honor of degree and power. We ſee that the Apoſtles commonly graunted this to Peter, that he ſhould ſpeake in aſſemblies, & after a certaine maner go before them with propounding, exhorting, and admoniſhing: but of his power we reade nothing at all.

Mat. 16. 18.

Ephe. 2. 20.

1. Pet. 2. 5.

Iohn. 1. 40 and 42.

6 Howbeit we be not yet come to diſpute of that point: onely at this preſent I would proue, that they do to fondly reaſon, when by the onely name of Peter they would bilde an Empire ouer the whole Church. For thoſe olde follies wherwith they went about to deceiue at the beginning, are not worthy to be rehearſed, much leſſe to be cōfuted, that the Church was bilded vpon Peter, becauſe it was ſaid vpon this rock. &c. But ſome of the Fathers haue ſo expounded it. But when the whole Scripture crieth out to the contrary, to what purpoſe is their authoritie alleged againſt God? Yea, why do we ſtriue about the meaning of theſe wordes, as though it were darke or doutfull, whē nothing can be more plainly nor more certainly ſpokē? Peter had cōfeſſed in his owne and his brethrens name, that Chriſt is the ſonne of God. Vpon this rocke Chriſt bildeth his Church: becauſe it is (as Paule ſayeth) the onely foundation, beſide which there can be layed none other. Neither do I here therfore refuſe the

Mat. 16. 16.

1. Cor. 3. 11.

authority of the Fathers, because I wante their testimonies, if I listed to allege them: but (as I haue sayed) I will not with contending about so cleare a matter trouble the readers in vaine, specially sith this point hath bene long agoe diligently enough handeled and declared by men of our side.

7 And yet in deede no man can better assoile this question, than the Scripture it selfe, if we compare all the places, where it teacheth, what office and power Peter had among the Apostles, howe he behaued himselfe, and howe he was accepted of them. Runne ouer all that remaineth written, you shall finde nothing els, but that he was one of the .xij. egall with the rest, and their fellowe, but not their Act.15. 5. Lorde. He doth in deede propounde to the councell, if any thing be to be done, and geueth warning what is mete to be done: but therewithall he heareth other, and doth not onely graunte them place to speake their minde, but leaueth the iudgement to them: when they had determined, he followed and obeyed. When he writeth to the 1.Pet. 5.1. Pastors, he doth not commaunde them by authoritie, as Superior: but he maketh them his companions, and gently exhorteth them, as egalles are wont to do. When he was accused for that he had gone in Act. 11. 3. to the Gentiles, although it were without cause, yet he aunswered & purged himselfe. When he was commaunded by his fellowes, to go Act.8. 24. with Iohn into Samaria, he refused not. Whereas the Apostles did send him, they did thereby declare that they helde him not for their superior. Wheras he obeyed and toke vpon him the embassage committed to him, he did thereby confesse, that he had a fellowship with them, and not an authority ouer them. If none of these things were, Gala 1. 18.& 2. 8. yet the only Epistle to the Galathias may easily take all douting from vs: where almost in two whole Chapters together Paule trauaileth to proue nothing els, but that he himselfe was egall to Peter in honor of Apostleship. Then he rehearseth that he came to Peter, not to professe subiection, but onely to make their consent of doctrine approued by testimonie to all men: and that Peter himselfe required no such thing, but gaue him his right hande of fellowship, to worke in common together in the Lordes vineyarde: & that there was no lesser grace geuen to him among the Gentiles, than to Peter among the Iewes: Finally that when Peter dealt not very faithfully, he was corrected by him, and obeyed his reprouing. All these things do make plaine, either that there was an equalitie betweene Paule and Peter, or at least that Peter had no more power ouer the rest, than they had ouer him. And (as I haue already sayed) Paule of purpose laboureth about this, that none shoulde preferre before him in the

Apostle-

Apoſtleſhip either Peter, or Iohn, which were felowes not Lordes.

8 But, to graunt them that which they require concerninge Peter, that is, that he was the Prince of the Apoſtles, and excelled the reſt in dignity: yet there is no cauſe why they ſhould of a ſingular example make an vniuerſall rule, and drawe to perpetuity that which hath bin once done: ſith there is a farre differinge reaſon. One was chiefe among the Apoſtles: forſooth, becauſe they were few in number. If one were the chiefe of twelue men, ſhall it therefore folow that one ought to be made ruler of a hundred thouſande menne? It is no maruell that twelue had one amonge them that ſhould rule them all: For nature beareth this, and the witte of men requireth this, that in euery aſſembly, although they be all egal in power, yet there be one as a gouernour, whome the reſt may haue regarde vnto. There is no court without a Conſull: no ſeſſió of iudges without a pretor, or propounder, no company without a ruler, no felowſhip without a maiſter. So ſhoulde it be no abſurdity, if we confeſſed that the Apoſtles gaue to Peter ſuch a ſupremacy. But ẏ which is of force among few, is not byandby to be drawen to the whole world, to the ruling wherof no one man is ſufficiẽt. But (ſay they) this hath place no leſſe in the whole vniuerſality of nature, than in all the partes, that there be one ſoueraigne head of all. And hereof (and God will) they fetche a proofe from cranes and bees, which alway chooſe to themſelues one guide, not many. I allow in dede the exãples which they bring forth: but do bees reſorte together out of all the worlde to chooſe them one kinge? euery ſeuerall king is content with his owne hyue. So among cranes, euery heard hath their owne king. What elſe ſhall they proue hereby, but that euery Church ought to haue their own ſeueral biſhop appointed them? Then they call vs to ciuile examples. They alleage ẏ ſaying of Homere, It is not good to haue many gouernours: & ſuch things as in like ſenſe are red in prophane writers to the commendation of Monarchie. The anſwere is eaſie. For Monarchie is not praiſed of Vlyſſes in Homere, or of any other, in this meaninge, as though one ought to be Emperor of ẏ whole world: but they meane to ſhew that one kingdom can not hold two kinges: & that power (as he calleth it) can abide no companion.

9 But let it be, as they will, that it is good and profitable that the whole worlde be holden vnder Monarchie, which yet is a very great abſurdity: but let it be ſo: yet I will not therefore graunt that the ſame ſhould take place in the gouernment of the Church. For the Church hath Chriſt her only head, vnder whoſe dominion we al cleaue together, according to that order and that forme of policy which he hath

Ephe.4. 15. prescribed. Therfore they do a great wronge to Christ, when by that pretense they wil haue one man to be ruler of the vniuersal Church, because it cā not be without a head. For Christ is the head, of whom the whole body coupled and knit together in euery ioint, wherewith one ministreth to an other, according to the working of euery member in the measure therof, maketh encrease of the body. See you not, how he setteth all men without exception in the body, & leaueth the honor & name of head to Christ alone? See you not how he giueth to euery member a certaine measure, & a determined & limited function: wherby both the perfection of the grace & the soueraigne power of gouernāce may remaine with Christ only? Neither am I ignorant what they are wont to cauill, whē this is obiected against them: they say that Christ is properly called the only hed, because he alone reigneth by his own authority & in his owne name: but that this nothing withstandeth, but that there may be vnder him an other ministerial heade (as they terme it) that may be his vicegerent in earth. But by this cauillation they preuaile nothing, vnlesse they first shew that this ministery was ordained by Christ. For the Apostle teacheth, that the whole ministratiō is dispersed through the members, & that the power floweth from the one heauenly head. Or if they wil haue it any plainer spoken, sith the Scripture testifieth that Christ is the hed, & claimeth that honor to him alone, it ought not to be transferred to any other, but whom Christ himself hath made his vicar. But ẏ is not only no where red, but also may be largely confuted by many places.

Ephe.1. 22 & 4. 15. & 5. 23. Colos.1 18 & 2. 10.

Ephe.4. 10. 10 Paul somtimes depainteth vnto vs a liuely image of ẏ Church of one head he maketh there no mention. But rather by his description we may gather, that it is disagreing frō the institution of Christ. Christ at his ascending tooke frō vs the visible presence of himself: yet he went vp to fulfill all thinges. Now therefore the Church hath him yet present, and alway shall haue. When Paule goeth about to shew the meane wherby he presenteth himself, he calleth vs backe to the ministeries which he vseth. The Lord (sayth he) is in vs all, according to ẏ measure of grace ẏ he hath giuen to euery mēber. Therfore he hath appointed some Apostles, some Pastors, some Euangelistes, other some Teachers &c. Why doth he not say, that he hath set one ouer all, to be his vicegerent? For the place required that principally, and it could by no meanes haue bin omitted, if it had bin true. Christ (sayth he) is with vs. How? by the ministery of men, whom he hath appointed to gouerne the Church. Why not rather by the ministerial head, tō whom he hath cōmitted his stede? He nameth vnity: but in God, & in the faith of Christ. He assigneth to men nothing but

Ephe.4. 7. & 11.

common

common ministery, & to euery one a particular measure. In that cõmendatiõ of vnity, after that he had sayd that there is one body, one Spirite, one hope of calling, one God, one Faith, one Baptisme, why hath he not also immediatly added one chiefe Bishop, that may hold the Church together in vnity? For nothing, could haue bin more fitly spoken, if it had bin true. Let that place be diligently weyed. It is no dout but that he meant there altogether to represent the holy & spirituall gouernment of the Church, which they that came after called Hierarchie. As for Monarchy among ministers, he not only nameth none, but also sheweth that there is none. It is also no dout but ẏ he meant to expresse the maner of cõioyning, wherby the faithfull cleaue together with Christ their head. There he not only speaketh of no ministeriall head, but appointeth to euery of the mẽbers a particular working according to ẏ measure of grace distributed to euery one. Neither is there any reason why they shoulde suttelly dispute of the comparison of the heauenly and earthly Hierarchie. For it is not safe to know beyond measure of it. And in framing this gouernment we must follow no other figure, than the Lord himselfe hath painted out in his word.

11 Now although I graunt them an other thing, which they shal neuer winne by proofe before sober men, that the supremacy of the Church was so stablished in Peter, that it shoulde alway remaine by perpetuall succession: yet how wil they proue, that his seate was so placed at Rome, that whosoeuer is Bishop of that Church, shoulde be set ouer the whole world? By what right do they binde this dignity to the place, which is giuen without mention of place? Peter (say they) liued & died at Rome. What did Christ himself? Did not he, while he liued, exercise his Bishoprike, & in dying fulfill the office of Priesthoode, at Hierusalem? The Prince of Pastors, the soueraigne Bishop, the heade of the church, could not purchace honor to the place: & could Peter, that was farre inferior to him? Are not these follies more than childish? Christ gaue the honor of supremacy to Peter: Peter sate at Rome: therfore he there placed the see of Supremacy. By this reason, the Israelites in old time might haue set the seate of Supremacy in the desert, where Moses the chiefe Teacher and Prince of Prophets executed his ministery and died. Deu. 34 5.

12 Let vs see howe trimly they reason. Peter (say they) hadde the Supremacy amonge the Apostles: therefore the Church where he sate ought to haue that priuilege. But where sate he first? At Antioche, say they. Therefore the Church of Antioche doth rightly claime to it selfe the supremacy. They cõfesse that it was in old time

the firſt: but they ſay, that in remouing thenſe, he remoued to Rome the honor that he brought with him. For there is an Epiſtle vnder the name of Pope Marcellus to the biſhops of Antioche, where he ſayth thus: Peters ſeate was at the beginninge with you, which afterward by the Lordes commaundement was remoued hither. So the Church of Antioche, which was ones the chiefe, hath giuen place to the ſee of Rome. But by what Oracle had that good mā learned, that the Lorde ſo commaunded? For if this cauſe be to be determined by the law, it is neceſſary that they anſwere, whether they will haue this priuilege to be perſonall, or reall, or mixt. For it muſt be one of theſe three. If they ſay that it is perſonall, then it belongeth nothing to the place. If they ſay that it is real, then when it is once giuē to the place, it is not taken away by reaſon either of the death or departure of the perſon. It remaineth therefore that they muſt ſay it is mixt: but then that place ſhal be not ſimply to be conſidered, vnleſſe the perſon do alſo agree. Let them chooſe which ſoeuer they will, I will byandby inferre and eaſily proue, that Rome can by no meane take the ſupremacy vpon it ſelfe.

22. queſti. 1. ca.

13 But be it, that as (they triflingly ſay) the ſupremacy was remoued from Antioche to Rome: yet why did not Antioche keepe the ſecond place? For if Rome haue therefore the firſt place, becauſe Peter ſate there to ỹ end of his life: to whom ſhal the ſecond place rather be graunted, than where he had his firſt ſeate? How came it to paſſe thē, that Alexandria went before Antioch? How agreeth it, that ỹ Church of one diſciple ſhould be aboue the ſeate of Peter? If honor be due to euery Church, accordinge to ỹ worthines of ỹ founder, what ſhall we ſay alſo of the other Churches? Paul nameth three, that ſemed to be pillers, Iames, Peter and Iohn. If the firſt place were giuen to the ſee of Rome in the honor of Peter: do not the ſees of Epheſus, & Hieruſalem, where Iohn & Iames ſate, deſerue the ſecond & third place? But among the Patriarches Hieruſalem had the laſt place: Epheſus could not ſit ſo much as in the vttermoſt corner. And other Churches were left out, both all thoſe that Paule founded, & thoſe that the other Apoſtles were rulers of. The ſeate of Marcke, which was but one of their diſciples, obtained the honor. Therfore they muſt either cōfeſſe that that was a prepoſterous order, or they muſt graūt vs that this is not a perpetuall rule, that there be due to euery Church the ſame degree of honor which the founder had.

Gal. 2. 9

14 Howbeit, as for that which they report of Peters ſitting in the Church of Rome, I ſee not what credit it ought to haue. Truely that which is in Euſebius, that he ruled there fiue & twenty yeares, is very

eaſily

easily confuted. For it is euident by the first and second Chapter to the Galathians, that about twenty yeares after the death of Christ, he was at Hierusalem, and that then he went to Antioche: where how long he was, is vncertaine. Gregory reckeneth seuen yeares, & Eusebius twenty & fiue. But from the death of Christ, to the end of Neroes Empire, (in whose time they say ẏ he was slayne) there shalbe found but thirty and seuen yeares. For the Lord suffred vnder Tiberius, the eighteenth yeare of his Empire. If you rebate twenty yeres, duringe the which Paule is witnesse that Peter dwelt at Hierusalem, there will remayne but seuenty yeares at the most, which must nowe be deuided betwene two bishoprikes. If he taried longe at Antioche he coulde not sitte at Rome, but a very litle while. Which thinge we may yet also more plainely proue. Paule wrote to the Romines, when he was in his iourney going to Hierusalem, where he was taken and frō thense brought to Rome. It is not likely that this Epistle was written foure yeares before that he came to Rome. Therein is yet no mentiō of Peter, which should not haue bin left out, if Peter had ruled that Church. Yea and in the end also, when he rehearseth a great number of the godly, whom he biddeth to be saluted, where verily he gathereth together all those ẏ he knew, he yet sayth vtterly nothing of Peter. Neither is it nedeful here to make a long or curious demōstration to men of sounde iudgement: for the matter it selfe, and the whole argument of the Epistle crieth out, that he should not haue ouerpassed Peter, if he had bin at Rome.

Gala. 1. 18. Gala. 1. Rom. 15 15. Rom. 16 2.

15 Then Paule was brought prisoner to Rome. Luke reporteth that he was receiued of the brethren, of Peter he sayth nothing. He wrote from thense to many Churches: & in some places also he wryteth salutatiōs in the names of certaine: but he doth not in one word shew that Peter was there at that time. Who, I pray you shall thinke it likely, that he could haue passed him ouer with silence, if he had bin present: Yea to the Philippians, where he sayd that he had none that so faithfully looked vntō the worke of the Lord, as Timothee, he cōplained that they did all seeke their owne. And to the same Timothee he maketh a more grieuous cōplaint, that none was with him at his first defense, but all forsooke him: where therefore was Peter then? For if they say that he was then at Rome, howe great a shame doth Paul charge him with, ẏ he was a forsaker of the Gospel? For he speaketh of the beleuers: because he addeth, God impute it not vnto thē. How long therfore, & in what time did Peter kepe that seate? But it is a constant opinion of writers, that he gouerned that Church euen to his death. But amonge the wryters themselues it is not certaine who

Act. last 16. Phili. 2. 20. 2. Tim. 4 16.

was his succeſſor, becauſe ſome ſay Linus, & other ſome ſay Clemens. And they tell many fond fables, of the diſputation had betwene him & Simon the magician. And Auguſtine ſtieketh not to confeſſe, when he entreateth of Superſtitions, that by reaſon of an opinion raſhely conceiued, there was a cuſtome groven in vſe at Rome, that they ſhould not faſt that day that Peter got the victory of Simon the magician. Finally the doings of that time are ſo entangled with diuerſity of opinions, that we ought not raſhly to beleue where we finde any thing written. And yet by reaſon of this cõſent of writers, I ſtriue not againſt this, that he died there: but yet that he was Biſhop there, and ſpecially a long time, I can not be perſwaded, neither do I much paſſe vpõ that alſo: forasmuch as Paul teſtifieth that Peters Apoſtleſhip did peculiarly belonge to the Iewes, and his owne to vs. Therefore that that felowſhip which they couenanted betwene themſelues, may be confirmed with vs, or rather that the ordinance of the holy Ghoſt may ſtand in force amonge vs, we ought to haue reſpect rather to the Apoſtleſhip of Paul than of Peter. For the holy Ghoſt ſo diuided the prouinces bewene them, that he appointed Peter to the Iewes, and Paul to vs. Now therefore let the Romaniſtes go and ſeeke their ſupremacy elſe where than in the word of God, where it is founde not to be grounded.

Aug. ad Sannar.

16 Now let vs come to the olde Church, that it may alſo be made to appeare plainely, ẏ our aduerſaries do no leſſe cauſeleſly, & falſely boaſt of the conſent therof, than they do of the witneſſe of the word of God. When therfore they brag of that principle of theirs, that the vnity of the Church can not otherwiſe be kept together, but if there be one ſupreme head in earth, to whom al the members may obey, & that therfore the Lord gaue the ſupremacy to Peter, and from thenſe forth to the ſee of Rome by right of ſucceſſion, that the ſame ſhould remaine in it to the end: they affirme, that this hath bin alway obſerued from the beginning. But forasmuch as they wrongfully wreſt many teſtimonies. I wil firſt ſay this aforehand, that I deny not but that the olde wryters do eche where giue great honor to the Church of Rome, & do ſpeake reuerently of it. Which I thinke to be done ſpecially for three cauſes. For ẏ ſame opinion, which I wot not how was growen in force, that it was founded & ordained by the miniſtery of Peter, much auailed to procure fauour & eſtimatiõ vnto it. Therfore in the Eaſt parts it was for honors ſake called the ſee Apoſtolike. Secondly, when the heade of the Empire was there, & that therefore it was likely, that in ẏ place were men more excellent both in learninge & wiſdom, & skil, & experience of many things, than any where elſe: there

there was worthily consideration had therof, that both the honor of the citie, and also the other more excellent giftes of God shoulde not seeme to be despised. There was beside these also a third thinge, that when the Churches of the East, and of Grecia, yea & of Affrica, were in tumultes among themselues with disagrementes of opinions, the Church of Rome was quieter & lesse full of troubles thā the rest. So came it to passe, that the godly & holy Bishops, beinge driuen out of their seates, did oftentimes flee thither as into a Sanctuary or certaine hauen. For as the Westerne men are of lesse sharpenes & swiftnes of wit, than the Asians or Africans be, so much are they lesse desirous of alteratiōs. This therfore added much authority to ỹ Church of Rome, that in those doutful times it was no so troubled as the rest, & did holde the doctrine once deliuered them, faster thā all the rest, as we shal byandby better declare. For these three causes (I say) it was had in no small honor, & commended with many notable testimonies of the old wryters.

17 But when our aduersaries will thereupon gather that it hath a supremacie and soueraigne power ouer other Churches, they do too much amisse, as I haue already sayd. And that the same may the better appeare, I will first briefly shew what the olde fathers thought of this vnity which they enforce so earnestly. Hierome, wryting to Nepotianus, after that he had recited many examples of vnity, at the last descēded to the Hierarchie of the Church. Eche Bishop of euery seuerall Church, eche Archpriest, eche Archdeacon, & all the ecclesiasticall order, do rest vppon their owne rulers. Here a Romaine Priest speaketh, he commendeth vnity in the ecclesiasticall order: why doth he not rehearse that all Churches are knitte together with one heade as with one bonde? Nothing could haue more fitly serued the matter ỹ he had in hand: & it can not be said that it was for forgetfulnes, that he omitted it: for he would haue done nothing more willingly if the matter had suffred him. He saw therfore without dout, that that is the true reson of vnity which Ciprian excellently wel describeth in these words: The bishoprike is one, whereof ech hath a part wholly: & the Church is one, which is with encrease of frutefulnesse more largely extended into a multitude. Like as there are many sunbeames & one light: and many branches of a tree, but one body grounded on a fast holding roote: and like as from one fountaine flow many streames, & though the multitude seme to be diuerfly spread abroad with largenesse of ouerflowinge plenty, yet the vnity is kept whole in the originall: so the Church also being ouerspread with the light of the Lord, extendeth her beames abroad throughout ỹ whole world, yet is it but De simpli. pre.

one that is ech where poured forth, and the vnity of the body is not seuered: she spreadeth her branches ouer the whole worlde, she sendeth out her ouerflowinge streames: yet is there but one heade and one beginninge &c. Afterward The spouse of Christ can not be an adultresse: she knoweth one onely house, she keepeth the holinesse of one onely chamber with chast shamefastnesse. You see how he maketh the vniuersall bishoprike to be Christ onely, which comprehendeth the whole Church vnder him: and sayth that all they that execute the office of bishop vnder this heade, haue their partes thereof wholly. Where is the supremacy of the see of Rome, if the whole bishoprike remaine with Christ only, & ech bishop hath his part thereof wholly? These things therefore make to this purpose, that the reader may vnderstande by the way, that the olde fathers were vtterly ignorant of that principle, which the Romanistes do take for confessed & vndouted, concerning the vnity of an earthly head in the Hierarchie of the Church.

The vij. Chapter.

Of the beginninge and encreasinge of the Papacie of Rome, vntill it aduaunced it selfe to this height, wherby both the liberty of the Church hath bin oppressed, and all the right gouernment thereof ouerthrowen.

AS concerning the auncientnesse of the supremacy of the see of Rome, there is nothing had of more antiquity to stablishe it, than that decree of the Nicene Synode, wherin the bishop of Rome both hath the first place among the Patriarches giuen vnto him, and is commaunded to looke vnto the Churches adioyning to the city. Whē the Councel maketh such diuision betwene him and the other Patriarches, that it assigneth to euery one their boundes: truely it doth not appoint him the heade of all, but maketh him one of the chiefe. There were present Vitus and Vincentius in the name of Iulius, which then gouerned the Church of Rome: to them was giuen the fourth place. I beseeche you, if Iulius were acknowledged the head of the Church, should his Legats be thrust into the fourth seate? Should Athanasius be chiefe in the Councel, where principally the image of the Hierarchicall order ought to be seene? In the Synode at Ephesus it appeareth, that Celestinus which was then bishoppe of Rome, vsed a crooked suttle meane, to prouide for the dignitie of his seate. For when he sent his deputies thither, he committed his steede to Cyrillus of Alexandria, which shoulde notwithstandinge otherwise haue bin the chiefe. To what purpose was

that

that ſame committing, but that his name might by what meane ſoeuer abide in the firſt place. For his Legates ſate in a lower place, and were asked their opinion among the reſt, & ſubſcribed in their order: in the meane time ỹ Patriarch of Alexandria ioyned Celeſtins name with his owne. What ſhall I ſay of the ſeconde councell at Epheſus: where when Leos Legates were preſent, yet Dioſcorus Patriarche of Alexandria ſate the chiefe as by his owne right? They wil take exception that it was no vpright councel, by which both the holy mā Flauianus was condemned, & Eutyches acquited, & his vngodlines allowed. But when the Synode was gathered, when the Biſhoppes tooke their places in order, verily the Legates of the Biſhop of Rome ſate there among the reſt none otherwiſe than in a holy & lawful Councell. Yet they ſtriued not for the firſt place, but yeelded it to an other: which they wold neuer haue done, if they had thought it to be theirs of right. For the Biſhops of Rome were neuer aſhamed to enter into the greateſt contẽtions for their honors, & for this only cauſe oftentimes to vexe & trouble the Church with many and hurtfull ſtriues. But becauſe Leo ſaw that it ſhoulde be a too much vnreaſonable requeſt, if he ſhould ſeke to get the chiefe place for his Legates, therefore he ſurceſſed it.

1 Then folowed ỹ Councell of Chalcedon, in which by the graũt of the Emperour ỹ Legates of the Church of Rome ſate in the chiefe place. But Leo himſelfe cõfeſſeth that this was an extraordinary priuilege. For whẽ he made petition for it to the Emperour Marcianus, & Pulcheria the Empreſſe, he did not affirme that it was due to him, but only pretended, that the Eaſterne Biſhops, which ſate as chief in the councel at Epheſus, troubled all things, & ill abuſed their power. Wheras therfore it was nedeful to haue a graue gouernour, & it was not likely that they ſhould be mete for it, which had once bin ſo light & diſordered: therfore he praied, that by reaſon of the default & vnſtedfaſtneſſe of other, the office of gouerning might be remoued to him. Truely that which is gotten by ſingular priuilege and beſide order, is not by common law. Where this only is pretended, that there nedeth ſome new gouernour, becauſe the former gouernours had behaued themſelues ill, it is euident that it neither was ſo before, nor ought to cõtinue ſo for euer, but is done only in reſpect of preſent danger. The Biſhop of Rome therfore had the firſt place in the Councell at Chalcedon: not becauſe it was due to his ſee, but becauſe the Synode was at that time deſtitute of a graue and fit gouernour, while they ỹ ought to haue bin the chiefe, did through their owne intemperance & corrupt affectiõ, thruſt themſelues out of place. And this that I ſay, Leos

succeſſour did in dede proue. For when he ſent his Legates to the firſt Synode at Conſtãtinople, which was holden long time after, he brauled not for the firſt ſeate, but eaſily ſuffred Menna the Patriarche of Conſtantinople to ſitte as chiefe. So in the councell at Carthage, at which Auguſtine was preſent, we ſee that not the Legates of the ſee of Rome, but Aurelius Archbiſhop of that place ſate as chiefe: when yet the contention was about the authority of the Biſhop of Rome.

The coũcell at Aquileia.

Yea there was alſo a generall councel holden in Italy it ſelfe, at which ỹ Biſhop of Rome was not preſent. Ambroſe was chiefe there, which was in very great authority with the Emperour, there was no mention made of the Biſhop of Rome. Therefore at that time it came to paſſe by the dignity of Ambroſe, that the ſee of Millain was more noble than the ſee of Rome.

3 As concerning the title of ſupremacy, and other titles of pride, wherupon it now maruelouſly boſteth it ſelfe, it is not hard to iudge, whẽ & in what ſort they crept in. Ciprian oftentimes maketh mentiõ of Cornelius. He ſetteth him out with no other name, but by the name of brother, or felow biſhop, or felow in office. But when he writeth to Stephen the ſucceſſor of Cornelius, he doth not only make him egal with himſelfe & the reſt, but alſo ſpeaketh more hardly to him, charging him ſometime with arrogance, ſomtime with ignorance. Since Ciprian we haue what all the Church of Affrica iudged of that matter. The Councell at Carthage did forbid that any ſhoulde be called Prince of Prieſts, or chiefe Biſhop, but only biſhop of the chiefe ſee. But if a man turne ouer the auncienter monumentes, he ſhal find that the biſhop of Rome at that time was content with the cõmon name of brother. Certainly ſo long as the face of the Church cõtinued true & pure, all theſe names of pride, where with ſince that time the ſee of Rome hath begon to waxe outragious, were vtterly vnheard of: it was not knowen, what was the hieſt biſhop, & the only head of the church in earth. But if the biſhop of Rome had bin ſo bold to haue takẽ ſuch a thing vpon him, there were ſtout & wiſe men that woulde haue by-&by repreſſed his foly. Hierom foraſmuch as he was a prieſt at Rome, was not ill willing to ſet out the dignity of his owne Church, ſo much as the matter & ſtate of the time ſuffred: yet we ſee how he alſo bringeth it downe into felowſhip with the reſt. If authority (ſayth he) be ſought for, the world is greater thã a city. Why doeſt thou alleage to me the cuſtome of one city? Why doeſt thou defend ſmalnes of nũber, out of which hath growẽ pride, againſt the lawes of the Church? Whereſoeuer there be a biſhop, either at Rome, or at Eugubium, or at Conſtantinople, or at Rhegium, he is of the ſame merite & of the ſame

Lib. 2. Epiſt. 2. & lib. 4. Epiſt. 6.

Cap. 47.

Epi. ad Euag.

ſame Prieſthoode. The power of richeſſe or baſenes of pouerty maketh not a biſhop hier or lower.

4 About the title of vniuerſal biſhop the contention firſt began in the time of Gregory, which was occaſioned by the ambition of Iohn biſhop of Cõſtantinople. For he (which thing neuer any man before had attempted) would haue made himſelfe vniuerſall biſhop. In that contention Gregorie doth not alleage that the right is taken away which was due to himſelfe: but ſtoutly crieth out againſt it, that it is a prophane name, yea ful of ſacrilege, yea the forewarner of Antichriſt. The whole Church (ſayth he) falleth downe from her ſtate, if he fall, which is called vniuerſall. In an other place: It is very ſorowefull, to ſuffer paciently, that our brother and felow biſhop, deſpiſing all other, ſhould only be named Biſhop. But in this his pride what els is betokened but ỹ times of Antichriſt nere at hand? becauſe verily he foloweth him, that deſpiſing the felowſhip of Angels, went about to climbe vp to the toppe of ſingularity. In an other place he wryteth to Eulolius of Alexandria, and Anaſtaſius of Antioch. None of my predeceſſors at any time woulde vſe that prophane word: for if one be called vniuerſall Patriarch, the name of Patriarches is abated from the reſt. But farre may this be from a chriſtian minde, that any ſhoulde haue a will to take that vpon him, wherby he may in any part, be it neuer ſo litle, diminiſh the honor of his brethren. To conſent in this wicked word is nothing elſe but to leſe the faith. It is one thing (ſayth he) that we owe to the preſeruing of the vnity of faith, and an other thinge that we owe to the keping downe of pride. But I ſay it boldly, becauſe who ſoeuer calleth himſelfe or deſireth to be called vniuerſall biſhop, he doth in his proude aduãcing runne before Antichriſt, becauſe he doth with ſhewing himſelfe proude preferre himſelfe aboue the reſt. Again to Anaſtaſius biſhop of Alexandria: I haue ſayd that he can not haue peace with vs, vnleſſe he amẽded the aduancing of the ſuperſtitious & proude word, which the firſt apoſtata hath inuẽted. And (to ſpeake nothing of the wrong done to your honor) if one be called vniuerſal Biſhop, the vniuerſal Church falleth when that vniuerſal one falleth. But whereas he writeth, that this honor was offred to Leo in the Synode at Chalcedõ, it hath no colour of truth. For neither is there any ſuch thing red in the actes of that Synode. And Leo himſelfe, which with many Epiſtles impugneth ỹ decree there made in honor of the ſee of Conſtantinople, without dout would not haue paſſed ouer this argumẽt, which had bin moſt to be liked of al other, if it had bin true, that he refuſed that which was giuen him: & beinge a man otherwiſe too much deſirous of honor, he woulde not haue omitted that which

Lib. 4. epiſt. 76 Mauricio Auguſto.
Lib. 4. epiſt. 78 Cõſtãtiæ Auguſtæ.
Lib. 4 epiſt. 80
Lib. 4. epiſt. 78 Adriano Diacono.
Lib. 7. epi. 8; Mauric. Auguſt
Lib 6. epi. 188

made for his praiſe. Therfore Gregorie was deceiued in this, that he thought that that title was offered to the ſee of Rome by the Synode at Chalcedon: to ſpeake nothinge, how fonde it is, that he both teſtifieth it to haue proceeded from the holy Synode, & alſo at the ſame time called it wicked, prophane, abhominable, proude, & full of ſacrilege, yea deuiſed by the deuill, & publiſhed by the crier of Antichriſt. And yet he addeth that his predeceſſor refuſed it, leaſt all Prieſtes ſhould be depriued of their due honor, when any thing were priualy giuen to one. In an other place: No man at any time hath willed to be called by that word: No mã hath taken to himſelfe that preſumptuous name: leaſt if he ſhould in the degree of biſhoprike take to him ſelfe a glory of ſingularity, he ſhoulde ſeeme to haue denied the ſame to all his brethren.

Libr. 4. Epi. 76.

Libr. 7. epi. 79.

5 Now I come to the iuriſdictiõ, which the biſhop of Rome affirmeth that he hath ouer all Churches. I know how great contentions haue bin in olde time about this matter: For there hath bin no time wherein the ſee of Rome hath not coueted to gette an Empire ouer other Churches. And in this place it ſhall not be out of ſeaſon, to ſearch by what meanes it grew then by litle & litle to ſome power. I do not yet ſpeake of that infinite Empire, which it hath not ſo long ago taken by force to it ſelfe: for we wil differre that to a place conuenient. But here it is good to ſhew briefly, how in old time & by what meanes it hath aduaunced it ſelfe, to take to it ſelfe any power ouer other Churches. When the Churches of the Eaſt were diuided and troubled with the factions of the Arrians vnder the Emperours, Cõſtantius & Conſtans the ſonnes of Conſtantine the Great, & Athanaſius the chiefe defendour there of the true faith was driuen out of his ſee: ſuch calamity compelled him to come to Rome, that with the authority of the ſee of Rome he might both after a ſort repreſſe the rage of his enemies, & confirme the godly that were in diſtreſſe. He was honorably receiued of Iulius then Biſhop, and obtained that the Biſhops of the Weſt tooke vpon thẽ the defence of his cauſe. Therfore when the godly ſtoode in great nede of foreine ayde, & ſaw that there was very good ſuccour for them in the Church of Rome, they willingly gaue vnto it the moſt authority that they could. But all that was nothing elſe, but that the communion thereof ſhould be hiely eſteemed, & it ſhould be compted a great ſhame, to be excommunicate of it. Afterward euill and wicked men alſo added much vnto it. For, to eſcape lawefull iudgementes, they fled to this ſanctuary. Therefore if any prieſt were condemned by his Biſhop, or any Biſhop by the Synod of his prouince, they byandby appelled to Rome. And the Biſhops of

Rome

Rome receiued ſuch appellatiõs more gredily thã was mete: becauſe it ſeemed to be a forme of extraordinary power, ſo to entermedle with matters farre & wide about them. So when Eutyches was condemned by Flauianus Biſhop of Conſtantinople, he complained to Leo that he had wronge done vnto him. Leo without delay, no leſſe vndiſcretely thẽ ſudenly, tooke in hand the defence of an euil cauſe: he grieuouſly inueyed againſt Flauianus, as though he had, without hearing the cauſe, condemned an innocent: and by this his ambition he cauſed that the vngodlineſſe of Eutyches was for a certaine ſpace of time ſtrengthened. In Affrica it is euident ẏ this oftẽtimes chaunced. For ſo ſoone as any lewd man had taken a foile in ordinary iadgement, he byandby flew to Rome, and charged his countreemen with many ſclaũderous reports: & the ſee of Rome was alway ready to entermedle. Which lewdnes compelled the biſhops of Affrica to make a law, that none vnder paine of excommunication ſhould appelle beyond the ſea.

6 But whatſoeuer it were, lette vs ſee what authority or power the ſee of Rome then had. Eccleſiaſticall power is contained in theſe four pointes, orderinge of Biſhops, ſummoning of Councels, hearinge of Appealles or iuriſdiction, Chaſtiſinge admonitions or cenſures. All the old Synodes commaund Biſhops to be conſecrate by their owne Metropolitanes: and they neuer bid the biſhop of Rome to be called vnto it, but in his owne Patriarchie. But by litle and litle it grewe in vſe, that all the Biſhops of Italy came to Rome to fetche their conſecration, except the Metropolitans, which ſuffred not themſelues to be brought into ſuch bondage: but when any Metropolitane was to be conſecrate, the biſhop of Rome ſent thither one of his prieſts, which ſhould only be preſent, but not preſident. Of which thinge there is an example in Gregorie: at the conſecration of Conſtantius Biſhoppe of Millain after the death of Laurence. Howebeit I do not thinke that that was a very auncient inſtitution: but when at the beginninge for honor & good wils ſake they ſent one to an other their Legates, to be witneſſes of the conſecration, and to teſtifie their communion with them, afterward that which was voluntary, began to be holden for neceſſary. Howſoeuer it be, it is euident that in olde time the Biſhop of Rome had not the power of conſecrating, but in the prouince of his owne Patriarchie, that is to ſay in the Churches adioining to the city, as the canon of the Nicene Synode ſayth. To the Conſecration was annexed the ſending of a Synodicall Epiſtle, in which he was nothing aboue the reſt. For the Patriarches were wont immediatly after their conſecration, by ſolemne wrytinge to declare their fayth, whereby

Libr. 2. epi. 68. & 70.

they profeſſed that they ſubſcribed to the holy & catholicke Councelles. So, rendringe an accompt of their Fayth, they didde approue themſelues one to an other. If the biſhoppe of Rome had receiued of other, and not himſelfe giuen this confeſſion, he hadde thereby bin acknowledged ſuperior: but when he was no leſſe bound to giue it, than to require it of other, and to be ſubiect to the common lawe: truely that was a token of felowſhip, not of dominion. Of this thinge there is an example in Gregories Epiſtle to Anaſtaſius and to Cyriacus of Conſtantinople, and in other places to all the Patriarches together.

Lib 1. epiſt 25 Lib 6. epi 169 lib 1. epiſt. 24.

7 Then follow admonitions or cenſures: which as in old time the biſhops of Rome vſed toward other, ſo they did againe ſuffer them of other. Ireneus grieuouſly reproued Victor, becauſe he vndiſcretly for a thing of no value, troubled the Church with a pernicious diſſentiō. Victor obeied, and ſpurned not againſt it. Such a liberty was then in vre among the holy biſhops, that they vſed a brotherly authority toward the biſhop of Rome, in admoniſhing and chaſtiſinge him if he at any time offended He againe, when occaſion required, did admoniſhe other of their duety: & if there were any fault, rebuked it. For Cypriā, when he exhorteth Stephen to admoniſh the biſhoppes of Fraunce, fetcheth not his argumēt from the greater power, but from the common right that prieſtes haue among themſelues. I beſeech you, if Stephen had thē bin ruler ouer Fraunce, would not Cyprian haue ſaid: Reſtraine them, becauſe they be thine? but he ſayth farre otherwiſe. This (ſayth he) the brotherly felowſhip, wherewith we be bound one to an other requireth that we ſhould admoniſh one an other. And we ſee alſo with how great ſharpnes of words he being otherwiſe a man of a mild nature inueyeth againſt Stephen himſelfe, whē he thinketh him to be too inſolent. Therfore in this behalfe alſo there appeareth not yet, ẏ the biſhop of Rome had any iuriſdiction ouer thē that were not of his owne prouince.

Epi. 13. lib. 3. Ad pōp. cō tra epi. Stepha.

8 As concerning the calling together of Synodes, this was the office of euery Metropolitane, at certaine appointed times to aſſemble a Prouinciall Synode. There the biſhop of Rome had no authority. But a Generall councel the Emperour only might ſummon. For if any of the biſhoppes had attempted it, not only they that were out of his prouince, would not haue obeyed his calling, but alſo there would byandby haue riſen an vprore. Therfore the Emperor indifferently warned them all to be preſent. Socrates in dede reporteth, that Iulius did expoſtulate with the biſhops of the Eaſt, becauſe they called him not to the Synode of Antioch, whereas it was forbidden by the Canons, that

Tripar. hiſt. li. 4

that any thing ſhoulde be decreed without the knowledge of the Biſhop of Rome. But who doth not ſee that this is to be vnderſtanded of ſuch decrees as binde the whole vniuerſal Church? Nowe it is no maruel, if thus much be graunted both to ỹ antiquity & honor of the city, & to the dignity of the ſee, that there ſhould be no generall decree made of religion, in the abſence of the biſhop of Rome, if he refuſe not to be preſent. But what is this to ỹ dominion ouer the whole Church? For we deny not, that he was one of the chiefe: but we will not graunt, that which the Romaniſtes now affirme, that he had a dominion ouer all.

9 Now remaineth the fourth kind of power, which ſtãdeth in appealles. It is euident that he hath the chiefe power, to whoſe iudgement ſeate appellation is made. Many oftentimes appelled to the Biſhop of Rome: and he himſelfe alſo went about to draw the hearinge of cauſes to himſelfe: but he was alway laughed to ſcorne, whẽ he paſſed his owne boundes. I will ſpeake nothing of the East and of Grecia: but it is certaine that the biſhops of Fraunce ſtoutly withſtoode him, when he ſeemed to take to himſelfe an empire ouer them. In Affrica there was longe debate about that matter. For where at the Mileuitane Councell, at which Auguſtine was preſent, they were excommunicate that appelled beyond the ſea, the biſhop of Rome trauailed to bringe to paſſe, that that decree might be amended. He ſent his legates to ſhew that that priuilege was giuen to him by ỹ Nicene Councell. The Legates brought foorth the acts of the Nicene Coũcell, which they hadde fetched out of the ſtorehouſe of their owne Church. The Affricans withſtoode it, and denied that the biſhops of Rome ought to be credited in their owne cauſe: and ſayd that therefore they would ſend to Conſtantinople, & into other cities of Grecia, where copies were to be had ỹ were leſſe ſuſpicious. It was foũd, that therein was no ſuch thing written, as the Romains had pretẽded. So was ỹ decree confirmed, which tooke the chiefe hearing of cauſes from the biſhop of Rome: In which doing the lewde ſhameleſneſſe of the Biſhoppe of Rome himſelfe appeared. For when he guilefully did thruſt in the Synode at Sardos in ſtede of the Nicene Synode, he was ſhamefully taken in a manifeſt falſehoode. But yet greater and more ſhameleſſe was their wickedneſſe, that added a forged Epiſtle to the Councell, wherein I wote not what biſhoppe of Carthage, condemninge the arrogance of Aurelius his predeceſſour, for that he was ſo bold to withdraw himſelfe from the obediẽce of the ſee Apoſtolike, and yeldinge himſelfe & his Church, humbly craueth pardon. Theſe be the goodly monumentes of antiquity, whereupon the maieſty of

the ſee of Rome is founded, while they ſo childiſhely lye, vnder the pretence of Antiquity, that very blinde men may finde it out by gropinge. Aurelius (ſayth he) puffed vp with deueliſhe boldeneſſe and ſtubbornneſſe, rebelled againſt Chriſt, and ſaint Peter, and therfore to be condemned with curſe. What ſayd Auguſtine? But what ſayd ſo many fathers that were preſent at the Mileuitane Councel? But what neede is it to ſpende many wordes in confuting that fooliſh writing, which the Romaniſtes themſelues, if they haue any face left, can not looke vpon without great ſhame? So Gratian, I can not tell whether of malice or of ignorance, where he rehearſed that decree, that they ſhoulde be excommunicate that appelle beyonde the ſea, addeth an exception: Vnleſſe paraduenture they appelle to the ſee of Rome. What may a man do to theſe beaſtes, which are ſo voide of common reaſon, that they except that only thing out of ỹ law, for whoſe cauſe euery man ſeeth that the lawe was made? For the Councell when it condemneth appelles beyond the ſea, forbiddeth only this, that none ſhould appelle to Rome. Here the good expoſitor excepteth Rome out of the common law.

2. queſt. cap. 4.

10 But (to determine this queſtion at once) one hiſtory ſhal make plaine what maner of iuriſdictiõ the biſhop of Rome had in old time. Donate of the blacke houſes had accuſed Cecilian biſhoppe of Carthage. The man accuſed was condemned, his cauſe not hearde. For when he knew that the biſhops had conſpired againſt him, he would not appeare. Then the matter came to the Emperour Conſtantine. He, foraſmuch as he willed to haue the matter ended by eccleſiaſticall iudgement, committed the hearinge of it to Melciades biſhop of Rome. To whom he adioyned felow commiſſioners many biſhops of Italy, Fraunce and Spaine. If that belonged to the ordinary iuriſdiction of the ſee of Rome, to heare an appelle in an eccleſiaſtical cauſe: why doth he ſuffer other to be ioyned with him at the will of the Emperour? Yea why did he himſelfe take the iudgement vppon him rather by the Emperours commaundement, than by his owne office?

Auguſt. epi. 162

But let vs heare what hapned afterward. There Cecilian got ỹ victory. Donate of the blacke houſes was condẽned for ſclaũder: he appelled: Conſtantine cõmitted the iudgement of ỹ appelle to ỹ biſhop of Orleance. He ſate as iudge, to pronounce what he thought, after the biſhop of Rome. If the ſee of Rome hath ỹ chief power without appellatiõ: why doth Melciades ſuffer himſelf to receiue ſo great a ſhame, ỹ ỹ biſhop of Orleance ſhould be preferred aboue him? And what Emperor doth this? euẽ Conſtantine of whom they boaſt ỹ he employed not only al his endeuor, but in a maner al the richeſſe of the empire to encreaſe

encreaſe the dignitie of their ſee. We ſe therefore nowe, howe farre the biſhop of Rome was at that time by all meanes from that ſupreme dominiō, which he affirmeth to be geuen vnto him by Chriſt ouer all Churches, and which he liengly ſayeth that he hath in all ages poſſeſſed by the conſent of the whole world.

11 I knowe howe many epiſtles there be, howe many writings and decrees, wherin the biſhops do geue much, and boldly chalenge much vnto it. But this alſo all men that haue but a very little wit and ieming do knowe, that the moſt part of thoſe are ſo vnſauerie, that by the firſt taſt of them a man may ſoone find out of what ſhop they came. For what man of ſounde wit and ſobre, will thinke that that goodly interpretation is Anacletus his owne, which is in Gratian reported vnder the name of Anacletus: that is, that Cephas is a head? The Romaniſts do at this day abuſe for defence of their ſee, many ſuch trifles, which Gratian hath patched together without iudgement: and yet ſtill in ſo great light they will ſell ſuch ſmokes, wherewith in olde time they were wont to mocke out the ignorāt in darkeneſſe. But I will not beſtowe much labor in confuting thoſe things, which do openly confute themſelues by reaſon of their vnſauory folie. I graunt that there remain alſo true epiſtles of the olde biſhops, wherin they ſet forth the honor of their ſee with glorious titles: of which ſort are ſome epiſtles of Leo. For that man, as he was learned and eloquent, ſo was he alſo aboue meaſure deſirous of glory and dominion: but whether the Churches then beleued his teſtimonie when he ſo aduanced himſelfe, that in deede is it that is in controuerſie. But it appereth that many offended with his ambition, did alſo withſtād his gredie deſire. Sometimes he appointed in his ſteede the biſhop of Theſſalonica throughout Grecia and other countrees adioining: ſometime he appointed the biſhop of Otleance, or ſome other throughout Fraunce. So he appointed Hormiſdas biſhop of Hiſpalis to be his vicar in Spain, but euery where he excepteth, that he geueth out ſuch apointements vpon this condition, that the Metropolitans may haue their auncient priuileges remaining ſafe and whole. But Leo himſelf declareth, that this is one of their priuileges, that if any dout happen about any matter, the Metropolitane ſhould firſt be aſked his aduiſe. Therefore thoſe appointements of vicars in his ſteede were vpon this condition, that neither any biſhop ſhould be letted in his ordinary iuriſdictiō, nor any Metropolitane in being iudge of Appealles, nor any prouincial Councel in ordering of their Churches. What was this els but to abſteine from all iuriſdiction: but to entermedle to the appeaſing of diſcordes, onely ſo farre as

Dist. 12 cap. Sacroſa&.

Vide epiſt. 85. Epiſt. 83

Epiſto. 89

the lawe and nature of the communion of the Church ſuffreth.

12 In Gregories time that auncient order was already much changed. For when the Empire was ſhaken, & torne in peeces, when Fraunce and Spaine were afflicted with many ouerthrowes receiued, Slauonia waſted, Italie vexed, and Africa in a maner deſtroyed with continuall calamities: that in ſo great a ſhakinge of ciuil affaires, at leaſt the integritie of faith might remaine, or yet not vtterly periſh, all the biſhops from eche part did the rather ioine themſelues to the biſhop of Rome. Thereby it came to paſſe, that not only the dignity, but alſo the power of that ſee greatly encreaſed. Howebeit I do not ſo much paſſe by what meanes it was brought about. Truely it appeareth that it was then greater than in the ages before. And yet it then greatly differed from being an vnbridled dominion, that one man might beare rule ouer other after his owne will. But the ſee of Rome had this reuerence, that it might with her authoritie ſubdue and repreſſe the lewde and obſtinate that coulde not by the other biſhops be kept within their dutie. For Gregorie deth oftentimes diligently teſtify this, that he doth no leſſe faithfully preſerue to other men their rightes, than he requireth his owne of them. Neither do I (ſaith he) pricked on by ambition, plucke from any man that which is his right: but I deſire in all things to honor my brethren. There is no ſaying in his writings wherin he doth more proudely boſt of the largeneſſe of his Supremicie, than this: I knowe not what biſhop is not ſubiect to the ſee Apoſtolike when he is founde in faulte. But he by and by adioineth, Where fault requireth not, all according to the order of humilitie are egall. He geueth to himſelfe power to correct them that haue offended: if all do their dutie, he maketh himſelfe egall with the reſt. But he himſelfe geueth himſelfe this power: and they aſſented to it that would: and other that liked it not, might freely gainesay it, which it is well knowen that the moſt parte of them did. Beſide that he ſpeaketh there of the Primate of Conſtantinople which when he was condemned by the prouinciall Synode, refuſed the whole iudgement. His fellowe biſhops informed the Emperour of this ſtubborneſſe of him. The Emperour willed Gregorie to be iudge of the cauſe. We ſee therfore that he both attempteth nothing, whereby he may breake the ordinary iuriſdiction, and the ſame thing that he doth for the helping of other, he doth not but by the commaundement of the Emperour.

Libr. 1. Epiſto. 68.

Libr. 2. Epi. vlt.

libr. 7. epi. 64.

13 This therfore was then all the power of the biſhop of Rome, to ſet himſelf againſt obſtinate & vntamed heds, when there needed any extraordinary remedy: and that to helpe & not to hinder other

biſhops.

biſhops. Therefore he taketh no more to himſelfe ouer all other, than in an other place he graunteth to all other ouer himſelfe, when he confeſſeth that he is redy to be corrected of all, to be amended of all. So in an other place he doth in deede commaunde the biſhop of Aquileia to come to Rome, to pleade his cauſe in a controuerſy of faith that was riſen betweene him and other: but he doth not commaunde him of his owne power, but becauſe the Emperor had ſo commaunded. Neither doth he geue warning that he alone ſhalbe iudge, but promiſed that he will aſſemble a Synode by whom the whole matter may be iudged. But although there was yet ſuch moderatiõ, that the power of the ſee of Rome had her certaine bounds, which it might not paſſe, and the biſhop of Rome himſelfe was no more aboue than vnder other: yet it appeareth howe much Gregory miſliked ſuch ſtate. For he nowe and then complaineth, that vnder color of biſhoprike he was brought backe to the world: and that he was more entangled with earthly cares, than euer he had ſerued them while he was a lay man: that he was in that honor oppreſſed with tumult of worldly affaires. In an other place: ſo great burdens (ſaith he) of buſineſſe do holde me downe, that my minde can nothing at all be raiſed vp to things aboue. I am ſhakẽ with many waues of cauſes: and after thoſe leiſures of reſt I am toſſed with tempeſtes of troubleſome life: ſo that I may rightly ſay, I am come into ỹ depth of the ſea, and the tempeſte hath drowned me. Hereby gather, what he would haue ſayed, if he had happened to be in theſe times. Although he fulfilled not the office of a Paſtor, yet he was doing it. He abſteined from the gouernment of the ciuil Empire, and confeſſed himſelfe to be ſubiect to the Emperor as other were. He did not thruſt himſelf into the cure of other Churches, but being compelled by neceſſitie. And yet he thinketh himſelfe to be in a maze, becauſe he can not apply himſelfe altogether onely to the office of a biſhop.

Libr. 2. Epiſt. 37.

Epi. 16.

Libr. 1. epi. 5.

Libr. 1. epiſt. 7. and 15.

14 At that time the biſhop of Conſtantinople ſtriued with the biſhop of Rome for the Supremicie, as it is already ſaid. For after that the ſeat of the Empire was ſtabliſhed at Conſtantinople, the maieſty of the Empire ſeemed to require, that that Church alſo ſhould haue the ſeconde place of honor after the Church of Rome. And truely at the beginning, nothing more auailed to cauſe the Supremicie to be geuen to Rome, but becauſe the hed of the Empire was there at that time. There is in Gratian a writing vnder the name of Pope Lucinus, where he ſaith, that cities were no otherwiſe diuided, where Metropolitanes and Primates ought to ſit, than by the reaſon of the ciuil gouernment that was before. There is alſo an other vnder the name

Diſt. 80 Cap. 6.

of Pope Clement, where he ſaith, that Patriarches were ordained in thoſe cities that had had the chefe Flamines in thē. Which, although it be falſe, yet is taken out of a truth. For it is certaine, that, to the ende there ſhould be made as litle change as might be, the prouinces were diuided according to the ſtate of thinges that then were: and that Primates and Metropolitanes were ſet in thoſe cities that excelled the other in honors and power. Therefore in the Councell at
Cap.1. Taurinū it was decreed, that thoſe cities which in the ciuile gouernment where the chiefe cities of euery prouince, ſhould be the cheefe ſees of biſhops. And if it happened the honor of the ciuile gouernment to be remoued from one citie to an other, that then the right of the Metropolitane citie ſhould therewithall be remoued thether. But Innocentius biſhop of Rome, when he ſawe the auncient dignity of his citie to growe in decay, after that the ſeate of the Empire was remoued to Conſtantinople, fearing the abacement of his ſee, made a contrary lawe: wherein he denieth it to be neceſſary that the eccleſiaſticall mother cities ſhould be changed as the Imperiall mother cities change. But the authoritie of a Synode ought of right to be preferred aboue one mans ſentence. Alſo we ought to ſuſpecte Innocentius himſelfe in his owne cauſe. Howeſoeuer it be, yet by his owne prouiſo he ſheweth, that from the beginning it was ſo ordered, that the Metropolitane cities ſhould be diſpoſed according to the outwarde order of the Empire.

Socrat. hiſt. tripart. li. 9. ca. 13. Decret. 22 diſt.

15 According to this auncient ordinance, it was decreed in the firſt councell at Conſtantinople, that the biſhop of the citie ſhould haue the priuileges of honor next after the biſhop of Rome, becauſe it was a newe Rome. But a long time after, when a like decree was made at Chalcedon, Leo ſtoutly cried out againſt it. And he not only gaue himſelfe leaue to eſteeme as nothing that which fixe hundred biſhops or mo had decreed: but alſo bitterly taunted them, for that they toke from other ſees that honor which they were ſo bolde to geue to the Church of Conſtātinople. I beſech you, what other thing could moue a man to trouble the world for ſo ſmal a matter, but mere ambition? He ſayth that ẏ ought to be inuiolable, which the Nicene Synode hath ones decreed. As though forſooth the Chriſtian faith were endangered, if one Church be preferred before an other: or as though Patriarchies were there diuided to any other end, but for policies. But we know ẏ policy receiueth, yea requireth diuerſe chaunges, according to the diuerſity of times. Therfore it is fond that Leo pretendeth, that the honor, which by the authoritie of the Nicene Synode was geuen to the ſee of Alexandria, ought not to be geuen

to the ſee of Conſtantinople. For common reaſon telleth this, that it was ſuch a decree, as might be taken away according to the reſpect of times. Yea none of the biſhops of the Eaſt withſtode it, whom that thing moſt of all concerned. Truely Proterius was preſent, whom they had made biſhop of Alexãdria in the place of Dioſcorus. There were preſente other Patriarches, whoes honor was diminiſhed. It was their parte to withſtand it, not Leos which remained ſafe in his owne place. But when all they holde their peace, yea aſſent vnto it, and onely the biſhop of Rome reſiſteth: it is eaſy to iudge, what moueth him: that is, he foreſaw that which not long after happened, that it would come to paſſe, that, the glory of olde Rome decaying, Conſtantinople not contented with the ſeconde place, would ſtriue with Rome for the Supremicie. And yet with his crying out he did not ſo much preuaile, but that the decree of the councell was confirmed. Therefore his ſucceſſors, when they ſawe themſelues ouercome, quietly gaue ouer that ſtiffeneſſe: for they ſuffred that he ſhould be accompted the ſeconde Patriarche.

16 But within a litle after, Iohn which in Gregories time ruled the Church of Conſtantinople, brake forth ſo farre that he called himſelfe the vniuerſall Patriarche. Here Gregorie, leſt he ſhould in a very good cauſe faile to defende his owne ſee, did conſtantly ſet himſelf againſt him. And truely both the pride and madneſſe of Iohn was intolerable, which deſired to make the boũdes of his biſhoprike egall with the boundes of the Empire. And yet Gregorie doth not claime to himſelfe, that which he denieth to an other: but abhorreth that name as wicked, and vngodly, and abhominable, whoſoeuer take it vpon him. Yea and alſo in one place he is angry with Eulolius biſhop of Alexandria, which had honored him with ſuch a title. Beholde (ſayeth he) in the preface of the Epiſtle which ye directed to my ſelfe that haue forbidden it, ye haue cared to emprinte the word of proude calling, in naming me vniuerſall Pope. Which. I pray that your holineſſe will no more do becauſe that is withdrawen from you, which is giuen to an other more than reaſon requireth. I compt it no honor, wherin I ſe the honor of my brethren to be diminiſhed. For my honor is the honor of the vniuerſall Church, and the ſounde ſtrength of my brethren. But if your holineſſe call me the vniuerſall Pope, it denieth it ſelfe to be that which it cõfeſſeth me to be wholly. Truely Gregorie ſtode in a good and honeſt cauſe. But Iohn holpen by the fauor of Maurice the Emperor, could neuer be remoued from his purpoſe. Cyriacus alſo his ſucceſſor neuer ſuffered himſelfe to be entreated in that behalfe.

Libr. 7. Epiſt. 30.

17 At the laſt Phocas, which when Maurice was ſlaine, was ſet in his place (I wote not for what cauſe being more frendly to the Romaines, but becauſe he was there crowned without ſtrife) graunted to Boniface the third, that which Gregorie neuer required, that Rome ſhould be the hed of all Churches. After this maner was the controuerſy ended. And yet this benefite of the Emperor, could not ſo much haue profited the ſee of Rome, vnleſſe other things alſo had afterwarde happened. For Grecia & all Aſia were within a litle after cut of from the communion of Rome. Fraunce ſo much reuerenced him, that it obeyed no further than it liſted. But it was then firſt brought into bondage when Pipine vſurped the kingdome. For when Zacharie biſhop of Rome had bene his helper to the breache of his faith, and to robbery, that thruſting out the lawefull king, he might violently enter vpon the kingdome as layed open for a pray: he receiued this rewarde, that the ſee of Rome ſhould haue iuriſdiction ouer the Churches of Fraunce: As robbers are wonted in parting to deuide the common ſpoile: ſo theſe good men ordered the matter betweene themſelues, that Pipine ſhould haue the earthly and ciuile dominion, ſpoiling the true king: and Zacharie ſhould be made hed of all biſhops and haue the ſpirituall power: which, when at the beginning it was weake, (as it is wont to be in newe things) was afterward confirmed by the authority of Charles, in maner for a like cauſe. For he was alſo indetted to the biſhop of Rome, for that by his endeuor he had atteined to the honor of the Empire. But although it be credible, that Churches eche where were before that time much deformed, yet it is certaine that the olde forme of the Church was then firſt vtterly defaced in Fraunce and Germanie. There remaine yet in the recordes of the court of Pariſe breſe notes of theſe times, which, where they entreate of the matters of the Church, make mention of the couenant both of Pipine and of Charles with the biſhop of Rome. Thereby we may gather that then was an alteration made of the olde ſtate.

18 Sins that time, when things did eche where daily fall from worſe to worſe, the tyranny of the ſee of Rome was nowe and then alſo ſtabliſhed and encreaſed, and that partly by the ignorance, and partly by the ſlouthfulneſſe of the biſhops. For when one man toke all things vpon him, and without meaſure proceded more and more to aduaunce himſelfe againſt lawe and right: the biſhops did not with ſuch zele as they ought, endeuor themſelues to reſtraine his luſt, & though they wãted not courage, yet they were deſtitute of true learning and knowledge: ſo that they were nothing fitt to attempte ſo great

great a matter. Therfore we ſee what & howe Monſtruous an vnholy defiling of all holy things, & a ſcattering abrode of the whole order of the Church, was in Bernardes time. He cõplaineth that there reſort by heapes to Rome out of all the world, ambitious men, couetous, Simoniãs, robbers of God, kepers of concubines, cõmitters of inceſt, and all ſuch monſters, to obteine or reteine eccleſiaſticall honors by the Apoſtolike authority: & that fraud and vndermining, & violence were growen in force. He ſaith that that maner of iudging which thẽ was vſed, was abhominable, and vnſemely, not onely for the Church, but alſo for a iudiciall court. He crieth out that the Church is full of ambitious men: and that there is none that more dredeth to cõmit miſcheuous Actes, than robbers do in their caue, when they deuide the ſpoiles of waifaring men. Fewe (ſayeth he) do loke vnto the mouth of the lawgeuer, but vnto his handes. But not without cauſe. For thoſe hãdes do all the Popes buſineſſe. What a thing is this, that they are bought of the ſpoiles of Churches, that ſay to thee, oh well done, well done? The life of the poore is ſowen in the ſtretes of the riche: ſiluer gliſtereth in the mire: men run to it from all places: not the poore, but the ſtranger taketh it vp, or he paraduenture that runneth faſteſt before. But this maner, or rather this death, came not of thee, I would to God it might ende in thee. Among theſe things thou a Paſtor goeſt forward compaſſed with much and precious aray. If I durſt ſay it, theſe are rather the Paſtors of deuils, than of ſhepe. Forſoth Peter did thus, Paule played thus. Thy court is more accuſtomed to receiue men good than to make them good. For the ill do not there profit, but the good do decay. Nowe as for the abuſes of appealle that he rehearſeth, no godly man can reade them without great horror. At the laſt he thus cõcludeth of that vnbrideled gredineſſe of the ſee of Rome in the vſurping of iuriſdiction: I ſpeake the murmour and common complaint of the Churches. They crie out that they be mangled and diſmembred. There are either none or fewe that do not either bewaile or feare this plage. Aſkeſt thou what plage? The Abbotes are plucked from the biſhops, the biſhops from the Archebiſhops, &c. It is maruelous if this may be excuſed. In ſo doing ye proue that ye haue fulneſſe of power, but not of righteouſneſſe. Ye do this, becauſe ye can do it: but whether ye alſo ought to do it, is a queſtion. Ye are ſett to preſerue, not to enuie to euery man his honor and his owne degree. Theſe fewe things of many I liſted to rehearſe, partly that the rede rs may ſee, how ſore the Church was then decayed, and partly that they may know in howe great ſorowe and mourning this calamitie helde all the godly.

Libr. 1. de cõſi. ad Eug.

Libr. 3.

19 But nowe, albeit that we graunte to the bishop of Rome at this day that preeminence and largenesse of iurisdiction, which that see had in the meane times, as in the times of Leo and of Gregory: what is that to the present state of the Papacie? I do not yet speake of the earthly dominion, nor of the ciuil power thereof, which we will afterwarde consider in place fit for it: but the very spirituall gouernment y they boste of, what hath it like to the state of those times? For they define the Pope none otherwise than the Supreme hed of the Church in earth, and the vniuersall bishop of the whole world. And the bishops themselues, when they speake of their owne authoritie, do with great stoutnesse of countenance, pronounce that to them belongeth the power to commaunde, & other are bounde to the necessitie to obey, that so all their decrees are to be holden as confirmed with the diuine voice of Peter: that the prouinciall Synodes, are without force, because they want the presence of the Pope that they may order clerkes of any Church that they will: and may call them to their see that haue bene ordered els where. Innumerable of that sorte are in Gratians packe, which I do not nowe rehearse, least I should be to tedious to the Reders. But this is the summe of them, that onely the bishop of Rome hath the Supreme hearing and determining of all ecclesiasticall causes, whether it be in iudging and defining of doctrines, or in making of lawes, or in stablishing of discipline, or in executing or iudgements: It were also long and superfluous to rehearse the priuileges that they take to themselues in reseruations, as they call them. But, (which is most intollerable of all other) they leaue no iudgement in earth to restraine and bridle their outragious lust, if they abuse so immeasurable power. It is rawefull for no man (say they) to reuoke the iudgement of that see, because of the Supremicie of the Church of Rome. Againe. The iudge shalbe iudged neither by the Emperor, nor by kinges, nor by all the Clergie, nor of the people. That is in deede to imperiously done, that one man maketh himselfe iudge of all men, and suffreth himselfe to obey the iudgement of no man. But what if he vse tyranny ouer the people of God? if he scatter abroade and waste the kingdome of Christ? if he trouble the whole Church? if he turne the office of Pastor into robberie? Yea though he be neuer so mischeuous, he sayeth that he is not bounde to yelde accompte. For these be the sayinges of the bishops: Gods wil was to determine the causes of other men by men, but he hath without question reserued the bishop of this see to his owne iudgement. Againe. The doinges of subiectes are iudged of vs: but oures, of God onely.

Decret. 17. question. 3. ca. Nemini.
Innoc. 9. que. 3 cap. nemo.
Sym. 9. queſt. 3. Cap. Aliorũ.
Anther. Ibid. c. facta.

20 And

20 And that ſuch decrees might haue the more weight, they haue falſly thruſt in the names of the olde biſhops, as though things had bene ſo ordeined from the beginning: whereas it is moſt certaine, that it is newe & lately forged whatſoeuer the biſhop of Rome geueth to himſelfe more than we haue rehearſed to be geuen him by the auncient Councells. Yea they are come to ſo great ſhameleſneſſe, that they haue ſet forth a writing vnder the name of Anaſtaſius Patriarche of Conſtantinople, wherin he teſtifieth that it was decreed by the olde rules, that nothing ſhould be done euen in the furtheſt prouinces, that were not firſt moued to the ſee of Rome. Beſide this that it is certaine that this is moſt vaine, what man ſhall thinke it likely, that ſuch a commendation of the ſee of Rome proceded from the aduerſary and enuier of the honor & dignitie therof? But verily it behoued that theſe Antichriſtes ſhould be carried on to ſo great madneſſe and blindeneſſe, that their lewdeneſſe might be plaine for all men to ſee, at leaſt ſo many as will open their eyes. But the decretall epiſtles heaped together by Gregorie the ix. againe the Clementines, and Extrauagantes of Martine, do yet more openly and with fuller mouth eche where breath forth their outragious fierceneſſe and as it were the tyrannie of barbarous kinges. But theſe be the oracles, by which the Romaniſtes will haue their papacie to be weyed. Hereupon aroſe thoſe notable principles, which at this day haue euery where in the papacie the force of oracles: that the Pope cannot erre: that the Pope is aboue the councells: that the Pope is the vniuerſall biſhop of all biſhops, and the Supreme head of the Church in earth: I paſſe ouer the much abſurder follies, which the fooliſh Canoniſtes babble in their ſcholes: to which yet the Romiſh diuines do not onely aſſente, but do alſo clap their handes at them, to flatter their idole.

bidē. ca. Ant.

21 I will not deale with them by extremity of right. Some other man would againſt this their ſo great inſolence ſet the ſaying of Cypriane, which he vſed among the biſhops, at whoes councell he ſate as chiefe. None of vs calleth himſelfe biſhop of biſhops, or with tyrannous feare compelleth his fellowe biſhops to neceſſitie to obey. He would obiect that, which a litle afterwarde was decreed at Carthage. That none ſhould be called Prince of Prieſts, or chiefe biſhop. He would gather many teſtimonies out of Hiſtories, Canons out of Synodes, and many ſentences out of the bokes of olde writers, by which the biſhop of Rome ſhould be brought downe into the fellowſhip of the reſt. But I paſſe ouer all theſe, leaſt I ſhould ſeeme too preciſely to preſſe them. But let the beſt patrones of the ſee of Rome

aunſwere me, with what face they dare defende the title of vniuerſal biſhop, which they ſe ſo oft to be condemned with curſe by Gregorie. If Gregories teſtimonie ought to be of force, they do thereby declare that Antichriſt is their biſhop, becauſe they make him vniuerſall. The name alſo of hed was no more vſuall. For thus he ſayeth in
Libr. 4. Ep. 92. one place. Peter is the chiefe member in the body, Iohn, Andrewe and Iames the hedes of particular peoples: yet they all are members of the Church vnder one hed: yea the holy ones before the lawe, the holy ones vnder the lawe, the holy ones vnder grace, are ſet among members, altogether making vp the body of the Lorde: and no man euer willed to haue himſelfe called vniuerſall. But whereas the biſhop of Rome taketh vpon himſelfe the power of commaun-
Libr. 7. Epiſto. 28. ding, that thing ſmally agreeth with that which Gregory ſaith in an other place, For whereas Eulolius biſhop of Alexandria, had ſaid that he was commaunded by him, he aunſwered in this wiſe. I pray ye, take away this word of commanding from my hearing. For I knowe what I am and what ye be. In place, ye be to me brethren: in maners ye be to me fathers. Therefore I commanded not, but I cared to tell you thoſe things that I thought profitable. Whereas he ſo extendeth his iuriſdiction without end, he doth therin great & hainous wrong, not onely to the other biſhops, but alſo to all particular Churches, which he ſo teareth and plucketh in peeces, that he may bilde his ſeate of their ruines. But whereas he exempteth himſelfe from all iudgements, and will ſo reigne after the maner of tirantes, that he accompteth his owne onely luſt for lawe, that verily is ſo hainous, and ſo farre from eccleſiaſticall order, that it may in no wiſe be borne for it vtterly abhorreth not onely from all feling of godlineſſe, but alſo from all humanitie.

22 But that I be not cõpelled to go through & examine al things particularly, I do againe appelle to them, that will at this day be accompted the beſt and moſt faithfull patrones of the ſee of Rome, whether they be not aſhamed to defende the preſent ſtate of the papacie: which it is certaine to be a hundred times more corrupt, than
Libr. 1. Epiſt 5. 7 & 25. & alibi. it was in the times of Gregory and Bernard: which ſtate yet did then ſo much diſpleaſe thoſe holy men. Gregory eche where cõplaineth, that he is to much diuerſly drawen away with forain buſines: that he is vnder the colour of biſhoprike brought back to the world: wherin he ſerueth ſo many cares of the world as he neuer remembreth that he ſerued when he was a lay man: that he is preſſed downe with multe of worldly affaires, that his minde is nothing raiſed vp to things aboue: that he is ſhaken with many waues of cauſes, and toſſed with

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tempeſtes of troubleſome life: ſo that he may worthily ſay, I am come into the depth of the ſea. Truely among thoſe earthly buſineſſes, he might yet teache the people with Sermons, priuately admoniſhe and correct ſuch as it behoued, order the Church, geue counſell to his fellowe biſhops and exhort them to their dutie: beſide theſe things there remained ſome time to write: and yet he lamenteth his calamitie, that he is drowned in the depeſt ſea. If the gouernement of that time was a ſea: what is to be ſayed of the papacie at this time? For what likeneſſe haue they together? Here be no preachings, no care of diſcipline, no zele to the Churches, no ſpirituall doing, finally nothing but the world. Yet this maze is praiſed, as though there could nothing be founde more orderly and better framed. But what complaintes doth Bernarde poure out, what grones doth he vtter, when he loketh vpon the faultes of his age? What then would he do, if he behelde this our age of iron, and worſe if any be worſe than iron? What obſtinate wickednesſe is this, not onely ſtiffly to defende as holy and diuine, that which all the holy men haue with one mouth condemned: but alſo to abuſe their teſtimonie to the defenſe of the papacie, which it is certaine that they neuer knewe of? Howbeit of Bernardes time I confeſſe, that then the corruption of all things was ſo great, that it was not much vnlike our time. But they are without all ſhame, that fetche any pretenſe for it, out of that meane age, that is the time of Leo, Gregory, & ſuch other. For they do like as if one, to ſtabliſhe the Monarchie of Emperours, would praiſe the olde ſtate of the Empire of Rome: that is, would borrowe the praiſes of libertie, to ſet forth the honor of tyranny.

23 Finally, although all theſe things were graunted them: yet there ariſeth of freſh a newe ſtrife for them, when we deny that there is a Church at Rome, in which ſuch benefites may be reſident: when we denie that there is a biſhop, which may beare theſe priuileges of dignitie. Admit therefore all thoſe things to be true, (which yet we haue already wroong from them) that Peter was by the mouth of Chriſt appointed hed of the vniuerſall Church: and that he left the honor that was geuen him, in the ſee of Rome: that the ſame was ſtabliſhed by the authoritie of the auncient Church, and confirmed with long continuaunce: that the Supreme power hath bene alway by one conſent geuen of all men to the biſhop of Rome: that he hath bene the iudge of all both cauſes and men, and himſelfe ſubiect to the iudgement of none: let them haue alſo more, if they will: yet I anſwere in one word, that none of theſe things auaile, vnleſſe there be at Rome a Church & a biſhop. This they muſt needes graunt me,

that it can not be the morher of Churches, which is not it ſelfe a Church: that he can not be chiefe of biſhops, which is not himſelfe a biſhop. Will they therfore haue the ſee Apoſtolike at Rome? Then let them ſhewe me a true and lawefull Apoſtleſhip. Will they haue the chief biſhop? Then let them ſhewe me a biſhop. But what? where will they ſhewe vs any face of a Church? They name one in deede, and haue it oft in their mouth. Truely the Church is knowen by her certaine markes: and biſhoprike is a name of office. I ſpeake not here of the people: but of the gouernment it ſelfe, which ought continually to ſhine in the Church. Where is the miniſterie in their Church, ſuch as Chriſtes inſtitution requireth? Let vs call to remembrance that which hath before bene ſpoken of the office of Prieſts and of a biſhop. If we ſhall bring the office of Cardinals to be tried by that rule, we ſhall confeſſe that they are nothing leſſe than Prieſts. As for the chiefe biſhop himſelfe, I would faine knowe what one thing at all he hath biſhoplike. Firſt it is the principall point in the office of a biſhop, to teach the people with the word of God: an other and the next point to that is, to miniſter the ſacraments: the third is to admoniſh and exhort, yea and to correct them that offend, and to hold the people together in holy diſcipline. What of theſe things doth he? yea, what doth he faine himſelfe to do: Let them tell therefore, by what meane they would haue him to be compted biſhop, that doth not with his little finget, no not ones ſo much as in outwarde ſhewe, touche any part of a biſhops office.

24 It is not ſo of a biſhop as it is of a king. For a king, although he do not execute that which belongeth to a king, doth neuertheleſſe reteine the honor and title. But in iudging of a biſhop reſpect is had to Chriſtes commaundement, which alway ought to be of force in the Church. Therefore let the Romaniſtes looſe me this knot. I denie that their hy biſhop, is the chiefe of biſhops, foraſmuch as he is no biſhop. They muſt needes proue this laſt point to be falſe, if they will haue the victorie in the firſt. But howe ſay they to this, that he not onely hath no propertie of a biſhop, but rather all things contrarie? But here O God, where at ſhall I beginne? at his learning, or at his maners? What ſhall I ſay, or what ſhall I leaue vnſaide? where ſhall I make an ende? This I ſay: that whereas the world is at this day, ſtuffed with ſo many peruerſe and wicked doctrines, full of ſo many kindes of ſuperſtitions, blinded with ſo many errors, drowned in ſo great idolatry: there is none of theſe any where, that hathe not either flowed from thenſe, or at leaſt bene there confirmed. Neither is there any other cauſe, why the biſhops are caried with ſo greate

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rage againſt the doctrine of the Goſpell newly ſpringing vp againe, why they bend all their ſtrengthes to oppreſſe it, why they kindle vp kings and princes to crueltie, but becauſe they ſee that their whole kingdom decayeth & falleth down, ſo ſone as the Goſpell of Chriſt cometh in place. Leo was cruell: Clement was bloudie: Paule is a fierce murtherer. But nature hath not ſo much moued them to fight againſt the truth, as for that this was their onely meane to maintain their power. Therfore ſith they can not be ſafe, till they haue driuen away Chriſt, they trauaile in this cauſe, as if they did fight for their religion and contries, and for their owne liues. What then? Shall that be to vs the ſee Apoſtolike, where we ſee nothing but horrible Apoſtaſie? Shal he be Chriſtes vicar, which by perſecuting the Goſpel with furious enterpriſes, doth openly profeſſe himſelfe to be Antichriſt? Shall he be Peters ſucceſſour, that rangeth with ſwerd and fire, to deſtroy all that euer Peter hath builded? Shall he be hed of the Church that cutting of & diſmembring the Church from Chriſt the onely true head thereof, doth in it ſelfe plucke and teare it in pieces? Admitte verily that in the olde time Rome was the mother of all Churches: yet ſins it hath begon to be the ſeate of Antichriſt, it hath ceſſed to be that which it was.

25 We ſeeme to be to much euill ſpeakers and railers, when we call the biſhop of Rome Antichriſt. But they that ſo thinke, do not vnderſtande that they accuſe Paule of immodeſtie, after whom we ſo ſpeake, yea out of whoes mouth we ſo ſpeake. And leaſt any man obiecte, that we do wrongfully wreſt againſt the biſhop of Rome, theſe wordes of Paul that are ſpoken to an other intent, I will brefely ſhewe, that they can not be otherwiſe vnderſtanded, but of the Papacie. Paul writeth, that Antichriſt ſhall ſitt in the temple of God. 2. Theſ. 2.4. In an other place alſo the Holy Ghoſt deſcribing his image in the perſon of Antiochus, ſheweth that his kingdome ſhal conſiſt in hautineſſe of ſpeche, and blaſphemings of God. Hereupon we gather, that it is rather a tyrannie ouer ſoules, than ouer bodies, that is raiſed vp againſt the ſpirituall kingdom of Chriſt. Then, that it is ſuch, as doth not aboliſh the name of Chriſt and the Church: but rather ſhould abuſe the pretẽce of Chriſt, and lurke vnder the title of the Church, as vnder a diſguiſed viſour. But although all the hereſies and ſectes that haue bene from the beginning, belong to the kingdome of Antichriſt: yet where as Paule prophecieth, that there ſhall come a departing, by this deſcription he ſignifieth, that that ſeate of abhomination ſhall then be raiſed vp, when a certaine vniuerſall departing ſhall poſſeſſe the Church: howſoeuer many membres of the Church Dan. 7. 25.

here and there continue in the true vnitie of faith. But where he addeth, that in his time he began in a myſterie to ſette vp the worke of iniquitie, which he would afterward ſhewe openly: thereby we vnderſtand, that this calamitie was neither to be brought in by one man, nor to be ended in one man. Nowe whereas he doth ſet out Antichriſt by this marke, that he ſhould plucke away from God his due honor, to take it to himſelf: this is the chiefe token that we ought to followe in ſeeking out of Antichriſt, ſpecially where ſuch pride procedeth euen to the publike diſſipation of the Church. Sith therfore it is certaine, that the biſhop of Rome hath ſhameleſſely conueyed away to himſelfe that which was the chiefe propre thing to God alone & Chriſt, it is not to be douted but that he is the capitaine and ſtanderdbearer of the wicked and abhominable kingdome.

26 Nowe let the Romaniſts go, and obiect an iquitie againſt vs: As if in ſo great alteration of all things, the honor of the See might ſtand where there is no ſee. Euſebius telleth, howe God, that there might be place for his vengeance, remoued the Church that was at Hieruſalem to Pella. That which we heare to haue bene ones doone, might be ofter donne. Therefore ſo to binde the honor of ſupremacy to a place, that he which is in deede the moſt hatefull enemy of Chriſt, the hieſt aduerſarie of the Goſpell, the greateſt waſter and deſtroyer of the Church, the moſt cruell ſlaughterma & butcher of the ſaints, ſhould neuertheleſſe be accompted the vicar of Chriſt, the ſucceſſor of Peter, the chief biſhop of the Church, only becauſe he occupieth the ſee that was ones the chiefeſt of all: that verily is to much to be ſcorned and fooliſhe. I ſpeake not, howe great difference there is betwene the popes chauncerie, and a well framed order of the Church, Howbeit this one thing may well take away all dout of this queſtion. For no man that hath his right wit, will thinke the biſhoprike encloſed in leade and bulles: much leſſe, in that ſchoole of fraudes and deceites, in which thinges the Popes ſpirituall gouernment conſiſteth. Therefore it was very well ſaid by a certain man, that that Church of Rome which is boſted of, is long ago tourned into a court which onely is nowe ſeene at Rome. Neither do I here accuſe the faultes of men: but I ſhewe that the Papacie it ſelfe is directly contrary to the true order of a Church.

Euſeb. libr. 3. cap. 5.

27 But if we come to the perſones of men, it is well enough knowē what maner of vicars of Chriſt we ſhall finde. Iulius forſooth, and Leo, and Clement, and Paul, ſhalbe pillers of the chriſtian faith, and the chiefe expoſitours of religion, which neuer knewe any other thing of Chriſt, than that which he had learned in Lucians ſchole.

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But why do I recken vp thre or fower Popes? as though it were doutful, what maner of forme of religion the Popes with their whole college of Cardinals haue sins long ago professed, & at this day do professe. For first this is the principall article of that secret Diuinity that reigneth among them, That there is no God: the seconde, That all things that are written and taught concerning Christ, are lies and deceits: the third, That the doctrine of the life to come, and of the last resurrection, are mere fables. They do not all thinke so: and fewe of them speake so. I graunt. But this hath long ago begon to be the ordinarie religion of Popes. Whereas this is very well knowen to all that knowe Rome, yet the Romishe Diuines ceasse not to bost, that by Christes priuilege it is prouided, that the Pope can not erre, because it was said to Peter: I haue prayed for thee, that thy faith should not faint. What, I pray you, winne they by mocking so shamelessely, but that the whole world may vnderstand, that they are come to that extremitie of wickednesse, that they neither feare God, nor stande in awe of men? Luc. 22. 32.

28 But let vs imagine, that the vngodlines of those Popes whom I haue spoken of, is hidden, because they haue neither published it by prechings, nor by writings: but onely haue bewrayed it at their table, and in their chamber, or at least within walles of houses. But if they will haue this priuilege to be of force, which they pretēde, they must needes wipe Iohn the. xxij. out of the number of Popes, who openly affirmed that soules are mortall, and that they die together with the bodies vntil the day of resurrection. And, that you may perceiue that the whole See with her principall stayes was then wholly fallen: none of all the Cardinals withstode so great a madnesse, but the schoole of Parise moued the king of Fraunce to compell him to recant it. The kinge forbad his subiectes to communicate with him, vnlesse he did out of hande repent: and the same, as the maner is, he proclaimed by a heralde. The Pope compelled by this necessitie, abiured his error. This example maketh that I neede not to dispute any more with my aduersaries about this that they say, that ỹ see of Rome and the bishops therof, can not erre in the faith, because it was saide to Peter, I haue prayed for thee, that thy faith may not fainte. Truly he fell with so fowle a kinde of fall from the right faith, that he is a notable example to them that come after, that they are not all Peters which succede after Peter in the bishoprike. Howbeit this is also of it selfe so childish, that it needeth no aunswere. For if they will drawe to Peters successours whatsoeuer was spoken to Peter, it shall followe that they are all Satans, forasmuch as the Lorde said this also to Gerson vvhich liued then. Luc. 22. 32. Mat. 16. 23.

Peter. Go behinde, thou Satan, becauſe thou art an offence to me. For it ſhalbe as eaſy for vs to turne backe this latter ſaying againſt them, as it ſhalbe for them to obiect the other againſt vs.

29 But I liſt not to ſtriue with them in playing the foole. Therfore I returne thether from whenſe I made digreſſion. So to bind the place, and Chriſt, and the Holy Ghoſt, and the Church together, that whoſoeuer ſit in that place, although he be the deuil, yet he muſt be iudged the vicar of Chriſt, and the hed of the Church, becauſe it was ones the ſeate of Peter: I ſay this is not onely wicked & ſclaunderous to Chriſt, but alſo to great an abſurdity and againſt common reaſon. It is already long ago ſins the biſhops of Rome are either without al religion, or the greateſt enemies of religion. Therefore they are no more made the vicars of Chriſt, by reaſon of the ſeate which they occupie, than an idoll, when it is ſet in the tẽple of God, is to be taken for God. Nowe if their maners be to be iudged vppon, let the Popes themſelues aunſwere for themſelues: what one thinge at all there is in them, wherin they may be knowen for biſhops. Firſt whereas there is ſuch life at Rome, they not onely winking at it, but alſo as it were with ſecret countenãce allowing it, this is vtterly vnmete for biſhops, whoes duetie is with ſeueritie of diſcipline to reſtraine the licẽtiouſneſſe of the people. But I will not be ſo rigorous againſt them, to charge them with other mens faultes. But whereas they themſelues, with their owne houſehold, with almoſt ỹ whole college of Cardinals, with ỹ whole flocke of their clergie, are ſo geuen forth to all wickedneſſe, filthineſſe, vncleanneſſe, to all kindes of lewde and miſcheuous doings, that they reſemble rather monſters than men: therin truely they bewray thẽſelues to be nothing leſſe thã biſhops. And yet they neede not to feare leaſt I ſhould further diſcloſe their filthineſſe. For both I am wery to haue to do in ſo ſtinking mire, and I muſt fauour chaſt eares, and I thinke that I haue already enough and more proued that which I went about: that is, that although Rome had in old time bene the head of Churches, yet at this day ſhe is not worthy to be iudged one of the ſmalleſt toes of the Churches feete.

2. Theſ 2. 4.

30 As concerning the Cardinals (as they call them) I can not tell howe it is come to paſſe, that they be ſo ſodeinly riſen vp to ſo great dignitie. This name in Gregories time belonged to biſhops only. For ſo oft as he maketh mention of Cardinals, he meaneth it not of them of the Church of Rome, but of any other: ſo that brefely, a Cardinall Prieſt is nothing els but a biſhop. In the writers before that age I finde not this name at all. But I ſee that they were then leſſe than biſhops, whom they be nowe farre aboue. This ſaying of Auguſtine

is well

is well knowen: Although according to the names of honor, which the vse of the Church hath already obtained, bishoprike is greater than priesthoode, yet in many things Augustine is lesse than Hierom. Here in deede he maketh difference betwene a priest of the Church of Rome and other: but he indifferently setteth them all behinde the bishops. And ẏ was so long obserued, that in ẏ Councel at Carthage, when there were present two legates of the see of Rome, the one a bishop, the other a priest, the priest was thrust back into ẏ last place. But not to folow two old examples, there remaineth a Councel holden vnder Gregorie at Rome, at which the prieſtes sate in the lowest place, & subscribed seuerally by themselues, as for the Deacons, they had no place at al in subscribing. And truely they had then no office, but to be present and vnder the bishop at ministring of doctrine and of the sacraments. Now the case is so changed, that they are become the cousins of kings and Emperours. And it is no dout but that they grew vp by litle and litle together with their heade, till they were aduaunced to this hie toppe of dignity. But this also I thought good to touch shortly by the way, that the readers might the better vnderstande, that the See of Rome, such as it is at this day, doth much differ from that auncient one, vnder pretense wherof, it doth nowe maintaine and defende it selfe. But of what sort soeuer they were in old time, forasmuch as they haue now nothinge of the true and lawfull office in the Church, they retaine only a deceitful colour & vaine visour: yea forasmuch as they haue all thinges vtterly contrary, it was necessary that that should happen to them, which Gregorie wryteth so oft. I say it (sayth he) wepinge: I giue warninge of it, groning: ẏ sith the order of priesthoode is fallen within, it shall also not be able to stand long without. But rather it behoued that this should be fulfilled in thē which Malachie sayth of such: Ye haue gone backe out of the way, and haue made many to stumble in the law. Therefore ye haue made voide the couenant of Leui, sayth the Lord. Therfore beholde I haue giuen you out of estimation, and vile to all the people. Now I leaue it to all the godly to thinke of what sort is that supreme height of the Hierarchie of Rome, whereunto the Papistes with abhominable shamelesnesse sticke not to make subiect the very worde of God, which ought to haue bin honorable & holy both to heauen & earth, men and Angels.

Lib 4. epist. 25 & 55. Lib 5. epist. 7. Mala. 2. 8.

The viij. Chapter.

Of the power of the Church as touching the articles of Faith: & with how vnbridled licentiousnes it hath in the Papacy bin vvrested to corrupt all pureneſſe of Doctrine.

NOw foloweth the third place, of the power of the Church, which partely conſiſteth in all the biſhoppes, and partely in the Councelles, and thoſe either prouinciall or generall. I ſpeake onely of the ſpirituall power, which is proper to the Church. That conſiſteth either in doctrine, or in iuriſdiction, or in makinge of lawes. Doctrine hath two partes, the authoritie to teache articles of Doctrine, and the expoundinge of them. Before that we beginne to diſcourſe of euery one of theſe in ſpecialty, we will that the godly readers be warned, that whatſoeuer is taught concerning the power of the Church, they muſt remember to applie it to that ende, whereunto (as Paule teſtifieth) it was giuen: that is, to edification, and not to deſtruction: which who ſo lawefully vſe, they thinke themſelues no more than the miniſters of Chriſt, and therewithall the miniſters of the people in Chriſt. Nowe of the edifyinge of the Church, this is the onely way, if the miniſters themſelues endeuour to preſerue to Chriſt his authoritie, which can not otherwiſe be ſafe vnleſſe that be left vnto him, which he receiued of his Father: that is, that he be the onely ſchoolemaiſter of the Church. For it is wrytten, not of any other, but of him alone, Heare him. The power of the Church therfore is not to be ſparingly ſet forth, but yet to be encloſed within certaine boundes, that it be not drawen hither and thither after the luſt of men. Hereunto it ſhalbe much profitable to note, how it is deſcribed of the Prophetes and Apoſtles. For if we ſimply graunt vnto mē ſuch power as they liſt to take vppon them, it is plaine to all men, what a ſlippery readineſſe there is to fal into tyranny, which ought to be farre from the Church of Chriſt.

2. Cor. 10. 8. & 13. 10.

Mat. 17 5

2 Therfore here it muſt be remembred, that whatſoeuer authority or dignity ỹ holy Ghoſt in the ſcripture giueth either to the prieſts or to the Prophets, or to the Apoſtles, or to the ſucceſſours of the Apoſtles, al that ſame is giuen, not proprely to the men themſelues, but to the miniſtery ouer which they are appointed, or (to ſpeake it more plainly in one word) whereof the miniſtery is commited to them. For if we go through them all in order, we ſhall not finde that they had any authority to teach or to anſwere, but in the name and word of the Lord. For when they are called to the office, it is alſo enioyned them, that

that they ſhould bring nothinge of themſelues, but ſpeake out of the mouth of the Lord. And he himſelfe doth not bring them foorth to be heard of the people, before that he haue giuen them inſtructions what they ought to ſpeake, to the entent that they ſhould ſpeake nothing beſide his word. Moſes himſelfe, the prince of all the Prophets, was to be heard aboue the reſt: but he was firſt inſtructed with his cõmaundemẽtes, that he might not declare any thing at all, but frõ the Lord. Therefore it is ſayd, that the people when they embraced his doctrine, beleued in God and in his ſeruant Moſes. Alſo that the authority of the prieſtes ſhould not grow in contempt, it was ſtabliſhed with moſt grieuous penalties. But therwithall the Lord ſheweth vpon what condition they were to be heard, when he ſaith ẏ he hath made his couenãt with Leui, that the law of trueth ſhould be in his mouth. And a litle after he addeth: The lips of the prieſt ſhal kepe knowledge, & they ſhal require the law at his mouth: becauſe he is the angell of the God of hoſtes. Therefore if the prieſt will be heard, let him ſhew himſelfe the meſſinger of God: that is, let him faithfully reporte the cõmaundements that he receiued of his author. And where it is ſpecially entreated of the hearing of them, this is expreſly ſet, That they may anſwere according to the law of God.

Exo. 3. 4
Exo. 14. 31.
Deu. 16 9.
Mala 2. 4. & 6.
Deu. 17 10.

3 What maner of power the Prophets generally had, is very well deſcribed in Ezechiel: Thou ſonne of man (ſayth the Lord) I haue giuen thee to be a watcheman to the houſe of Iſraell. Therefore thou ſhalt heare the worde out of my mouth, and thou ſhalt declare it to them from me. He that is commaunded to heare out of the mouth of the Lorde, is he not forbidden to inuent any thinge of himſelfe? But what is to declare from the Lord, but ſo to ſpeake as he may boldely boaſt, that it is not his owne, but the Lords word ẏ he hath brought? The ſelfe ſame thing is in Hieremy, in other words. Let the Prophet (ſayth he) with whom is a dreame, tell a dreame: & let him that hath my word ſpeake my word true. Certainly he appointeth a law to thẽ all. And that is ſuch, that he permitteth not any to teach more than he is commaunded. And after he calleth it chaffe, all that is not come from himſelfe only. Therfore none of the Prophets themſelues opened his mouth, but as the Lord told him the wordes before. Wherupon theſe ſayings are ſo oft found among them: the word of the lord, the burden of the Lord, ſo ſayth the Lord, the mouth of ẏ Lord hath ſpoken. And worthily. For Eſay cried out that he had defiled lips. Ieremy cõfeſſed that he could not ſpeake, becauſe he was a child: What coulde proceede from the defiled mouth of the one, and the fooliſh mouth of the other, but vncleane and vnwiſe, if they had ſpokẽ their

Eze. 3. 17.
Hier. 23 28.
Eſa. 6 5. Ioh. 1. 6
Eſa 6. 5 Ier. 1. 6.

owne ſpech? But his lips were holy and pure, when they began to be the inſtruments of the holy Ghoſt. When the Prophets are bounde with this religion, that they deliuer nothinge, but that which they haue receiued, then they be garniſhed with notable power and excellent titles. For when the lorde teſtifieth, that he hath ſet them ouer nations and kingdomes, to plucke vp and to roote out, to deſtroy
Ier.1.10 and plucke downe, to build and to plant, he byandby adioyneth the cauſe: becauſe he hath put his words in their mouth.

4 Now if you looke to the Apoſtles: they are in deede commended with many & notable titles, that they are the light of the world, and the ſalt of the earth, that they are to be hearde in ſtede of Chriſt, that whatſoeuer they binde or looſe in earth ſhalbe bound or looſed in heauen. But in their very name they ſhew how much is permitted them in their office: that is, if they be Apoſtles, that they ſhould not prate whatſoeuer they liſt: but ſhould faithfully report his commaundements frō whom they are ſent. And the words of Chriſt are plaine
Mat.28.9. enough, in ẅ he hath determined their embaſſage: whē he commaũded thē to go & teach all nations, all thoſe things ẏ he had cōmaunded. Yea & he himſelfe alſo receiued this law, & laid it vpō himſelfe,
Iohn.7.16. that it ſhould be lawfull for no mā to refuſe it. My doctrine (ſayth he) is not mine, but his that ſent me, my fathers. He that was alway the only & eternall counſeller of the Father, & he that was appointed by the Father the Lorde and ſchoolemaiſter of all men, yet becauſe he executed the miniſtery of techinge, preſcribed by his owne example to all miniſters what rule they ought to folow in teaching. Therfore the power of the Church is not infinit, but ſubiect to the word of the lord, & as it were encloſed in it.

5 But ſith this hath from the beginning bin of force in the church, & at this day ought to be in force, that the ſeruantes of God ſhould teach nothing, which they haue not learned of him: yet according to the diuerſity of times they had diuers orders of learning. But that or-
Mat.11.27. der which is now, much differeth from thoſe that were before. Firſt if it be true which Chriſt ſayeth, that none hath ſeene the Father, but the Sonne, and he to whom it hath pleaſed the Sonne to ſhew him: it behoued verily that they ſhould be alway directed by that eternal wiſdom of the Father, which would come to the knowledge of God. For how ſhould they either haue comprehended in minde, or vttered the miſteries of God, but by his teaching, to whom alone the ſecretes of the Father are opē? Therfore the holy fathers in old time knew God no other wiſe but beholding him in the Sonne as in a glaſſe. When I ſay this, I meane that God did neuer by any other meane diſcloſe him

ſelfe

ſelfe to men but by the Sonne, that is, his only wiſdom, light, & truth. Out of this fountaine did Adam, Noe, Abraham, Iſaac, Iacob & the other drawe all the knowledge that they had of heauenly doctrine. Out of the ſame fountaine haue alſo all the Prophets thēſelues drawen all the heauenly Oracles that they vttered For verily this Wiſedom hath alway diſcloſed it ſelfe by moe waies than one. To the Patriarches he vſed ſecret reuelations: but therwithall to confirme their mindes, he adioyned ſuch ſignes, that it could not be doutful to them, that it was God that ſpake. The Patriarches conueied ouer frō hand to hand to poſterity, that which they had receiued. For the Lord left it with them to this entent, that they ſhould ſo ſpread it abroade. But the children and childrens children, by God ſecretly informing thē, did know that that which they heard was from heauen, & not from the earth.

6 But when it pleaſed God, to raiſe a more apparant forme of a Church, he willed to haue his word put in wryting & noted, that the prieſtes ſhould fetch from thēſe what they might deliuer to the people, and that all the doctrine that ſhould be taught ſhould be tried by that rule. Therefore after the publiſhing of the law, when the prieſts are commaunded to teache out of the mouth of the Lord, the meaninge is, that they ſhould teach nothinge ſtraunge or differinge from that kinde of learning which the Lord comprehended in the lawe: & to adde and diminiſh was vnlawful for them. Then followed the Prophetes, by whom in dede the Lord publiſhed new oracles to be added to the law: but yet not ſo new, but that they came out of the law, & had reſpect vnto it. For, as touching doctrine, they were only expoſitors of the law, & added nothing vnto it, but prophecies of things to come. Thoſe excepted, they vttered nothing elſe but a pure expoſitiō of the law. But becauſe it pleaſed the Lord that there ſhould be a plainer & larger doctrine, that weake conſciēces might be the better ſatisfied: he commaūded that the Prophecies alſo ſhould be put in writing, and accompted parte of his word. And hereunto were added the hiſtories, which are alſo the works of the Prophets, but made by the enditinge of the holy Ghoſt. I recken the Pſalmes amonge the Prophecies, becauſe that which we attribute to the prophecies is alſo cōmon to the pſalmes. Therefore that whole body compacted of the law, prophecies, pſalmes & hiſtories, was the word of ỹ Lord to ỹ old people, by the rule whereof the prieſts & teachers euē vnto Chriſtes time were bound to examine their doctrine: neither was it lawful for them to ſwarue either to the right hand or to the left: becauſe all their office was encloſed within theſe boundes, that they ſhould aunſwere

Mala. 2. 7.

the people out of the mouth of God. Which is gathered of a notable place of Malachie, where he biddeth them to be mindefull of the law, & to giue hede to it, euen to the preachinge of the Gospell. For therby he forbiddeth them all new found doctrines, & graunteth thē no leaue to swarue neuer so litle out of the way which Moses hadde faithfully shewed thē. And this is the reason why Dauid so honorably setteth out the excellēcy of the law, & rehearseth so many praises of it: that is, that the Iewes should couet no forein thing without it, sith within it was all perfection enclosed.

Mal. 4.4

7 But when at last the Wisdom of God was openly shewed in the flesshe, that same Wisdom with full mouth declared vnto vs all that euer can with mans wirte be comprehended, or ought to be thought concerninge the heauenly Father. Nowe therefore, since Christ the sonne of righteousnesse hath shined, we haue a perfect brightnesse of the trueth of God, such as the cleareneſſe is wont to be at midde day, when the light was before but dimme. For verily the Prophete meant not to speake of any meane thinge, when he wrote that God in olde time spake diuersly & many wayes to the fathers by the Prophetes: but ỳ in these last daies he began to speak to vs by his beloued Sonne. For he signifieth, yea he openly declareth, that God will not hereafter, as he did before, speake sometime by some and sometime by other, nor will adde Prophecies to Prophecies, or reuelations to reuelations: but that he hath so fulfilled all the partes of teachinge in the Sonne, that they must haue this of him for the last and eternall testimony. After which sort al this time of the new Testament wherin Christ hath appeared to vs with the preaching of his Gospell euen to the day of iudgement, is expressed by the last houre, the last times, the last daies: to the end verily that contented with the perfection of the doctrine of Christ, we should learne neither to fayne vs any newe beside it, or receiue it fained of other. Therfore not without cause the Father hath by singular prerogatiue ordayned the Sonne to be our Teacher: commaunding him, and not any man, to be heard. He did in deede in few wordes set out his schoolemaistership vnto vs, when he sayd, heare him: but in which there is more weight and force than men commonly thinke. For it is as much in effect, as if leading vs away from all doctrines of men, he should bring vs to him only, and commaūd vs to looke for al the doctrine of saluation at him alone, to hang vpon him alone, to cleaue to him alone, finally (as the very wordes do sound) to harkē to the voice of him alone. And truely what ought there now to be either looked for or desired at the hand of man, when the very worde of life hath familiarly and openly disclosed himselfe

Heb. 1.1.

Mat. 17 5.

vnto

vnto vs? Yea but it is mete that the mouthes of all men be ſhut, after that he, in whom the heauenly Father willed to haue al the treaſures of knowledge and wiſedome to be hidden, hath once ſpoken, and ſo ſpoken as became both the wiſdom of God (which is in no parte vnperfect) and Meſſias at whoſe hande the reuelation of all thinges is hoped for: that is to ſay, that he left nothinge afterward for other to be ſpoken. Iohn. 4. 25.

8 Let this therfore be a ſtedfaſt principle: ỹ there is to be had no other word of God, wherunto place ſhould be giuen in the Church, than that which is contained firſt in the lawe & the Prophets, & then in the writinges of the Apoſtles: and that there is no other maner of teaching rightly, but accordinge to the preſcription and rule of that word. Hereupon alſo we gather, that there was no other thing graunted to the Apoſtles, but that which ỹ Prophets had had in olde time: that is, that they ſhoulde expounde the olde Scripture, and ſhew that thoſe thinges that are therein taught are fulfilled in Chriſt: and yet that they ſhoulde not do the ſame but of the Lord, that is to ſay, the Spirit of Chriſt going before them, and after a certaine maner enditinge wordes vnto them. For Chriſt limited their embaſſage with this condition when he commaunded them to go and teache, not ſuch thinges as they themſelues had raſhely forged, but all thoſe thinges that he had commaunded them. And nothing could be more plainly ſpoken, than that which he ſayth in an other place: but be not ye called maiſters, for onely one is your maiſter, Chriſt. Then, to emprint this more deepely in their minde, he repeateth it twiſe in the ſame place. And becauſe their rudenes was ſuch, that they could not conceiue thoſe thinges that they had hearde & learned of the mouth of their maiſter, therfore the Spirit of trueth is promiſed them, by whom they ſhould be directed to the true vnderſtāding of all things. For that ſame reſtraining is to be diligently noted, where this office is aſſigned to the holy Ghoſt, to put thē in mind of all thoſe things ỹ he before taught them by mouth. Mat. 28 20. Mat. 23 8. Ioh. 14. 26. & 16 13.

9 Therefore Peter who was very wel taught how much he might lawfully do, leaueth nothing either to himſelf or other, but to diſtribute the doctrine deliuered of God. Let him that ſpeaketh (ſayth he) ſpeake as the words of God, ỹ is to ſay, not doutingly, as they are wōt to tremble whoſe own conſcience miſgiueth them, but with ſure confidence, w̃ becōmeth the ſeruāt of God furniſhed with aſſured inſtructions. What other thinge is this, but to forbid al inuentions of mans minde, from what head ſoeuer they haue proceded, ỹ the pure word of God may be heard & learned in the church of ỹ faithful? to take away 1. Pet. 4. 11.

the ordinances or rather the fayned deuises of all men, of what degree soeuer they be, that the decrees of God onely may remaine in force? These be those spirituall armures, mighty through God to cast downe holdes: by which the faithfull seruantes of God may throwe downe counselles, and all height that aduaunceth it selfe against the knowledge of God, and may leade all knowledge captiue to obey Christ. Lo this is the soueraigne power, wherewith it behoueth the Pastors of the Church to be endued, by what name soeuer they be called, that is, that by the word of God they may with confidence be bold to do all thinges: may compell all the strength, glory, wisdom & height of the world to yeelde and obey to his maiesty: being vpholden by his power, may commaunde all euen from the hiest to the lowest: may build vp the house of Christ and pull downe the house of Satan: may feede the sheepe and driue away the wolues: may instruct and exhort the willing to learne: may reproue, rebuke & subdue the rebellious and stubborne: may binde, and loose: finally may thunder and lighten, if nede be: but all thinges in the word of God. Howbeit there is, as I haue said, this difference betwene the Apostles and their successors, that the Apostles were the certaine and authentike secretaries of the holy Ghost, & therefore their wrytings are to be estemed for the Oracles of God: but the other haue none other office, but to teach that which is set forth and written in the holy Scriptures. We determine therefore, that this is not nowe left to faithfull ministers, that they may coyne any new doctrine, but that they ought simply to cleaue to ỹ doctrine, wherunto the lord hath made al mẽ without exception subiect. When I say this, my meaninge is not onely to shew what is lawfull for all particular men, but also what is lawfull for the whole vniuersall Church. Now as touchinge all particular men: Paule verily was ordained by the Lorde Apostle to the Corinthians: but he denieth that he hath dominion ouer their faith. Who nowe dare take a dominion vpon himselfe, which Paule testifieth that it belonged not to him? If he had acknowledged himselfe to haue this liberty of teaching, that whatsoeuer ỹ Pastor teacheth he may therein of right require to be beleued: he would neuer haue taught the Corinthians this discipline, that while two or three Prophets speake, the rest should iudge, & if it were reuealed to any that sate, the first should holde his peace. For so he spared none, whose authority he made not subiect to the iudgement of the word of God. But, wil some man say, of the whole vniuersall Church the case is otherwise. I answere that in an other place Paule meeteth with this dout also, where he sayth, that Faith is by hearinge, and hearinge by the word of God. Truely if

2. Cor. 10. 4.

2. Cor. 3 14.

2. Cor. 14. 19.

Rom. 10

Faith

faith hang of the word of God only, hath reſpect vnto & reſteth vpō it alone, what place is there now left to ỹ word of the whole world? For herin no mā may dout, ỹ hath wel knowē what Faith is. For Faith ought to be ſtaid vpon ſuch aſſuredneſs, wherby it may ſtand inuincible againſt Satan, & all the engines of the hels, & againſt the whole world. This aſſuredneſs we ſhal no where find but in the only word of God. Again, it is a generall rule which we here ought to haue reſpect vnto: that God doth therefore take from men the power to ſet forth a new doctrine, ỹ he only may be our ſchoolemaiſter in heauēly learninge, as he only is true which can neither lie nor deceiue. This rule belōgeth no leſſe to ỹ whole Church than to euery one of ỹ faithfull.

10 But if this power of the Church, which we haue ſpoken of, be compared with that power, whereof the ſpiritual tyrantes, that haue falſly called thēſelues Biſhops & Prelates of religion, haue in certaine ages paſt boaſted thēſelues among the people of God, the agrement ſhalbe no better than Chriſt hath w̄ Beliall. Yet it is not in this place my purpoſe to declare in what ſort & with how wicked meanes they haue exerciſed their tyranny: I will but rehearſe the doctrine, which at this day they defende, firſt with writings, & then with ſwerd & fire. Becauſe they take it for a thing confeſſed, that a generall Councell is the true image of the Church, when they haue taken this principle, they do without dout determine, that ſuch councels are immediatly gouerned of the holy Ghoſt, & that therefore they can not erre. But wheras they themſelues do rule, the councels, yea & make them, they do in dede chalēge to themſelues whatſoeuer they affirme to be due to the Councels. Therfore they will haue our Faith to ſtand & fall at their wil, that whatſoeuer they ſhal determine on the one ſide or the other, may be ſtabliſhed & certaine to our mindes: ſo ỹ if they allow any thing we muſt allow the ſame without douting: if they condemne any thing we muſt alſo hold it for cōdemned. In the meane time after their owne luſt, & deſpiſing the word of God, they coyne doctrines, to which afterward they require by this rule to haue Faith giuen. For they alſo ſay that he is no Chriſtian, that doth not certainly conſent to all their doctrines as well affirmatiue as negatiue: if not with expreſſed yet with vnexpreſſed Faith: becauſe it is in the power of the Church, to make new articles of the Faith.

11 Firſt let vs heare by what argumentes they proue that this authority is giuen to the Church: and then we ſhall ſee how much that maketh for thē which they alleage of the Church. The Church (ſay they) hath notable promiſes, that it ſhall neuer be forſaken of Chriſt her ſpouſe, but that it ſhalbe guided by his Spirit into all truth. But of

the promiſes which they are wont to alleage, many are giuē no leſſe to euery one of the faithfull particularly, than to the whole Church vniuerſally. For though the Lord ſpake to the twelue Apoſtles, when he ſaid: Beholde I am with you euen to the end of the world: Again I will aske my Father, & he ſhall giue you an other comforter, namely the Spirit of truth: yet he made the promiſe not only to the whole number of the twelue, but alſo to euery one of thē: yea to the other diſciples likewiſe, either thoſe that he had already receiued, or thoſe that ſhould afterward be added to thē. But when they expounde ſuch promiſes ful of ſingular comfort, as though they were giuen to none of the Chriſtians, but to the whole Church together: what do they elſe, but take away from all Chriſtians that confidence which they all ought to receiue thereby to encorage them? Yet I do not here deny, but that the whole felowſhip of the faithfull furniſhed with manifold diuerſity of giftes, is endued with much larger & more plentiful treaſure of the heauenly wiſedom, than eche one ſeuerally: neither is it my meaning, that this is ſpoken in common to the faithful, as though they were all alike endued with the Spirite of vnderſtanding and doctrine: but becauſe it is not to be graunted, to ỹ aduerſaries of Chriſt, that they ſhould for the defenſe of an euill cauſe wreſt the Scripture to a wronge ſenſe. But, omittinge this, I ſimply confeſſe that which is true, that the lord is perpetually preſent with his, & ruleth them with his Spirite. And that this Spirite is not the Spirit of errour, ignorance, lying or darkeneſſe: but of ſure reuelation, wiſdom, trueth, & light, of whome they not deceitfully may learne thoſe thinges that are giuen them, that is to ſay, what is the hope of their calling, & what be the richeſſe of the glory of the inheritance of God in the ſaintes. But whereas the faithfull, euen they that are endued with more excellent giftes aboue the reſt, do in this fleſh receiue only the firſt frutes & a certaine taſt of that Spirit: there remaineth nothing leeuer to them than knowing their owne weakenes, to holde themſelues carefully within the boundes of the word of God: leaſt, if they wander far after their owne ſenſe, they byandby ſtray out of the right way, inſomuch as they be yet voide of that Spirite, by whoſe only teachinge trueth is diſcerned from falſhode. For all men do confeſſe with Paule, that they haue not yet attained to the marke. Therefore they more endeuour to daily profiting, than glory of perfection.

Mat. 28. 20. Ioh. 14. 16. 1. Cor. 1. 12. Ephe. 1. 18. Phili. 3. 11.

12 But they wil take exceptiō, & ſay that whatſoeuer is particularly attributed to euery one of the holy ones, the ſame doth throughly & fully belong to the Church it ſelfe. Although this hath ſome ſeeming of trueth, yet I deny it to be true. God doth in dede ſo diſtribute to euery

uery one of the members the gifts of his Spirit by measure, that the whole body wanteth nothing necessary, when the giftes are giuen in common. But the richesse of the Church are alway such, that there euer wanteth much of that hiest perfectiō, which our aduersaries do boast of. Yet the Church is not therefore so left destitute in any behalfe, but that she alway hath so much as is enough. For the Lorde knoweth what her necessity requireth. But, to holde her vnder humility & godly modesty, he giueth her no more than he knoweth to be expedient. I know what here also they are wont to obiect, that is, that the Church is cleansed with the washing of water in the word of life, that it might be without wrincle & spot, & that therefore in an other place it is called the piller & stay of truth. But in the first of these two places is rather taught, what Christ daily worketh in it, than what he hath already done. For if he daily sanctifieth, purgeth, polisheth, wipeth from spots all them that be his: truely it is certaine that they are yet besprinkeled with some spots and wrincles, and that there wanteth somwhat of their sanctification. But how vaine and fabulous is it, to iudge the Church already in euery part holy & spotlesse, wherof al the members are spotty and very vncleane? It is true therefore that the Church is sanctified of Christ. But onely the beginninge of that sanctifying is here seene: but the end and ful accomplishment shalbe, when Christ the holyest of holy ones shall truely and fully fill it with his holinesse. It is true also that the spottes and wrincles of it are wiped away: but so that they be daily in wipinge away, vntill Christ with his comminge do vtterly take away all that remayneth. For vnlesse we graunt this, we must of necessity affirme with the Pelagians, that the righteousnesse of the faythfull is perfect in this life: and with the Cathari and Donatistes we must suffer no infirmitie in the Church. The other place, as we haue else where seene, hath a sense vtterly differinge from that which they pretende. For when Paule hath instructed Timothee, and framed him to the true office of a Bishoppe, he sayth that he did it to this purpose, that he shoulde knowe how he ought to behaue himselfe in the Church. And that he should with the greater religiousnesse and endeuour bende himselfe thereunto, he addeth that the Church is the very piller & stay of trueth. For what else do these words meane, but that the trueth of God is preserued in the Church, namely by the ministery of preaching? As in an other place he teacheth, that Christ gaue Apostles, Pastors & Teachers, that we shoulde no more be caried about with euery winde of doctrine, or be mocked of mē: but that being enlightened with the true knowledge of the Sonne of God, we shoulde altogether meete in vnity of Fayth.

Ephe. 5. 25.

1. Tim. 3 15.

Ephe. 4. 11.

Whereas therefore the trueth is not extinguished in the world, but remaineth safe, that same cõmeth to passe because it hath ỹ Church a faithfull keper of it, by whose help & ministery it is sustained. But if this keping standeth in the ministery of the Prophets & Apostles, it foloweth that it hangeth wholly hereupon, if the word of the Lord be faithfully preserued and do kepe his purity.

13 But that the readers may better vnderstande, vpon what point this question chiefly standeth, I will in few wordes declare what our aduersaries require, and wherein we stand against them. Where they say that the Church can not erre, it tendeth hereunto, and thus they expounde it, that forasmuch as it is gouerned by the Spirit of God, it may go salfely without the word: that whethersoeuer it goeth, it can not thinke nor speake any thing but trueth: that therefore if it determine any thing without or beside Gods word, the same is no otherwise to be esteemed than as a certaine Oracle of God. If we graunt that first point, that the Church can not erre in thinges necessary to saluation, this is our meaninge, that this is therfore because forsaking all her owne wisedom, she suffereth her selfe to be taught of the holy Ghost by the word of God. This therefore is the difference. They set the authority of the Church without the worde of God, but we will that it be annexed to the worde, & suffer it not to be seuered from it. And what maruel is it, if the spouse & scholar of Christ be subiect to her husband & schoolemaister, that she continually & earnestly hangeth of his mouth? For this is the order of a well gouerned house, ỹ the wife should obey the authority of the husband: & this is the rule of a wel ordered schoole, that the teaching of the scholemaister alone should there be heard. Wherefore let the Church not be wise of her selfe, not thinke any thing of her selfe: but determine the ende of her wisdom where he hath made an end of speaking. After this maner she shall also distrust all the inuentions of her owne reason: but in those things wherin it standeth vpon ỹ word of God, she shal wauer with no distrustfulnes or douting, but shal rest with great assurednes & stedfast constancy. So also trusting vpon the largenes of those promises that she hath, she shal haue whereupon aboundantly to sustaine her faith: that she may nothinge dout that the best guide of the right way the holy Spirit is alway present with her: but therewithall she shall kepe in memory what vse the Lord woulde haue vs to receiue of his holy
Ioh. 16. 7. & 13. Spirit. The Spirit (sayth he) which I wil send frõ my Father, shal leade you into al truth. But how? because (saith he) he shal put you in minde of all those things that I haue tolde you. Therfore he giueth warning that there is nothing more to be looked for of his Spirit, but that he

should

ſhould enlighten our mindes to perceiue the trueth of his doctrine. Therefore Chryſoſtome ſaith excellently well. Many (ſaith he) do boaſt of the holy Spirite: but they which ſpeake their owne do falſly pretende that they haue him. As Chriſt teſtified that he ſpake not of himſelfe: becauſe he ſpake out of the law and the Prophets: ſo if any thing beſide the Goſpel be thruſt in vnder the title of the Spirit, let vs not beleue it becauſe as Chriſt is the fulfillinge of the law & the Prophets: ſo is the Spirit, of the Goſpel. Theſe be his words. Now it is eaſie to gather how wrongefully our aduerſaries do, which boaſt of the holy Ghoſt to no other ende, but to ſet forth vnder his name ſtrange & foraine doctrines from the word of God: wheras he will with vnſpeakeable knot be cõioined with the word of God, & the ſame doth Chriſt profeſſe of him when he promiſeth him to his Church. So is it truly. What ſobriety ẏ lord hath once preſcribed to his church, ẏ ſame he will haue to be perpetually kept. But he hath forbidden her, ẏ ſhe ſhold not adde any thing to his word, nor take any thing frõ it. This is the inuiolable decree of God & of ẏ holy Ghoſt, which our aduerſaries go about to abrogate, when they faine that the Church is ruled of the Spirit without the word.

Sermo. de ſanct. & adorand. Spiri. Ioh. 12. 50. & 14 10.

14 Here againe they murmure againſt vs, and ſay that it behoued that the Church ſhould adde ſome things to the writinges of the Apoſtles, or that they thẽſelues ſhould afterward with liuely voice ſupply many thinges which they had not clearly enough taught, namely ſith Chriſt ſaid vnto thẽ. I haue many things to be ſaid to you, which you can not now beare: & that theſe be the ordinances, which without the Scripture haue bin receiued onely in vſe & maners. But what ſhameleſneſſe is this? I graunt the diſciples were yet rude, & in a maner vnapt to learne, whẽ the Lord ſayd this vnto them. But were they then alſo holden with ſuch dulnes, whẽ they did put their doctrine in wrytinge, that they afterward needed to ſupply with liuely voice that which they had by fault of ignorance omitted in their wrytings? But if they were already led by the Spirite of trueth into all trueth when they did ſet foorth their wrytinges: what hindred that they haue not therein contained & left written a perfect knowledge of the doctrine of the Goſpel? But go to: let vs graunt them that which they require. Only let them point out what be thoſe thinges that it behoued to be reuealed without writing. If they dare enterpriſe that, I wil aſſaile thẽ with Auguſtines wordes: that is. When the Lord hath ſayd nothinge of them, which of vs dare ſay, theſe they be or thoſe they be? or if any dare ſay ſo, whereby doth he proue it? But why do I ſtriue about a ſuperfluous matter? For a very childe doth know, that in the wrytinges

Ioh. 16. 12.

Hom. in Ioh. 96.

of the Apoſtles, which theſe men do make in a maner lame and but halfe perfect, there is the frute of that reuelatiõ which the Lord did then promiſe them.

15 What? ſay they, did not Chriſt put out of controuerſie whatſoeuer the Church teacheth & decreeth, when he commaundeth him to be takẽ for a heathen man & a Publicane that dare ſay againſt her? Mat. 18. 17. First in that place is no mention made of doctrine, but onely the authority of the cenſures is eſtabliſhed for correctingof vices, that they which haue bin admoniſhed or rebuked ſhould not reſiſt her iudgement. But omitting this, it is much maruell, that theſe loſels haue ſo litle ſhame, that they dare be proude of that place. For what ſhal they get therby, but that the cõſent of the Church is neuer to be deſpiſed, which neuer cõſenteth but vnto the trueth of the word of God? The Church is to be heard, ſay they. Who denieth it? forasmuch as it pronounceth nothing but out of the word of ỹ Lord. If they require any more let them know that theſe words of Chriſt do nothing take their part therin. Neither ought I to be thought too much cõtentious becauſe I ſtande ſo earneſtly vpon this point, That it is not lawefull for the Church to make any new doctrine, that is, to teach & deliuer for an Oracle any more than ỹ which the lord hath reueled by his word. For men of ſounde wit do ſee howe great daunger there is, if ſo great authority be once graunted to men. They ſee alſo howe wide a window is opened to the mockings & cauillations of the wicked, if we ſay that that which mẽ haue iudged is to be taken for an Oracle among Chriſtians. Beſide that, Chriſt ſpeaking according to the conſideratiõ of his owne time, giueth this name to the Sinagoge, that his diſciples ſhould afterward learne to reuerence holy aſſemblies of the Church. So ſhould it come to paſſe that euery city & village ſhould haue egall authority in coyning of doctrines

16 The examples which they vſe, do nothing helpe them. They ſay that the Baptiſinge of infantes, proceeded not ſo much from the expreſſe commaundemẽt of the Scripture as from the decree of the Church. But it were a very miſerable ſuccour, if we were compelled to flee to the bare authoritie of the Church for defenſe of the Baptiſme of infantes: but it ſhal in an other place ſufficiently appeare that it is farre otherwiſe. Likewiſe whereas they obiect that ỹ is no where founde in the Scripture, which was pronounced in the Nicene Synode, that the Sonne is conſubſtantiall with the father: therein they do great wrong to the fathers, as though they had raſhly condemned Arrius, becauſe he would not ſweare to their wordes, when he profeſſed all that doctrine which is comprehended in the writings of the

Prophets

Prophets & Apoſtles. This word, I graunt, is not in the Scripture: but when therein is ſo oft affirmed, that there is but one God, againe Chriſt is ſo oft called the true and eternall God, one with the Father: what other thing do the fathers of the Nicene councel whē they declare that he is of one ſubſtāce, but ſimply ſet out the natural ſenſe of the Scripture? But Theodorite reporteth that Conſtantine vſed this preface in their aſſembly. In diſputations (ſaith he) of diuine matters, there is a preſcribed doctrine of the holy Ghoſt: the bookes of the Goſpels & of the Apoſtles, with the Oracles of the Prophets, do fully ſhew vs ỹ meaning of God. Therfore laying away diſcorde, let vs take the diſcuſſinges of queſtions out of the wordes of the Spirite. There was at that time no man that ſpake againſt theſe holy monitions. No man tooke exception, that the Church might adde ſomewhat of her owne: that the Spirit reueled not all things to the Apoſtles, or at leaſt vttered them, not to thoſe that came after: or any ſuch thing. If it be true which our aduerſaries woulde haue: firſt, Conſtantine did euill, that tooke from the Church her authority: then, wheras none of the Biſhops at that time roſe vp to defend it, this was not without breach of their faith: for ſo they were betraiers of the right of the Church. But ſith Theodorite rehearſeth that they willingely embraced that which the Emperour ſayd, it is certaine that this newe doctrine was then vtterly vnknowen. Hiſto. eccl. li. 1 cap. 5.

The ix. Chapter.

Of Councels and of their authority.

NOwe, although I graunt them all thinges concerninge the Church: yet they ſhall thereby not much preuaile for their intent. For whatſoeuer is ſayd of the Church, the ſame they byandby giue to ỹ Councels, foraſmuch as in their opinion thoſe repreſent the Church. Yea where they ſo ſtiffely contende for the power of the Church, they do it of no other purpoſe, but to giue all that they can get to the biſhop of Rome & his gard. But ere I begin to diſcuſſe this queſtion, I muſt nedes here make proteſtation of two things aforehand. Firſt, that where I ſhall in this point be ſomewhat rough, it is not becauſe I leſſe eſteme the olde Councels than I ought to do. For I reuerence them from my hart, & wiſh them to be had in their due honor with all men. But here in is ſome meane, that is, that there be nothinge withdrawen from Chriſt. Nowe this is the right of Chriſt, to be the head in all Councels, & to haue no man fellow with him in this dignity. But I ſay that then only he is the head,

when he gouerneth the whole assembly with his worde & Spirit. Secondly, wheras I giue lesse to Councels than the aduersaries require, I do it not for this cause that I am afraid of the Councels, as though they did make for their side, & were against ours. For as we are aboũdantly furnished with the word of the Lord to the full proofe of our owne doctrine fully, & to the ouerthrowe of the whole Papistry that we nede not much to desire any other thing beside it: so if the matter require, the old Councels do for a great part minister vnto vs so much as may suffice for both.

2 Nowe lette vs speake of the thing it selfe. If it be sought of the Scriptures, what is the authority of Councelles: there is no plainer promise than in this saying of Christ: Where two or three shalbe gathered together in my name, there I am in the middest of them. But that doth no lesse belong to euery particular assembly thã to a general Councel. But the dout of the question standeth not therin: but because there is a condition added, that God wil so only be in the middest of the Councel, if it be gathered together in his name. Therfore although our aduersaries do a thousand times name Councels of bishops, they shal litle preuail: neither shal they make vs to beleue that which they affirme, that is, that they be gouerned of the holy Ghost, vntil they haue proued that they are gathered together in the name of Christ. For it is as possible that wicked & euil Bishops may cõspire against Christ, as good & honest Bishops may come together in his name. For a very cleare proofe hereof are many decrees that haue proceded from such Councels. But this shalbe seen hereafter. Now I do but answere in one word, that Christ promiseth nothing, but to thẽ that are gathered together in his name. Let vs therefore define what that is. I deny that they be gathered together in the name of Christ, which casting away the cõmaundement of God, wherein he forbiddeth any thing to be added to his word, or taken from it, do decree euery thing after their owne wil: which beinge not contented with the Oracles of ỹ Scripture, that is to say the only rule of perfect wisdom, do imagine some new thing of their own hed. Surely sith Christ hath not promised that he wil be present at all Councels, but hath adioyned a peculiar marke, wherby to make true & lawful Councels different from other: it is mete that we should not neglect this difference. This is the couenant, which in old time God made with the Liuitical Priests, ỹ they should teach out of his mouth. This he alway required of the Prophets: this law also we see to haue bin laid vpon ỹ Apostles. Who so breake this couenãt, God doth not vouchsaue, to let thẽ haue the honor of Priesthoode, nor any authority. Let the aduersaries vndo

Mat. 18. 20.

Deut. 4. 2.

Reu. 22 18.

Mala. 2. 7.

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me this knotte, if they will make my faith bonde to the decrees of men beside the word of God.

3 For wheras they thinke not that truth remaineth in the Church, vnlesse it be among the Pastours: & that the Church it selfe stãdeth not, vnlesse it appeare in general Councels: that is farre from hauing bene alway true, if the Prophets haue left vnto vs true testimonies of their owne times. There was in the time of Esaie a Church at Hierusalem, which God had not yet forsaken. But of the pastors he saith thus: The watchmen are all blinde, neither knowe they any thing. They are all dumme dogges, neither are they able to barke. They lie along & slepe, and loue slepinge: and the Pastors themselues knowe nothing, nor do vnderstãde: and they do altogether loke backe vnto their owne wayes. After the same maner Osee sayeth: The watchman of Ephraim with God, the snare of the fouler, hatred in the house of God. Where ioining them with God by way of mockage, he teacheth ỳ their pretense of the priesthod is vaine. The Church also endured vnto the time of Hieremie. Let vs heare what he sayeth of the Pastors. From the Prophet euen to the priest, euery one followeth lying. Againe. The Prophets do prophecie a ly in my name, when I haue not sent them, nor commaunded them. And least we should be to long in reciting his wordes, let those things be red that he hath written in the whole .xxiij. and .xl. chapiters. At that time on the other side Ezechiel did no more gently inuey against the same men. The conspiracie (sayeth he) of the Prophets in the middes of her as a roaring lyon, and that violently taketh his pray. Her priests haue broken my lawe, and haue defiled my holy things, and haue made no difference betweene holy and prophane: and the rest that he adioineth to the same effect. Like complaintes are euery where in the Prophets, so that nothing is ofter found in them.

Esa. 56. 10.

Osee. 9. 8.

Hier. 6. 13.

Hier. 14 14.

Eze. 22. 25.

4 But perhappes it might be that that was so among the Iewes: but our age is free from so great an euill. I would to God in deede it were so: but the Holy Ghost hath geuen warning that it shalbe farre otherwise. The wordes of Peter are plaine. As (sayeth he) there were in the olde people false Prophets, so shall there also be among you false teachers, shly bringing in sectes of perdition. See you not howe he sayth, that there is daunger to come, not by men of the common people, but by them that shal bost themselues with the title of teachers & Pastors? Moroeuer howe oft hath it bene forespoken by Christ and his Apostles, that there should very great daungers hang ouer the Church by the Pastors? Yea Paule plainely sheweth, that Antichrist shall sitt in no other place than in the temple of God.

2. Pet. 2

Mat 24 11. and 24.

2. Thes. 2. 4.

Whereby he ſignifieth, that the horrible calamitie of which he there ſpeaketh, ſhall come from no where els but from them that ſhall ſitt in ſteede of Paſtors in ỹ Church. And in an other place he ſheweth, thar ỹ beginnings of ſo great a miſchief are euen alredy nere at hād.

Act.20. 29. For when he ſpeaketh to the biſhops of Epheſus. I know (ſayeth he) that after my departure there ſhall enter into you rauening wolues not ſparing the flocke. And they ſhalbe of your owne ſelues, that ſhall ſpeake peruerſe things, to leade away diſciples after them. Howe much corruption might a long courſe of yeares bring among Paſtors, when they could ſo farre go out of kinde in ſo ſmall a ſpace of time? And, not to fill much paper with reherſing thē by name: we are admoniſhed by the examples in a maner of all ages, that neither the truth is alway nouriſhed in the boſome of the paſtors, nor the ſafetie of the Church doth hang vpon their ſtate. They ought in deede to haue bene the gouernours and kepers of the peace and ſafetie of the Church, for preſeruation whereof, they are ordeined: but it is one thing for a man to performe that which he ought, and an other thinge to owe that which he performeth not.

5 Yet let no man take theſe our wordes in ſuch part, as though I would euery where and raſhely without any choiſe diminiſh the authoritie of Paſtors. I do but onely admoniſh that euen among Paſtors themſelues there is a choiſe to bee had, that we ſhould not immediatly thinke them to be paſtors that are ſo called. But the Pope with all his flocke of biſhops, vpon none other reaſon, but becauſe they are called paſtors, ſhaking away the obedience of the word of God, do tumble & toſſe al things after their own luſt: & in the meane time they trauaile to perſuade, that they can not be deſtitute of the light of truth, that the ſpirit of God perpetually abideth in them, that the Church conſiſteth in them and dieth with them. As though there be nowe no iudgements of the Lord, whereby he may puniſh the world at this day with the ſame kinde of puniſhment, wherewith ſomtime he toke vengeance of the vnthankefulneſſe of the olde peo-

Zacha. 12.4. ple, that is, to ſtrike the Paſtors with blindneſſe and amaſed dullneſſe. Neither do they moſt fooliſh men vnderſtande, that they ſing the ſame ſong, which thoſe in olde time did ſing that warred againſt the

Hier.18 18. word of God. For the enemies of Hieremie did thus prepare themſelues againſt the truth: Come, & we will imagine imaginatiōs againſt Hieremie: foraſmuch as the lawe ſhall not periſh from the Prieſt, not counſell from the wiſe man, nor the word from the Prophet.

6 Hereby it is eaſy to aunſwer to that other obiection cōcerning generall councells. It can not be denied but that the Iewes had a

true

true Church in the time of the Prophets. But it there had then bene a generall councell gathered together of the priests, what maner face of the Church had there appered? We heare what God saith, not to one or two of them but to the whole order: The priestes shalbe astonied, and the prophets shalbe made afraide. Againe, the lawe shall perish from the priest, and councell from the Elders. Againe, Night shalbe to you in steede of a vision, and darkenesse in steede of prophecieng: and the sunne shall fall downe vpon the Prophets, and be darkened vpon these dayes. &c. Well: if all such had then bene gathered together in one, what Spirit should haue gouerned in that assemblie? of that thing we haue a notable example in that councell which Achab called together. There were present foure hundred Prophets. But, because they were come together of no other minde but to flatter the wicked king: therefore Satan was sent of the Lord to be a lying spirit in the mouth of thē all. There by all their voices the truth was condemned. Micha was condemned for an heretike, striken and cast in prison. So was done to Hieremie, so to the other Prophets. Hier. 4. 9. Ezec. 7. 26. Mich. 3. 6. 1 Kin. 22. 5. & 22.

7 But let one example suffice for all, which is more notable then the rest. In that councell which the bishops and Pharisees gathered at Hierusalem against Christ, what can a man say that there wanted, in so much as pertained to the outwarde shewe? For if there had not then bene a Church at Hierusalem, Christ would neuer haue communicate with their sacrifices and other ceremonies. There was made a solemne summoning of them together: the hy bishop sat as chief: the whole order of priests sat by him: yet Christ was there condēned, and his doctrine driuen away. This doing is a profe that the Church was not enclosed in that councell. But there is no perill that any such thing should happen to vs. Who hath geuen vs assurance thereof? For it is not without fault of sluggishnesse, to be to careless in so great a matter. But where the Holy Ghost doth with expresse wordes prophecie by the mouth of Paule, that there shall come a departing (which can not come but that the Pastors must be the first that shall forsake God) why are we hering wilfully blinde to our owne destruction? Wherefore it is in no wise to be graunted, that the Church consisteth in the companie of Pastors, for whom the Lorde hath no where vndertaken, that they shall perpetually be good, but he hath pronounced that they shall somtime be euill. But when he warneth vs of the daunger, he doth it to this entente to make vs the warer. Ioh. 11. 47. 2. Thes. 2. 3.

8 What then? wilt thou say: Shall the councells haue no authoritie in determining? Yes forsooth. For neither do I here argue that all councells are to be condemned, or all their actes to be re-

pelled,or (as the ſaying is) to be defaced with one blotte. But (thou wilt ſay to me) thou bringeſt them all into ſubiection,that it may be free for euery man to receiue or refuſe that which the councells haue determined. Not ſo. But ſo oft as ỹ decree of any councell is brought foorth, I would haue it firſt to be diligently weyed, at what time it was holden, for what cauſe it was holden, what maner of men were preſent: and then the very thing that is intreated of,to be examined by the rule of the Scripture: and that in ſuch ſorte as the determination of the councell may haue his force, and be as a foreiudged ſentence, and yet not hinder the aforeſaid examination. I would to God all men did kepe that moderation which Auguſtine preſcribeth in the third boke againſt Maximinus. For when he minded brefely to put to ſilẽce this heretike cõtending about the Decrees of councels: Neither (ſayth he) ought I to obiect againſt thee the Synode of Nice,nor thou againſt me the Synode of Ariminum, as to the entẽt to conclude one an other by foreiudged ſentẽce,neither am I bound by the authoritie of the one,nor thou of the other. By authorities of Scriptures,not ſuch as are propre to either one,but ſuch as are common to both, let there ſtriue matter with matter, cauſe with cauſe, reaſon with reaſon. So ſhould it come to paſſe, that councells ſhould haue the maieſtie that they ought: but in the meane ſeaſon the Scripture ſhould be alone in the hier place,that there might be nothing that ſhould not be ſubiect to the rule thereof. So theſe olde Synodes, as of Nice, of Conſtantinople, the firſt of Epheſus, of Chalcedon, and ſuch other, which were holden for confuting of errors, we willingly embrace and reuerence as holy, ſo much as belongeth to the doctrines of faith: for they conteine nothing but the pure and naturall expoſitiõ of Scripture,which the holy fathers with ſpirituall wiſdome applied to the ſubduing of the enemies of religion that then roſe vp. In ſome of the later councells alſo, we ſe to appere a true zele of godlineſſe,& plaine tokens of witt,learning,and wiſdom. But as things arre wonte commonly to growe to worſe,we may ſe by the later councells,howe much the Church hath nowe and then degenerate from the pureneſſe of thar golden age. And I doute not but that in theſe corrupter ages alſo, councells haue had ſome biſhoppes of the better ſorte. But in theſe the ſame happened which the Senators themſelues complained to be not well done in making of ordinances of the ſenate at Rome. For while the ſentẽces are numbred. not weyed, it is of neceſſitie that oftentimes the better part is ouercome of the greater. Truely they brought forth many wicked ſentences. Neither is it here needefull to gather the ſpeciall examples,

either

either becauſe it ſhould be to long, or becauſe other haue done it ſo diligently that there can not much be added.

9 Nowe, what neede I to reherſe Councells diſagreing with councells? And it is no cauſe that any ſhould murmure againſt me, and ſay, that of thoſe councells that diſagree the one is not lawefull. For, howe ſhall we iudge that? By this, if I be not deceiued, that we ſhall iudge by the Scriptures, that ỹ decrees thereof are not agreable with true doctrine. For this is the onely certaine lawe to diſcerne them by. It is nowe about nine hundred yeares ago, ſins the Synode of Cõſtantinople gathered together vnder Leo the Emperour, iudged that images ſette vp in Churches ſhould be ouerthrowen, and broken in peeces. A littell afterward, the councel of Nice, which Irene the Empreſſe aſſembled in ſpite of him, decreed that they ſhould be reſtored. Whether of theſe two ſhall we acknowledge for a lawefull councell? The later which gaue images a place in Churches, hath preuailed among the people. But Auguſtine ſaith that that can not be done without moſt preſent perill of idolatrie. Epiphanius which was before in time, ſpeaketh much more ſharply: for he ſaith that it is wickedneſſe and abhomination to haue images ſeen in a Church of Chriſtians. Wolde they that ſo ſpeake, allowe that councell, if they were aliue at this day? But if both the hiſtorians tell truth, and the very actes be beleued, not onely images themſelues, but alſo the worſhipping of them was there receiued. But it is euident that ſuch a decree came from Satan. Howe ſay you to this, that in depraying and tearing the Scripture, they ſhewe that they made a mocking ſtocke of it? Which thing I haue before ſufficiently made open. Howeſoeuer it be, we ſhall no otherwiſe be able to diſcerne betwene contrarie and diſagreing Synodes, which were many, vnleſſe we trie them all by that balance of all men and angels, that is, by the word of the Lorde. So we embrace the Synode of Chalcedon, refuſing the ſecõde Synode of Epheſus, becauſe in this latter one the wickedneſſe of Eutiches was cõfirmed, which the other former condemned. This thing holy men haue iudged none otherwiſe but by the Scripture: whom we ſo followe in iudging: that the worde of God which gaue light to them doth alſo nowe geue light to vs. Nowe let the Romaniſtes go and boaſt, as they are wont, that the Holy Ghoſt is faſtned and bound to their councells.

10 Howbeit there is alſo ſomwhat which a man may well thinke to be wanting in thoſe auncient and purer councells: either becauſe they that then were at them, being otherwiſe learned and wiſe men, wholly bent to the buſineſſe then in hande, did not foreſee many

other things, or for that many things of lighter importance escaped them being busied with weightier and more earnest matters: or for that simply, as beying menne they might be deceiued with vnskilfulnesse: or for that they were sometime caried headlong with to much affection. Of this last point (which seemeth the hardest of all) there was a plaine example in the Nicene Synode, the dignitie whereof hath by consent of all men, as it was worthy, bine receiued with most hy reuerence. For when the principall article of our faith was there in daunger, Arrius the enemie was present in redinesse, with whom they must fight hande to hande, and the chiefe importance lay in the agremēt of them that came prepared to fight against the error of Arrius, this not withstanding, they careleſſe of so great daungers, yea as it were hauing forgotten grauitie, modestie and all humanitie, leauing the battell that they had in hand, as if they had come thether of purpose to do Arrius a pleasure, began to wound themselues with inward dissentions, and to tourne against themselues the stile that should haue bene bēt against Arrius. There were hearde fowle obiectings of crimes, there were scattered bokes of accusatiōs, and there would haue bene no ende made of cōtentions, vntill they had with mutuall woundes one destroyed an other, vnlesse the Emperor Constantin had preuēted it, which professing that the examining of their life was a matter aboue his knowledge, and chastised such intemperāce rather with praise than with rebuking. Howe many wayes is it credible that the other councells also failed, which followed afterward? Neither doth this matter neede long prose. For if a man reade ouer the actes of the councells, he shall note therin many infirmities: though I speake of nothing more greuous.

11 And Leo bishop of Rome sticketh not to charge with ambition and vnaduised rashnesse, the Synode of Chalcedon, which yet he confesseth to be sounde in doctrines. He doth in deede not denie that it was a lawfull Synode: but he openly affirmeth, that it might erre. Some man peraduenture will thinke me fonde, for that I busy my selfe in shewing such errors: forasmuch as our aduersaries do confesse, that councells may erre in those things that are not necessary to saluation. But this labor is not yet superfluous. For although because they are compelled, they do in deede confesse it in word: yet when they thrust vnto vs the determination of all councells in euery matter whatsoeuer it be, for an oracle of the Holy Ghost, they do therin require more than they toke at the beginning. In so doing what do they affirme, but that councells can not erre: or if they erre, yet it is not lawefull for vs to see the truth, or not to sooth their errors? And

I intend

I intend nothing els, but that it may thereby be gathered that the Holy Ghoſt ſo gouerned the godly and holy Synodes, that in the meane time he ſuffred ſomewhat to happen to them by the nature of men, leſt we ſhould to much truſt to men. This is a much better ſentence, thā that of Gregory Nazianzene, that he neuer ſaw a good end of any councel. For he ỹ affirmeth ỹ all without exceptiō ended ill, doth not leaue them much authoritie. It is nowe nothing needefull to make mention ſeuerally of prouinciall councells: forasmuch as it is eaſy to iudge by the generall, how much authoritie they ought to haue to make newe articles of faith and to receiue what kinde of doctrine ſoeuer it pleaſeth them.

12 But our Romaniſts, when they ſee that in defence of their cauſe all helpe of reaſon doth faile them, do reſort to that extreme & miſerable ſhift: that although the men themſelues be blockiſh in wit and councell, and moſt wicked in minde & will, yet the word of God remaineth, which commaundeth to obey Rulers. Is it ſo? what if I denie that they be rulers that are ſuch? For they ought to take vpon themſelues, no more thā Ioſua had, which was both a Prophet of the Lorde, and an excellent paſtor. But let vs heare with what wordes he is ſet by the Lorde into his office. Let not (ſayth he) the volume of this lawe depart from thy mouth: but thou ſhalt ſtudie vpon it dayes and nights. Thou ſhalt neither bowe to the right hand nor to the left: then ſhalt thou direct thy way and vnderſtande it. They therefore ſhalbe to vs ſpirituall rulers which ſhall not bow from the lawe of the Lord, neither to ỹ one ſide nor to the other. But if the doctrine of all paſtors whatſoeuer they be, is to be receiued without any douting, to what purpoſe was it that we ſhould ſo oft & ſo earneſtly be admoniſhed not to harken to the ſpeche of falſe prophetes. Here not (ſaith he by Hieremie) the words of the prophets that prophecie to you. For they teach you vanitie, & not out of ỹ mouth of the Lord. Again, Beware you of falſe prophets, that come vnto you in ſhepes clothing, but inwardly are rauening wolues. And Iohn ſhould in vaine exhort vs, that we ſhould proue the Spirits, whether they be of God. From which iudgement the very Angels are not exēpted, much leſſe Satan with all his lies. What is to be ſaid of this ſaying: if the blind lead the blind, they ſhall both fall into ỹ ditch? Doth it not ſufficiētly declare, that it is of great importance what maner of prophets be heard, and that not all are raſhely to be heard? Wherfore there is no reaſon that they ſhould make vs afraid with their titles, thereby to drawe vs into partaking of their blindneſſe: forasmuch as we ſee on the other ſide, that the Lorde hadde a ſingular care to fray vs away from ſuffring

Ioſua.1. 7.
Hie. 23. 16.
Mat. 7. 15.
1. Ioh. 4. 1.
Mat. 15. 10.

our ſelues to be led with other mens error, vnder what viſor of name ſoeuer it lurketh. For if the aunſwer of Chriſt be true, then all blinde guides, whether they be called fathers of the Church, or prelates, or biſhops, can do nothing but drawe their partners into the ſame headlong downefall. Wherefore let no names of councells, Paſtors, biſhops, (which may as well be falſely pretended as truely vſed,) hinder vs, but that being taught by leſſons both of words and examples, we may examine all ſpirits of all men by the rule of the word of God, that we may proue whether they be of God or no.

13 Foraſmuch as we haue proued that there is not geuen to the Church a power to ſet vp a newe doctrine, nowe let vs ſpeake of the power which they attribute vnto it in expoũding of Scripture. Truly we do willingly graũt, that if there happen debate about any doctrine, there is no better nor ſurer remedy than if a Synode of true biſhops aſſemble together, where ỹ doctrine in cõtrouerſie may be diſcuſſed. For ſuch a determination, whereunto the Paſtors of Churches ſhall agree in common together, calling vpon the Spirit of Chriſt, ſhall haue much greater force, than if euery one ſeuerally ſhould conceiue it at home, and ſo teach it to the people, or if a fewe priuate men ſhould make it. Againe, when biſhops are gathered in one, they do the more commodiouſly take aduiſe in common, what and in what forme they ought to teach, leaſt diuerſitie ſhould brede offence. Thirdely Paule preſcribeth this order in diſcerning of doctrines: For whereas he geueth to euery ſeuerall Church a power to diſcerne, he ſheweth what is the order of doing in weightier cauſes: that is, that the Churches ſhould take vpon them a common triall of the matter together. And ſo doth the very feeling of godlineſſe inſtructe vs, that if any man trouble the Church with an vnwonted doctrine, and the matter procede ſo farre that there be perill of greater diſſention, the Churches ſhould firſt mete together, and examine the queſtion propounded, at laſt, after iuſt diſcuſſing had, bring forth a determination
1 Cor. 14.29. taken out of the Scripture, ſuch as may both take away douting out of the people, and ſtoppe the mouthes of wicked & gredy men, that they may not be ſo hardy to procede any further. So when Arius was riſen, the Nicene Synode was gathered together, which with the authoritie thereof both did breake the wicked endeuors of the vngodly man, and reſtored peace to the Churches, which he had vexed, and defended the eternall godhead of Chriſt, againſt his blaſphemous doctrine. When afterwarde Eunomius and Macedonius ſtirred vp newe troubles, their madneſſe was reſiſted with like remedie by the Synode of Cõſtantinople. In the councel at Epheſus the wickedneſſe

of

of Neſtorius was baniſhed. Finally this hath bene frō the beginning the ordinarie meane in the Church to preſerue vnitie, ſo ofte as Satan began to worke any thing. But let vs remembre, that not in all ages or in all places are founde Athanaſies, Baſiles, Cyrilles, and ſuch defenders of true doctrine whom the Lorde then raiſed vp. But let vs thinke what happened at Epheſus in the ſecond Synode, where the hereſie of Eutiches preuailed, the man of holy memory Flauianus was baniſhed with certaine other godly men, and many ſuch miſcheues committed: euen becauſe Dioſcorus a ſeditious man and of a very naughty nature, was there the chief, and not the Spirit of the Lorde. But there was not the Church. I graunt. For this I determine vtterly that the truth doth not therefore die in the Church, although it be oppreſſed of one councell: but that the Lorde meruailouſly preſerueth it, that it may againe in due time riſe vp, and get the ouerhande. But I denie that this is perpetuall, that that is a true and certaine expoſition of ſcripture which hath bene receiued by conſentes of a councell.

14 But the Romaniſts ſhoote at an other marke, when they teach that the power to expound the Scripture belōgeth to the councells, yea and that without appellation from them. For they abuſe this colour, to call it an expoſition of the Scripture whatſoeuer is decreed in the councels. Of purgatorie, of the interceſſion of Saintes, of auricular confeſſion, & ſuch other, there can not be founde one ſillable in the Scriptures. But becauſe all theſe things haue bene ſtabliſhed by the authoritie of the Church, that is to ſay (to ſpeake truely) receiued in opinion and vſe, therfore euery one of them muſt be taken for an expoſition of Scripture. And not that onely: But if a councell decree any thing, though Scripture crie out againſt it, yet it ſhall beare the name of an expoſition thereof. Chriſt commaundeth all to drinke of the Cuppe, which he reacheth in the Supper. The councell of Conſtance forbade, that it ſhould not be geuen to the lay people, but willed that the prieſt onely ſhould drinke of it. That which ſo directly fighteth againſt the inſtitution of Chriſt, they will haue to be taken for an expoſition of it. Paule calleth the forbidding of mariage, the hypocriſie of deuels: and the Holy Ghoſt in an other place pronounceth, that mariage is in all men holy and honorable. Where as they haue afterwarde forbidden prieſts to marry, they require to haue that taken for the true and naturall expoſition of the Scripture, when nothing can be imagined more againſt it: If any dare ones open his mouth to the contrary, he ſhalbe iudged an heretike: becauſe the determination of the Church is without appellation: and to

Mat 26 26.

1. Tim. 4. 1. Heb. 13. 4.

doute of her exposition, that it is not true, is a hainous offence. Why should I inueye against so great shamelessnes? For the very shewing of it is an ouercoming of it. As for that which they teach of the power to allowe the Scripture, I wittingly passe it ouer. For in such sort to make the Oracles of God subiect to the iudgement of men, that they should therefore be of force because they haue pleased men, is a blasphemie vnworthy to be rehersed: and I haue before touched the same matter already. Yet I will aske them one thing: If the authoritie of the Scripture be founded vpon the allowance of the Church, what councells decree will they alledge of that matter? I thinke they haue none. Why then did Arrius suffer himselfe to be ouercome at Nice with testimonies brought out of the Gospell of Iohn? For after these mens saying, it was free for him to haue refused them, forasmuch as there had no allowance of a generall councell gone before. They alledge the olde rolle, which is called the Canon, which they say to haue proceded from the iudgemẽt of the Church. But I aske them againe, in what councell that Canon was set forth. Here they must needes be dumme. Howbeit I desire further to know, what maner of canon they thinke that was. For I se that the same was not very certainly agreed among the olde writers, And if that which Hierome sayeth ought to be of force, the bokes of Machabees, Tobie, Ecclesiasticus and such other shalbe thrust among the Apocrypha: which those canons do in no wise suffer to be done.

The x. Chapter.

Of the power in making of lawes: vvherin the Pope and his haue vsed a most cruell tyranny and butcherie vpon soules.

NOwe followeth the second part, which they will haue to consist in making of lawes, out of which spring haue flowed innumerable traditions of men, euen so many snares to strãgle poore soules. For they haue had no more cõscience, than had the Scribes and Pharisees, to lay burdens vpon other mens shoulders, which they themselues would not touch with one finger. I haue in an other place taught howe cruell a butcherie is that which they commaunde concerning auricular confession. In other lawes there appeareth not so great violence: but those which seeme the most tolerable of all, do tyrannously oppresse consciences. I leaue vnspoken howe they corrupt the worship of God, and do spoile God himselfe of his right, which is the onely lawmaker. This power is nowe to be entreated of, whether the Church may binde cõsciences with her lawes. In which discourse ỹ order of policy is not touched, but

Mat. 23 6.

but this only is intended, that God be rightly worshipped according to the rule which himselfe hath prescribed, and that the spirituall liberty, which hath regarde vnto God, may remaine safe vnto vs. Vse hath made that all those decrees be called traditions of men, whatsoeuer they be that haue concerning the worship of God proceded from men beside his word. Against these do we striue, not against the holy and profitable ordinances of the Church which make for the preseruation either of discipline or honestie or peace. But the ende of our striuing is, that the immeasurable and barbarous Empire may be restrained, which they vsurpe vppon soules, that would be compted pastors of the Church, but in very dede are most cruel butchers. For they say that the lawes which they make are spirituall, and perteining to the soule, and they affirme them to be necessarie to eternall life. But so (as I euen nowe touched) the kingdome of Christ is inuaded, so the libertie by him geuen to the consciences of the faithfull is vtterly oppressed and throwen abrode. I speake not nowe with howe great vngodlinesse they stablish the obseruing of their lawes, while out of it they teache men to seke both forgeuenesse of sinnes, and righteousnesse, and saluatiō, while they set in it the whole summe of religion and godlynesse. This one thing I earnestly holde, that there ought no necessitie to be layed vpon consciences in those things wherin they are made free by Christ, & vnlesse they be made free, as we haue before taught, they can not rest with God. They must acknowledge one onely king Christ their deliuerer, and be gouerned by one lawe of libertie, euen the holy word of the Gospell, if they will kepe still ỹ grace which they haue ones obteined in Christ: they must be holden with no bondage, and bounde with no bondes.

a These Solons do in deede faine that their constitutions are lawes of libertie, a swete yoke, a light burden: but who can not se that they be mere lies? They themselues in deede do fele no heauinesse of their owne lawes, which casting away the feare of God, do carelesly and stoutly neglect both their owne and Gods lawes. But they that are touched with any care of their saluation, are farre from thinking themselues free so long as they be entangled with these snares. We se with how great wareneſſe Paul did deale in this behalfe, that he durste not so much as in any one thing lay vpon men any snare at all, and that not without cause. Truly he foresawe with howe great a wounde consciences should be striken, if they should be charged with a necessitie of those things whereof the Lorde had left them liberty. On the other side the cōstitutions are almost innumerable, which these men haue most greuously stablished with threate- 1. Cor. 7. 25.

ninge of eternall death, which they moſt ſeuerely require as neceſſarie to ſaluation. And among thoſe there are many moſt hard to be kept, but all of them (if the whole multitude of them be layed together) are impoſſible: ſo great is the heape. Howe then ſhall it be poſſible, that they vpō whom ſo great a weight of difficultie lieth, ſhould not be vexed in perplexitie with extreme anguiſh & terror? Therfore my purpoſe is here to impugne ſuch cōſtitutions, as tend to this ende, inwardly to binde ſoules before God, and charge them with a religion, as though they taught them of things neceſſary to ſaluation.

3 This queſtion doth therfore encomber the moſt part of men, becauſe they do not ſuttelly enough put difference betweene the outward court (as they call it) and the court of cōſcience. Moreouer this encreaſeth the difficultie, that Paul teacheth that the Magiſtrat ought to be obeyed, not onely for feare of puniſhment, but for conſciences ſake. Wherupon followeth, that conſciences are alſo bounde with the politike lawes. But if it were ſo, then all ſhould fall that we haue ſpoken in the laſt chap. and entende nowe to ſpeake cōcerning the ſpirituall gouernment. For the looſing of this knot, firſt it is good to learne what is conſcience. The definition is to be gathered of the proper deriuation of the word. For, as when men do with minde and vnderſtāding cōceiue the knowledge of things, they are thereby ſaid ſcire, to knowe, wherupon is deriued the name of ſcience knowledge: ſo when they haue a feling of Gods iudgemēt as a witneſſe adioined with them, which doth not ſuffer them to hide their ſinnes, but that they be brought accuſed to the iudgement ſeate of God, that ſame feling is called cōſcience. For it is a certaine meane betwene God & man: becauſe it ſuffreth not man to ſupreſſe that which he knoweth, but purſueth him ſo farre till it bring him to giltineſſe. This is it that Paule meaneth when he teacheth that conſcience doth together witneſſe with men, when their thoughtes do accuſe or acquite them in the iudgemēt of God. A ſimple knowledge might remaine in man as encloſed. Therfore this feling which preſenteth man to the iudgement of God, is as it were a keper ioined to man, to marke and watch all his ſecretes, that nothing ſhould remaine buried in darkeneſſe. Wherupon alſo cōmeth that olde prouerbe, conſcience is a thouſand witneſſes. For the ſame reaſon alſo Peter hath ſet the examination of a good conſcience, for quietneſſe of minde, when we being perſuaded of the grace of Chriſt, do without feare preſent our ſelues to God. And the author of the Epiſtle to the Hebrues, vſeth theſe wordes, to haue no more conſcience of ſinne, in ſteede of, to be deliuered or acquited, that ſinne may no more accuſe vs.

Rom. 13. 1.

Rom. 2. 15.

1 Pet. 3. 21.

Heb. 10 2.

4 There-

4 Therefore as workes haue reſpect to men, ſo the conſcience is referred to God: ſo that conſcience is nothing els but the inwarde pureneſſe of the hart. In which ſenſe Paul writeth that Charitie is the fulfilling of the lawe, out of a pure conſcience, and faith not fained. 1. Tim. 1. 5. Afterwarde alſo in the ſame chap. he ſheweth, howe much it differeth from vnderſtanding, ſaying that ſome had ſuffered ſhipwracke from the faith, becauſe they had forſaken good conſcience. For in theſe words he ſignifieth, that it is a liuely affection to worſhip God, and a ſincere deſire to liue Godlily and holily. Sometime in deede it is referred alſo to men, as in Luke, when the ſame Paule teſtifieth, that he endeuored himſelf that he might walke with a good cõſciẽce toward God and men. Act. 24. 16. But this was therfore ſayed, becauſe the frutes of good conſciẽce do flowe, and come euen to men. But in ſpeaking properly, it hath reſpect to God only, as I haue already ſaid. Herupon cõmeth that a lawe is ſaid to binde conſcience, which ſimply bindeth a man, without regarde of men, or not hauing any cõſideration of them. As for example. God cõmaundeth not only to kepe the minde chaſt and pure frõ all luſt, but alſo forbiddeth all maner of filthineſſe of words and outward wantonneſſe whatſoeuer it be. To ỹ keping of this lawe my conſciẽce is ſubiect, although there liued not one man in ỹ world. So he that behaueth himſelfe intemperantly, doth not onely ſinne in this that he geueth euill example to his brethren, but he hath his cõſcience bounde with giltineſſe before God. In things ỹ are of themſelues meane, there is an other cõſideratiõ. For we ought to abſteine from thẽ, if they brede any offenſe, but the conſcience ſtill being free. So Paul ſpeaketh of fleſhe cõſecrate to idoles. If any (ſaith he) make dout, touch it not, for cõſciences ſake. I ſay for conſcience, not thine own, but ỹ others. A faithful mã ſhould ſinne, which being firſt warned ſhould neuertheles eate of ſuch fleſh. But howſoeuer in reſpect of his brother, it be neceſſary for him to abſteine, as it is preſcribed of God, yet he ceſſeth not to kepe ſtill ỹ liberty of cõſcience. We ſee how this lawe binding the outward worke, leaueth the conſcience vnbounde. 1 Cor. 10. 28.

5 Nowe let vs returne to the lawes of men. If they be made to this ende, to charge vs with a religion, as though the obſeruing of them were of it ſelfe neceſſarie, then we ſay that that is layed vpon conſcience which was not lawefull to be layed vpon it. For our conſciences haue not to do with men, but with God onely: whereunto perteineth that common difference betwene the earthly court and the court of cõſcience. When the whole world was wrapped in a moſt thicke miſt of ignorance, yet this ſmal ſparcle of light remained, that they acknowledged a mans cõſcience to be aboue all iudgements of

men. Howbeit the ſame thing that they did with one word confeſſe, they did afterwarde in deede ouerthrowe: yet it was Gods will that there ſhould thē alſo remaine ſome teſtimonie of Chriſtian libertie, which might deliuer conſciences from the tyranny of men. But that difficulty is not yet diſſolued, which ariſeth out of the words of Paul. For if we muſt obey Princes not onely for penalties ſake, but alſo for conſcience, it ſeemeth thereupon to followe that Princes lawes haue alſo dominion ouer conſcience. If this be true, then the ſame alſo ought to be ſaid of the lawes of the Church. I anſwere that firſt here we muſt put a difference betweene the generaltie and the ſpecialtie. For though all ſpeciall lawes do not touch the conſcience, yet we are bounde by the generall cōmaundement of God, which commēdeth vnto vs the authoritie of magiſtrats. And vpon this point ſtādeth the diſputation of Paule, that magiſtrats are to be honored becauſe they are ordeined of God. In the meane time he teacheth not that thoſe lawes that are preſcribed by them, do belong to the inward gouernement of the ſoule: whereas he eche where extolleth both the worſhipping of God & the ſpirituall rule of liuing righteouſly, aboue all the ordinances of men whatſoeuer they be. An other thing alſo is worthy to be noted, (which yet hāgeth vpon ỹ former) that the lawes of men, whether they be made by the magiſtrat or by the Church, although they be neceſſarie to be kepte, (I ſpeake of the good and righteous lawes) yet therfore do not by themſelues binde cōſcience, becauſe the whole neceſſity of keping them is referred to the generall ende, but conſiſteth not in the things cōmaunded. From this ſort do farre differ both thoſe that preſcribe a newe forme of ỹ worſhipping of God, & thoſe that appoint neceſſitie in things ỹ be at liberty.

Rom. 13.1.

6 But ſuch are thoſe that at this day be called Eccleſiaſticall conſtitutiōs in the Papacie, which are thruſt in, in ſteede of the true and neceſſarie worſhipping of God. And as they be innumerable: ſo are there infinite bondes to catch and ſnare ſoules. But although in the declaration of the lawe we haue ſomewhat touched them: yet becauſe this place was fitter to entreate fully of them, I will nowe trauaile to gather togethe the whole ſumme in the beſt order that I can. And becauſe we haue already diſcourſed ſo much as ſeemed to be ſufficient, cōcerning the tyranny which the falſe biſhops do take vpon themſelues, in liberty to teach whatſoeuer they liſt, I will nowe omitt all that parte: and I will here tarry onely vpon declaring the power, which they ſay they haue, to make lawes. Our falſe biſhops therfore do burden cōſciences with newe lawes, vnder this pretenſe, that they are ordeined of the Lorde ſpirituall lawmakers, ſins the gouernemēt

of

of the Church is committed vnto them. Therefore they affirme that whatsoeuer they commaunde and prescribe, ought necessarily to be obserued of the Christian people: & that he that breaketh it, is giltie of double disobediēce, for that he is rebellious both to God & to the Church. Certainly, if they were true bishops. I would in this behalfe graunt to them some authoritie, not so much as they require, but so much as is requisite to ỹ well ordering of the policy of the Church. Nowe sith they are nothing lesse than that which they would be accompted, they can not take any thing to them, be it neuer so little, but that they shall take to much. But becausе this hath ben els where cōsidered, let vs graunt them at this present, that whatsoeuer power true bishops haue, the same rightly belōgeth to them also: yet I deny that they be therefore appointed lawmakers ouer the faithfull, that may of themselues prescribe a rule to liue by, or compell to their ordināces the people cōmitted vnto them. When I say this, I meane, that it is not lawfull for thē, to deliuer to the Church to be obserued of necessity, that which they haue deuised of themselues without the worde of God. Forasmuch as that authoritie both was vnknowen to the Apostles, and so oft takē away from the ministers of the Church by the Lords owne mouth: I maruell who haue bene so bolde to take it vpon them, and at this day are so bolde to defende it, beside the example of the Apostles, & against the manifest prohibition of God.

7 As touching that ỹ perteined to the perfect rule of well liuing, the Lorde hath so cōteined all that in his lawe, that he hath left nothing for men that they might adde to that summe. And this he did first for this purpose, that becausе the whole vprightnesse of liuing standeth in this point, if all works be gouerned by his will as by a rule, he should be holden of vs ỹ only maister and directer of life: then, to declare that he requireth of vs nothing more than obediēce. For this reason Iames saith: he ỹ iudgeth his brother iudgeth the law: he that iudgeth the lawe, is not an obseruer of the law, but a iudge. But there is one only lawmaker, that can both saue & destroy. We heare ỹ God doth claime this one thing as proper to himselfe, to rule vs with the gouernment and lawes of his worde. And the same thing was spoken before of Esay. although somwhat more darkly: the Lord is our king, the Lord is our lawmaker, ỹ Lord is our iudge, he shall saue vs. Truly in both these places is shewed, ỹ he that hath power ouer the soule, hath ỹ iudgemēt of life & death. Yea Iames pronounceth this plainly. Nowe, no man can take that vpon him. Therefore God must be acknowledged to be the only king of soules, to whom alone belongeth the power to saue and destroy, as those words of Esaie expresse, & to

Iam. 4. 12.

Esa. 33. 22.

1.Pet.5.2. be the king, and iudge, and lawmaker and Sauior. Therefore Peter, when he admoniſheth the Paſtors of their dutie, exhorteth them ſo to feede the flocke, not as vſing a Lordſhip ouer the Clergy, by which word Clergie he ſignifieth the inheritance of God, that is to ſay the faithfull people. This if we rightly wey, that it is not lawfull, that that ſhould be transferred to man, which God maketh his owne onely: we ſhall vnderſtande that ſo all the power is cut of whatſoeuer it be that they chalenge, which aduaunce themſelues to commaunde any thing in the Church without the word of God.

8 Nowe, foraſmuch as the whole cauſe hangeth thereupon, that if God be the onely lawemaker, it is not lawefull for men to take that honor to themſelues: it is mete alſo therewithall to kepe in minde thoſe two reaſons which we haue ſpoken, why the Lord claimeth that to himſelfe alone. The firſt is, that his will may be to vs a perfect rule of all righteouſneſſe and holineſſe: and that ſo in the knowing of him may be the perfect knowledge to liue well. The other is, that (when the maner is ſought howe to worſhip him rightly and well) he onely may haue authoritie ouer our ſoules, whom we ought to obey, and vpon whoes becke we ought to hang. Theſe two reaſons being well marked, it ſhalbe eaſy to iudge, what ordinances of men are cõtrary to the word of God. Of that ſort be all thoſe which are fained to belong to the true worſhipping of God, and to the obſeruing whereof cõſciẽces are bounde, as though they were neceſſary to be obſerued. Let vs therefore remember that all lawes of men ought to be weyed with this balance, if we will haue a ſure triall that may neuer ſuffer vs to erre. The firſt of theſe reaſons Paul in the Epiſtle to the Coloſſiãs vſeth in contending againſt the falſe Apoſtles that attempted to oppreſſe the Churches with newe burdens. The ſecond reaſon he more vſeth with the Galatians in the like caſe. This therefore he trauaileth to proue in the Epiſtle to the Coloſſiãs, that the doctrine cõcerning the true worſhipping of God is not to be ſought at mens handes: becauſe the Lord hath faithfully and fully inſtructed vs howe he ought to be worſhipped. To proue the ſame in ỹ firſt chap. he ſaith that in the Goſpell is conteined all wiſdome, whereby ỹ man of God may be made perfect in Chriſt. In ỹ beginning of the ij. chap. he ſaith, that all the treaſures of wiſdome & vnderſtãding are hiddẽ in Chriſt. Thereupon he afterward concludeth, let ỹ faithfull beware that they be not by vain Philoſophie led from the flocke of Chriſt, according to the conſtitutiõs of men. But in the ende of the chapter, he doth yet with greater boldneſſe condemne all Ethelothreſkias, ỹ is to ſay, all fained worſhippings, which men deuiſe to themſelues, or receiue of other, & what-

Coloſſ. 1.8.

whatsoeuer precepts they dare of themselues giue concerninge the worshippinge of God. We haue therefore, that all those ordinances are wicked, in obseruinge whereof the worshippinge of God is fained to be. As for the places in the Galatiās wherewith he earnestly affirmeth that consciences, which ought to be ruled of God only, ought not to be entangled with snares, they are open enough, specially in the fift Chapter. Therefore lette it be sufficient to haue but noted them.

9 But beeause the whole matter shall better be made open by examples, before that we go any further, it is good also to apply this doctrine to our own times. We say that ỹ cõstitutions which they call Ecclesiasticall, wherwith the Pope and his do burden the Churc, are pernicious and wicked: our aduersaries defende that they be holy & auailable to saluation. There be two kindes of thē: for some concerne Ceremonies & rites, other some pertaine more to discipline. Is there then a iust cause to moue vs to impugne them both? Truely a iuster than we woulde. First do not the authors themselues clearely define, that the very worshipping of God is cõtained in them? To what purpose do they apply their Ceremonies, but that God should be worshipped by them? And that commeth to passe not by the onely errour of the ignorant multitude, but by their allowance that haue the place of teachinge. I do not touch the grosse abhominations, wherewith they haue gone about to ouerthrow all godlines. But it shoulde not be imagined amonge them to be so hainous an offense, to haue failed in any of the least pety traditions, vnlesse they did make the worshipping of God subiect to their fained deuises. What do we thē offend, if at this day we can not beare that, which Paule taught to be intolerable, that the lawfull order of the worshipping of God should be reduced to the will of men: specially when they commaund men to worship according to the elementes of this world, which Paule testifieth to be against Christ? Againe it is not vnknowen, with how precise necessity they binde consciences to kepe whatsoeuer they commaund. Here when we cry out to the contrary, we haue all one cause with Paul, which in no wise suffreth faithful consciences to be brought into bondage of men. Coloss. 2 20. Gal. 5. 1

10 Moreouer this worst of all is added, that when religion hath once begon to be defined with such vaine inuentions, there euer followeth after that peruersenesse an other abhominable frowardnesse, whereof Christ reproched the Pharisees that the commaundement of God is made voide for the traditions of men. I will not vse mine owne wordes in fightinge against our lawemakers at these daies. Let

them haue the victory, if they can by any meane purge themselues from this accusation of Christ. But how should they excuse thē, when amonge them it is thought infinitly more haynous, to haue omitted auricular cōfession when the time of yere cōmeth about, than to haue continued a most wicked life a whole yere together: to haue infected their tonge with a litle tasting of flesh on a Friday, than to haue defiled their body with whoredom al the daies of the weke? to haue put their hande to an honest worke vpon a day consecrate to I wote not what pety Saintes, than to haue continually exercised their members in most wicked offenses? for a Prieste to be coupled with one lawefull mariage, thā to be entangled with a thousand adulteries? not to haue performed a vowed pilgremage, than to breake faith in al promises? not to haue wasted somwhat vpō monstruous & no lesse superfluous & vnprofitable excessiue gorgiousnes of tēples, than to haue failed to help the extreme necessities of the poore? to haue passed by an idole without honor, than to haue despitefully entreated all kindes of men? not to haue mūbled vp at certaine houres a great number of wordes without vnderstanding, than neuer to haue conceiued a true praier in their hart? What is to make voide the cōmaundement of God for the traditiōs of men, if this be not: when cōmending the keping of Gods cōmaundemēts but coldly & as it were lightly by the way, they do no lesse earnestly & busily exact the obeying of their owne, than if they contained in thē the whole pith of godlines? when reuenging ỹ transgressing of Gods law, with light penalties of satisfactions, they punish ỹ very least offence of one of their owne decrees with no lesse paine than with prisonment, banishment, fier or swerd? Beinge not so sharp & hard to entreate against the despisers of God, they persecute the despisers of them selues with vnappeaseable hatred to the extremity: and do so instruct all those, whose simplicity they hold captiue, that they would with more contented minde see ỹ whole law of God ouerthrowen, than one smal title (as they cal it) in the commaundements of the Church to be broken. First in this point is grieuous offence committed, that for small matters, and such as (if it shoulde be tried by Gods iudgement) are at liberty, one man despiseth, iudgeth & casteth away an other. But now, as though that were not euil enough, those triflinge elementes of the world (as Paule calleth them in his wryting to the Galatians) are weyed of more value than the heauēly Oracles of God. And he that is in a manner acquited in adultery, is iudged in meate: he that hath leaue to vse a harlot, is forbidden to haue a wife. This profite verily is gotten by that transgressinge obedience, which is so much turned from God as it declineth to men.

Gal.4.9.

11 There be also other two not sclẽder faultes, which we disalow in the same ordinãces. First, because they prescribe for the most part vnprofitable, & somtime also fond obseruations: then, because godly consciences are oppressed with the infinite multitude of them, & being rouled backe into a certain lewishnes, they so cleaue to shadowes, that they can not attaine to Christ. Wheras I cal them fond & vnprofitable, I know that that will not seeme credible to the wisdom of the flesh, which so wel liketh them, that it thinketh the Church to be vtterly deformed when they be taken away. But this is it that Paul writeth of, to haue a resemblance of wisdom in counterfait worshipping, Colo. 2. 23. in humility, & in this that they thinke that with their sharpenes they be able to tame their flesh. This is truely a most wholesome admonition, such as ought neuer to slip away from vs. Mens traditions (sayth he) do deceiue vnder the shewe of wisdom, whense haue they this colour? because they are fained of men, therefore the wit of man doth therin acknow his owne, & acknowinge it doth more gladly embrace it, thã any thing were it neuer so good, that lesse agreed with his vanity. Againe, they haue hereby an other cõmendation, because they seeme to be fit introductions to humility, for that with their yoke they hold the mindes of men pressed downe to the ground. Last of all, because they seeme to tend to this end to restraine the deintines of the flesh, & to subdue it with rigor of abstinẽce, therfore they are thought to be wisely deuised. But what saith Paul to these things? doth he not shake of those visors, least the simple shoulde be deceiued with false pretense? Because he iudged this enough for cõfutation of them, that he had sayd that they were the inuentions of men, he passeth ouer all these things without confutation, as though he estemed them for nothing. Yea, because he knew ẏ all fained worshippinges in the Church were condemned, and are so much more suspicious to the faithful as they more delite the wit of man: because he knew that that fained image of outward humility doth so much differ from true humility, as it might easily be discerned: finally because he knew that that childish introduction was no more estemed thã an exercise of the body: therfore he willed that the very same things should be to the faithfull in steede of a confutation of mens traditions, by fauour of which they were commended among the ignorant.

12 So at this day not only the vnlearned commõ people, but euery mã as he is most puffed vp with worldly wisdom, so is he most marueilously delited with beholding of Ceremonies. But hypocrites & foolish women thinke that there can be nothinge deuised more glorious nor better. But they which do more depely searche, and more truely

weie according to the rule of godlineſſe, of what value ſo many and ſuch Ceremonies are, do vnderſtand, firſt that they are trifles, becauſe they haue no profite: then, that they are deceites, becauſe they do with vaine pompe beguile the eies of the beholders. I ſpeake of thoſe Ceremonies, vnder which ỹ Romiſh maiſters wil that there be great miſteries: but we find them by experience to be nothing els but mere mockeries. And it is no maruel that the authors of them haue fallen ſo far a· to mocke both themſelues & other with trifling follies: becauſe they partely tooke their examplar out of the dotages of the Gentils, & partly after the maner of apes did vndiſcretly counterfaite the olde vſages of the lawe of Moſes, which no more pertained to vs than the Sacrifices of beaſtes & ſuch other thinges. Truely although there were none other argument, yet no man that hath his ſound wit wil looke for any goodnes of a heape ſo il patched together. And the thinge it ſelfe plainly ſheweth, that many Ceremonies haue no other vſe but to amaſe the people rather thā to teach them. So in theſe new found Canons, that do rather peruert thā preſerue diſcipline, the hypocrites repoſe great importance: but if a man do better looke into them, he ſhal finde that they are nothinge elſe but a ſhadowiſh & vaniſhing ſhew of diſcipline.

13 But nowe (to come to the other point) who doth not ſee that traditions with heapinge one vpon an other, are ouergrowen into ſo great a number, that the Chriſtian Church may in no wiſe beare thē? Hereby it is come to paſſe, that in Ceremonies there appereth I wote not what Iewiſhneſſe, & the other obſeruatiōs bring a grieuous butchery to Chriſtian ſoules. Auguſtine complained that in his time, the commaundementes of God neglected, all things were ful of ſo many preſumptions, that he was more grieuouſly rebuked ỹ in his vtas had touched the ground with bare foote, than he that had buried his wit with dronkennes. He complained that the Church, which the mercy of God willed to be free, was ſo burdened, that the ſtate of the Iewes was much more tolerable. If that holy man had happened to liue in our age, with what complaintes would he haue bewailed the bondage that nowe is? For both the number is ten times greater, and euery ſmal title is a hundred times more rigorouſly looked vnto, thā at that time. So is wont to be done: when theſe peruerſe lawemakers haue gotten the dominion, they make no end of bidding and forbiddinge, till they come to extreme peuiſhneſſe. Which thing Paule hath alſo very wel declared in theſe wordes: If ye be deade to the world, why are ye holden as though ye were liuinge, with traditions, as eate not, taſt not, handle not? For where as the Greeke word aptesthai, ſignifieth both

Ad Ian. Epiſto. 119.

Colo. 2. 20.

to eate and to touche, doutleſſe in this place it is taken in the firſt of theſe two ſignifications, leaſt there ſhoulde be a ſuperfluous repetition. Therefore he doth here excellently well deſcribe the proceedinges of the falſe Apoſtles. They beginne at ſuperſtition, ſo that they do not onely forbid to eate, but alſo euen ſclenderly to chawe: when they haue obteined this, they thē alſo forbid to taſt. When this is alſo graunted them, they recken it not lawfull ſo much as to touch with a finger.

14 This tyranny in the ordinances of men we do at this day worthily blame, by which it is come to paſſe that poore conſciences are maruelouſly tormented with innumerable decrees and immeaſurable exacting of keepinge of them. Of canons pertaining to diſcipline we haue ſpoken in an other place. Of the Ceremonies what ſhall I ſay, by which it is brought about that, Chriſt beinge halfe buried, we are returned to Iewiſhe figures? Our Lorde Chriſt (ſayth Auguſtine) hath bound together the felowſhip of the new people, with Sacramentes very fewe in number, moſt excellent in ſignification, moſt eaſie in obſeruing. How farre the multitude and diuerſity of vſages wherwith at this day we ſee the Church to be entangled, doth differ from this ſimplicity, it can not be ſufficiently declared. I know with what crafty ſhifte ſome ſuttle men do excuſe this peruerſeneſſe. They ſay that among vs there are many as rude as they were in the people of Iſrael: that ſuch introduction was ordained for their ſakes, which although the ſtronger may well want, yet they ought not to neglect it, foraſmuch as they ſee it to be profitable for the weake brethren. I aunſwere, that we are not ignorant, what we owe to the weakenes of our brethren: but on the other ſide we take exception and ſay, that this is not the way whereby the weake may be prouided for, ỳ they ſhould be ouerwhelmed with great heapes of Ceremonies. The Lorde did not in vaine put this difference betwene vs and the old people, that his will was to inſtruct them like children with ſignes and figures, but vs more ſimply without ſuch outwarde furniture. As (ſayeth Paule) a childe is ruled of his ſchoolemaiſter, and kept vnder cuſtody, according to the capacity of his age: ſo the Iewes are kept vnder the lawe. But we are like vnto full growen men, which being ſet at liberty from tutorſhip and gouernment, haue no more neede of childiſh introductions. Truely the Lorde did foreſee what maner of common people there ſhoulde be in his Church, and howe they ſhoulde be ruled. Yet he did in this maner as we haue ſaid, make difference betwene vs & the Iewes. Therefore it is a fooliſh way, if we will prouide for the ignorant, in raiſinge vp Iewiſhnes which is abrogate by Chriſt: Chriſt

Epiſt. 118. ad Ianuar.

Gal. 4. 2

also touched in his owne words this difference of the olde and new people, when he sayd to the woman of Samaria, that the time was come wherein the true worshippers shoulde worship God in Spirite and trueth. This verily had alway bin done: but the new worshippers differed from the olde in this point, that vnder Moses the spirituall worshipping of God was shadowed & in a maner entangled with many Ceremonies, which being abolished, he is now more simply worshipped. Therfore they that confound this difference, do ouerthrow the order institute & stablished by Christ. Shall there then (wilt thou say) no Ceremonies be giuen to the ruder sort to helpe their vnskilfulnes? I say not so: for I verily thinke that this kinde of help is profitable for them. I do here trauaile onely that such a meane may be vsed, as may brightly set out Christ, & not darken him. Therfore there are giuen vs of God few Ceremonies, & those not labourſome, that they should shewe Christ beinge present. The Iewes had moe giuen them, that they should be images of him beinge absent. Absent I say he was, not in power, but in maner of signifying. Therefore, ỳ meane may be kept, it is necessary to kepe that fewnesse in number, easines in obseruing, & dignity in signifying, which also consisteth in clearenes. What nede I to say that this hath not bin done? For the thing it selfe is in all mens eies.

15 Here I omit with howe pernicious opinions mens mindes are filled, in thinking that they be sacrifices wherewith oblation is rightly made to God, whereby sinnes are cleansed, whereby righteousnes & saluation is obtained. They wil deny that good things are corrupted with such forein errours: forasmuch as in this behalfe a man may no lesse offend in the very workes also cõmaunded of God. But this hath more hainousnes, that so much honor is giuen to works rashly fained by the wil of mã, that they are thought to be things deseruing eternal life. For the works cõmaunded of God haue reward therfore, because the lawmaker himselfe in respect of obedience accepteth them. Therfore they receiue not their value of their owne worthines, or of their own deseruinge, but because God so much esteemeth our obedience toward him. I speake here of that perfection of workes which is cõmaunded of God, & is not performed of men. For therefore the very workes of ỳ law which we do, haue no thanke but of the free goodnes of God, because in them our obedience is weake & lame. But because we do not here dispute, of what value works are without Christ, therfore let vs passe ouer that question. I come backe againe to that which
Hier. 7. 22. properly belongeth to this present argument, that whatsoeuer commendation workes haue in them, they haue it in respect of the obedi-

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ence, which onely the Lord doth looke vpon, as he teſtifieth by the Prophet: I gaue not commaundement of ſacrifices & burnt offrings, but only that ye ſhould with hearing, heare my voyce. But of fayned workes he ſpeaketh in an other place, ſaying: Ye weie your ſiluer and not in bread, Againe, they worſhip me in vaine with ỹ precepts of mẽ. This therfore they can by no wayes, excuſe, that they ſuffer the ſilly people to ſeke in thoſe outward trifles the righteouſnes wherby they may ſtand againſt God, & vphold thẽſelues before ỹ heauenly iudgement ſeate. Morouer, is not this a fault worthy to be inueied againſt, that they ſhew forth Ceremonies not vnderſtãded as it were a ſtage play, or a magical enchauntment? For it is certaine ỹ all Ceremonies are corrupt & hurtful, vnleſſe men be by them directed to Chriſt. But the Ceremonies that are vſed vnder the papacy, are ſeuered frõ doctrine, that they may the more hold men in ſignes without all ſignification. Finally (ſuch a cunning craftſman is the belly) it appeareth that many of thẽ haue bin inuented by couetous ſacrificing prieſtes, to be ſnares to catche money. But what beginninge ſoeuer they haue, they are all ſo giuen forth in common for filthy gaine, that we muſt needes cut of a great part of them, if we wil bring to paſſe that there be not a prophane market, and ful of ſacrilege vſed in the Church. Eſa. 55. 2 & 29. 13. Matt. 15 9.

16 Although I ſeeme not to teach a continual doctrine cõcerning the ordinances of men, becauſe this ſpeakinge is altogether applied to our own time: yet there is nothing ſpokẽ that ſhal not be profitable for all times. For ſo oft as this ſuperſtition crepeth in, that men will worſhippe God with their owne fained deuiſes, whatſoeuer the lawes be that are made to ỹ purpoſe, they do byandby degenerate to thoſe groſſe abuſes. For the Lord threatneth not this curſe to one or two ages, but to al ages of the world, that he will ſtrike them with blindnes and amaſed dulnes that worſhip him with the doctrines of men. This blinding continually maketh that they flee frõ no kinde of abſurdity, which deſpiſing ſo many warnings of God, do wilfully wrap themſelues in thoſe deadely ſnares. But if, ſettinge aſide circumſtances, you wil haue ſimply ſhewed what be the mens traditions of all ages, which it is mete to be reiected of the Church, and to be diſalowed of all the godly, that ſame ſhalbe a ſure and plaine definition which we haue aboue ſet: that all lawes without the word of God are made by men to this ende, either to preſcribe a maner of worſhipping God, or to binde conſciences with religion, as though they gaue commaundement of thinges neceſſary to ſaluation. If to the one or both of theſe there be adioyned other faultes: as, that with their multitude they darken the brightneſſe of the Goſpell: that they nothing edifie, but be rather Eſa 29. 13.

vnprofitable and triflinge occupations than true exercises of godlineſſe : that they be laid abroade to filthineſſe and vnhoneſt gaine: that they be too hard to be kept:that they be defiled with euil ſuperſtitions:theſe ſhall be helpes that we may the more eaſily finde how much euill is in them.

17 I heare what they anſwere for themſelues, that their traditiõs are not of themſelues, but of God. For, they ſay that the Church is gouerned of the holy Ghoſt,that it can not erre:and that the authority thereof remaineth with them. When this is obtained, it therewithall foloweth,that their traditions are the reuelations of the holy Ghoſt, which can not be deſpiſed but wickedly and with the contempt of God. And that they ſhoulde not ſeeme to haue attempted any thinge without great authority, they will haue it beleued that a great parte of their obſeruations came from the Apoſtles: and they affirme that by one example is ſufficiently declared what the Apoſtles did in other thinges,when being aſſembled in one Councell,they did by the decre of the Councell commaunde the Gentiles to abſtaine from thinges offered to idols,from blood and ſtrangled. We haue already in an other place declared, how falſly for boaſtinge of themſelues they lyingely vſurpe the title of the Church. So much as concerning this preſent cauſe:if,plucking away all viſors,and deceitfull colours, we truely looke vpon that which we ought principally to care for,& which chiefly is for our behoofe,that is,what maner of Church Chriſt will haue,that we may faſhion and frame our ſelues to the rule therof:it ſhal eaſily be euidẽt vnto vs,that it is not the Church,which paſſinge the boundes of the word of God, doth outrage and runne at riot in makinge of newe lawes. For doth not that lawe which was once preſcribed to the Church,remaine eternall?What I commaund thee,that thou ſhalt kepe that thou maiſt do it. Thou ſhalt not adde any thing,nor take any thing frõ it. And in an other place: Adde not to the word of the Lord, nor miniſh any thing:leaſt he peraduenture reproue thee,and thou be founde a lyer. Sith they can not deny that this was ſpokẽ to the Church,which do they elſe but report the ſtubborneſſe of that Church,what they boaſt to haue bin ſo bold as after ſuch prohibitions neuertheleſſe to adde & mingle of her owne with the doctrine of God? But God forbid that we ſhoulde aſſent to their lies, whereby they burden the Church with ſo great a ſclaunder: but let vs vnderſtande,that the name of the Church is falſly pretended,ſo oft as this luſt of mens raſhenneſſe is ſpoken of,which can not holde it ſelfe within the preſcribed boũdes of God, but that it wildly rangeth & runneth out into her owne inuẽtions?There is nothing entangled,

A& 15. 20.&29

Deu.12. 32.

Pro.30. 6.

nothing

nothing darke, nothing doutfull in theſe wordes, in which the whole Church is forbiddé to adde to the word of God, or to take any thing from it, when the worſhippinge of God, and preceptes concerninge ſaluation, are entreated of. But this (ſay they) was ſpoken of the lawe only, after which folowed the prophecies & the whole miniſtration of the Goſpel. I graunt in dede: and I adde alſo, which are rather fulfillinges of the law, than additions or diminiſhinges. But if the Lorde ſuffred nothing to be added to or taken from the miniſtery of Moſes, which was (as I may ſo terme it) darke by reaſon of many doutfull enwrappinges, till by his ſeruantes the Prophetes, and at length by his beloued Sonne, he miniſtred a clearer doctrine: why ſhoulde we not thinke it much more ſeuerely forbidden vs, that we ſhould adde nothing to the law, the Prophetes, the Pſalmes, and the Goſpel? The Lorde is not gone out of kinde from himſelfe, which hath longe ago declared, that he is with nothing ſo hiely offended, as whē he is worſhipped with the inuentions of men? Whereof came thoſe notable ſayinges in the Prophets, which ought to haue continually ſounded in our eares: I ſpake no words to your fathers, in ỹ day that I brought them out of Ægipt, concerning ſacrifice and burnt offringe. But this word I commaunded them, ſaying: With hearinge heare my voyce: and I will be your God, and you ſhalbe my people, & you ſhall walke in all the way that I ſhall commaunde you. Againe, I haue with proteſting proteſted vnto your fathers, Heare my voyce. And other like ſayings: but this is notable aboue the reſt. Will God haue burnt offeringes and ſacrifices, and not rather that his voyce be obeied? For obedience is better than ſacrifice, and to harken is better than to offer the fatte of rammes. For, to reſiſt is as the ſinne of ſoothſayinge: and not to obey is as the wickedneſſe of Idolatry. Therefore whatſoeuer inuentions of men are in this behalfe defended with the authority of the Church, foraſmuch as the ſame can not be excuſed from the crime of vngodlineſſe, it is eaſie to proue that it is falſly imputed to the Church.

Iere. 7. 22.
Iere. 11. 1. Sa. 15 22.

18 After this ſorte we freely inueie againſt this tyranny of mens traditions, which is proudly thruſt in among vs, vnder the title of the Church. For neither do we ſcorne the Church (as our aduerſaries, to bring vs in hatred, do vniuſtly lye vpon vs) but we giue vnto her the praiſe of obediēce, than which ſhe knoweth no greater praiſe. They rather are very ſore wrong doers to the Church, which make her obſtinate againſt her Lorde, while they faine that ſhe hath proceeded further than ſhe lawfully might do by ỹ word of God: though I ſpeake nothing how it is a notable ſhameleſneſſe ioyned with as great ma-

lice, continually to crie out of the authority of the Church, & in the meane time dissemblingly to hide both what is commaunded her by the Lord, and what obedience she oweth to the commaundement of the Lord. But if we haue a minde, as it is mete we shoulde haue, to agree with the Church, this pertaineth rather to the purpose, to haue an eie vnto and remember what is commaunded by the Lorde both to vs and the Church, that we should with one agrement obey him. For there is no dout but we shall very well agree with the Church, if we do in all things shew our selues obedient to the Lord. But now to father vppon the Apostles, the originall of the traditions wherewith the Church hath bin hitherto oppressed, was a point of mere deceit: forasmuch as the doctrine of the Apostles trauaileth wholly to this end, that consciéces should not be burdened with new obseruations, nor the worshipping of God be defiled with our inuentions. Moreouer if there be any faithfulnes in histories and auncient monuments, the Apostles not onely neuer knew, but also neuer heard of this that they attribute vnto them. Neither let them prate, that the most part of their decrees were receiued in vse and in mens behauiours, which neuer were put in writing: euen those thinges forsooth, which, while Christ was yet liuing, they could not vnderstande, after his ascending they learned by the reuelation of the holy Ghost. Of the exposition of that place we haue else where already seene. So much as is sufficient for this present cause: truely they make themselues worthy to be laughed at, while they faine that those great misteries, which so longe time were vnknowen to the Apostles, were partly obseruations either Iewish or Gentile (of which all ỹ one sort had bin long before published among the Iewes, and all the other sorte amonge the Gentiles) and partely foolishe gesturinges and vaine pety Ceremonies, which foolishe sacrificinge Priestes, that can neither skil of swimminge nor of letters, vse to do very trimly: yea such as children and fooles do so aptly counterfaite that it may seeme that there be no fitter ministers of such holy mysteries. If there were no histories at all: yet men that haue their sounde witte might consider by the thing it selfe, that so great a heape of Ceremonies and obseruations did not suddenly burst into the Church, but by litle and litle crept in. For when those holyer Bishoppes, which were next in time to the Apostles, had ordained some things that belonged to order and discipline, afterward there folowed men, some after other, not discrete enough, and too curious and greedy: of which the later that euery one was, so he more striued with his predecessours in foolishe enuious counterfaytinge, not to giue place in inuentinge of newe thinges. And because there

was perill leaſt their deuiſes would ſhortly grow out of vſe, by which they coueted to gette praiſe among their poſterity, they were much more rigorous in exact calling vpō the keping of them. This wrongfull zeale hath bredde vs a great parte of theſe Ceremonies which they ſet out vnto vs for Apoſtolike. And this alſo the hyſtories do teſtifie.

19 Leaſt in makinge a regiſter of thē we ſhould be too tedious, we will be content with one example. In the miniſtringe of the Lordes ſupper, there was in the Apoſtles time great ſimplicity. The next ſucceſſours, to garniſh the dignity of the myſtery, added ſomwhat that was not to be diſallowed. But afterward there came thoſe fooliſh coūterfaiters, which with now & then patching of peeces together, haue made vs this apparell of the prieſt which we ſee in the Maſſe, thoſe ornamentes of the altar, thoſe geſturings, and the whole furniture of vnprofitable thinges. But they obiect, that this in olde time was the perſwaſion, that thoſe thinges which were with one conſent done in the vniuerſall Church, came from the Apoſtles themſelues, whereof they cite Auguſtine for witneſſe. But I will bring a ſolution from no other where than out of the wordes of Auguſtine himſelfe. Thoſe thinges (ſayeth he) that are kept in the whole worlde, we may vnder- Epiſto. ſtande to haue bin ordayned either of the Apoſtles themſelues, or of 118. the generall Councelles, whoſe authoritie is moſt healthfull in the Church: as, that the Lordspaſſion, and reſurrection, and his aſcending into heauen, and the comming of the holy Ghoſt, are celebrate with yearely ſolemnitie: and whatſoeuer like thinge be founde, that is kept of the whole Church, which way ſoeuer it be ſpread abroade. When he reckeneth vppe ſo few examples, who doth not ſee that he meant to impute to authors worthy of credit and reuerence, the obſeruations that then were vſed, euen none but thoſe ſimple, rare, and ſober ones, with which it was profitable that the order of the Church ſhoulde be kept together? But howe farre doth this differ from that which the Romiſh maiſters would enforce men to graunt, that there is no pety Ceremony amonge them that ought not to be iudged Apoſtolike.

20 That I be not too long, I will bring forth only one example. If any man aske thē, whenſe they haue their Holy water: they byandby anſwere, from the Apoſtles. As though the hyſtories do not attribute this inuention to I wote not what Biſhop of Rome, which truely, if he had called the Apoſtles to counſell, woulde neuer haue defiled Baptiſme with a ſtraunge and vnfitte ſigne. Albeit I do not thinke it like to be true, that the beginning of that halowing is ſo olde as it is there

Epist. 118. ad Ianu.

wrytten. For, that which Augustine sayth, that certayne Churches in his time did shunne that solemne folowinge of Christes example in washinge of feete, least that vsage shoulde seeme to pertaine to Baptisme, secretly sheweth that there was then no kinde of washing that had any likenesse with Baptisme. Whatsoeuer it be, I will not graunt that this proceeded from an Apostolike Spirite, that Baptisme, when it is with a daily signe brought into remembrance, should after a certaine manner be repeated. And I passe not vpon this, that the selfe same Augustine in an other place ascribeth other thinges also to the Apostles. For sith he hath nothing but coniectures, iudgement ought not vppon them to be giuen of so great a matter. Finally admitte that we graunt them also, that those thinges which he rehearseth came from the time of the Apostles: Yet there is great difference betwene instituting some exercise of Godlinesse, which the Faythfull with a free conscience may vse, or if the vse of it shall not be profitable for them, they may forbeare it: and making a law that may snare consciences with bondage. But now, from what author soeuer they proceeded, sith we see that they are sliddē into so great abuse, nothing withstandeth, but that we may without offence of him abolish them: forasmuch as they were neuer so commended, that they must be perpetually immouable.

21 Neither doth it much helpe them, that to excuse their tyranny they pretend the example of the Apostles. The Apostles (say they) & the elders of the first Church, made a decree beside the commaundement of Christ, wherin they commaunded all the Gentils to abstaine from things offred to idols, from strangled, & from blood. If that was lawful for thē, why is it not also lawful for their successours, to follow the same so oft as occasiō so requireth? I would to God, they did both in all other thinges and in this thing folow them. For I deny that the Apostles did there institute or decree any new thinge, which is easie to be proued by a strong reason. For whereas Peter in that Councell pronounceth, that God is tempted, if a yoke be layd vpon the neckes of the disciples: he doth himselfe ouerthrow his owne sentence, if he afterwarde consent to haue any yoke layd vppon them. But there is a yoke layd, if the Apostles do decree of their owne authority that the Gentils should be forbidden, that they should not touch things offred to idols, blood, and strangled. In dede there yet remaineth a dout, for that they do neuertheleſſe seeme to forbid. But this dout shall easily be dissolued, if a man do more nerely consider the meaning of the decree it selfe: in the order and effect wherof the chiefe point is, that to the Gentils their liberty is to be lefte, and that they ought not to be troubled,

troubled,nor accombred about the obſeruations of the law. Hitherto it very well maketh of our ſide. But the exception that immediatly foloweth,neither is any new law made by the Apoſtles, but ỹ diuine and eternall commaundement of God, that charity ought not to be broken,nor doth diminiſh one title of that liberty:but only admoniſheth the Gentils,how they ſhould temper themſelues to their brethrē,that they abuſe not their liberty to the offence of them. Let this therfore be the ſecond point,that the Gentils ſhould vſe a harmleſſe liberty,and without offence of their brethren.But yet they preſcribe ſome certaine thinge:that is,they teach & appoint,ſo farre as was expedient for the time,by what things they might runne into ỹ offence of their brethren,that they might beware of thoſe thinges:but they adde no new thinge of their owne to the eternall law of God, which forbiddeth the offending of brethren.

22 Like as if the faithful Paſtors which gouerne the Churches not yet well reformed, ſhoulde commaunde all their people, that till the weake with whom they liue do grow ſtronger,they ſhould not openly eate fleſh on Friday,or openly labour vpon holy daies,or any ſuch thinge. For although theſe thinges,ſettinge ſuperſtition aſide,are by themſelues indifferent:yet when there is added offence of brethren, they cā not be done without a fault. But the times are ſuch,that the faythfull can not ſhewe ſuch a ſight to the weake brethren, but that they ſhall ſore wounde their conſciences. Who,but a cauiller,will ſay that ſo they make a new law,whereas, it is certaine that they do only preuent offences, which are expreſſely enough forbidden of the Lord? And no more cā it be ſayd of the Apoſtles, whoſe purpoſe was nothing elſe, but in takinge away the matter of offences, to call vpon the law of God concerninge the auoydinge of offence: as if they had ſayd: It is the Lords cōmaundement ỹ ye offend not a weake brother. Ye can not eate thinges offred to images, ſtrangeled and blood, but that the weake brethren ſhalbe offended. Therefore we commaunde you in the word of the Lord, that ye eate not with offence. And that the Apoſtles had reſpect to the ſame thinge, Paule himſelfe is a very good witneſſe,which writeth thus,verily none otherwiſe than according to the meaning of the Councel:Concerning meates that are offered to Idols,we know that the Idole is nothing.But ſome with conſcience of the Idole,do eate it as offred to Idols,and their conſcience, foraſmuch as it is weake,is defiled.See that your liberty be not made an offence to the weake.He ỹ ſhall haue well weied theſe things,ſhall not afterwarde be deceiued with ſuch a falſe colour as they make, that pretend the Apoſtles for defence of their tyranny,as though the 1. Cor. 8 1,

Apoſtles had begonne with their decree to breake the liberty of the Church. But, that they may not be able to eſcape, but be driuen euen with their owne confeſſion to allowe this ſolution, lette them aunſwere me, by what right they were ſo bolde to abrogate the ſame decree. Becauſe there was no more peril of thoſe offences & diſſentions, which the Apoſtles meant to prouide for, & they know that the lawe was to be weyed by the end therof. Foraſmuch as therefore this law was made in reſpect of charity, there is nothinge preſcribed in it, but ſo much as pertaineth to charity. When they confeſſe that the tranſgreſſing of this law is nothing but a breaking of charity, do they not therwithall acknowledge, that it is not a forged addition to the lawe of God, but a naturall and ſimple appliance to the times and maners whereunto it was directed?

23 But although ſuch lawes be a hundred times vniuſt & iniurious vnto vs, yet they affirme that they muſt be heard without exception: for they ſay that this is not here intended, that we ſhoulde conſent to errours, but only that being ſubiects we ſhould beare the hard commaundements of our gouernours, which it is not our partes to refuſe. But here alſo the Lorde very well reſiſteth them with the trueth of his word, & deliuereth vs out of ſuch bondage into the liberty, which he hath purchaſed for vs with his holy blood, the benefit whereof he hath more than once confirmed with his word. For that is not here only intended (as they maliciouſly faine) that we ſhoulde ſuffer ſome grieuous oppreſſion in our body, but that our conſciences being ſpoiled of their liberty that is of the benefit of the blood of Chriſt, ſhold be ſeruilely tormented. Howbeit let vs paſſe ouer this alſo, as though it made litle to the matter. But of how great importance do we think it is, that the Lordes kingdom is taken away from him, which he claimeth to himſelfe with ſo great ſeuerity? But it is taken away ſo oft as he is worſhipped with the lawes of mens inuentions, whereas he will be holden for the only lawmaker of his owne worſhip. And leaſt any man ſhold thinke it to be a matter of nothing, let vs heare how much the Lord eſteemeth it. Becauſe (ſayth he) this people hath feared me with the commaundement & doctrine of men: beholde I wil aſtoniſh them with a great & wonderous miracle. For wiſdom ſhal periſh from the wiſe men therof, & vnderſtanding ſhal depart frō the elders. In an other place, They worſhip me in vaine teaching doctrines, the commaundements of mē. And truly wheras the children of Iſraell defiled thēſelues with many idolatries, the cauſe of al ẏ euil is aſcribed to this vnclean mixture, ẏ tranſgreſſing the commaundements of God, they haue forged new worſhippinges. And therefore the holy Hiſtory rehearſeth

Eſa. 29. 13.

Matt. 15 9.

hearseth that the new strãgers that had bin transplanted by the king of Babilon to inhabite Samaria, were torne in peeces & consumed of wilde beastes, because they knew not the iudgementes or statutes of the God of that lande. Although they had nothinge offended in the Ceremonies, yet God would not haue allowed a vaine pompe: but in the meane time he ceased not to take vengeance of the defilinge of his worship, for that men did thrust in deuises strange from his word. Wherupon it is afterward said, that they being made afraid with that punishment, receiued the Ceremonies prescribed in the law: but because they did not yet purely worship the true God, it is twise repeated that they did feare him and did not feare him. Wherupon we gather, that the parte of reuerence which is giuen to him, consisteth in this, while in worshipping him we simply follow what he commaundeth with mingling none of our inuentions. And therefore the godly kings are oftentimes praised, because they did according to al the cõmaundements, & declined not to the right hande nor to the left. I go yet further: although in some fayned worshipping there do not opẽly appeare vngodlines, yet it is seuerely condemned of the holy Ghost, so soone as men depart frõ the cõmaundemẽt of God. The Altar of Achaz, the paterne wherof was brought out of Samaria, might haue seemed to encrease the garnishment of the temple, whereas his deuise was to offer Sacrifices thereupon to God onely, which he shoulde do more honorably than vpon the first & old Altar: yet we see how the Spirit detesteth that boldnesse, for none other cause but for that the inuentions of mẽ in ỹ worshipping of God are vncleane corruptions. And howe much more clearely the will of God is opened vnto vs, so much the lesse excusable is our frowardnes to attẽpt any thinge. And therfore worthily with this circumstance the crime of Manasses is enforced, for that he builded a new altar in Ierusalẽ, of which God had pronounced I will there set my name, because the authority of God is now as it were of set purpose refused.

2. King. 23.

2 Kings 16.10.

2. Kings 21.3.

24 Many do maruell why God so sharply threatneth ỹ he will do thinges to be wondred at to the people of whom he was worshipped with the commaundements of men, & pronounceth that he is worshipped in vaine with ỹ precepts of men. But if they considered, what it is in the cause of religion, that is to say of heauenly wisdom, to hang vpõ the only mouth of God, they would therwithal see, ỹ it is no sclẽder reason why God so abhorreth such peruerse seruices, that are done to him accordinge to the lust of mans wit. For although they that obey such lawes for the worshipping of God, haue a certaine shew of humility in this their obedience, yet they are not hũble before God,

to whom they prescribe the same lawes which they themselues do kepe. This is the reason why Paul willeth vs so diligently to beware, that we be not deceiued by the traditiõs of men & that which he calleth ethelothreskian that is, Wilworshipinuented of men beside the doctrine of God. This is verily true, both our owne wisdom, & al mẽs wisdom must be fooliſhe vnto vs, that we may suffer him alone to be wise. Which way they keepe not which do study with pety obseruations fained by the wil of men to commend themselues vnto him, & do thrust vnto him as it were against his wil a transgressinge obedience toward him, which is in dede giuen to men. As it hath bin done both in many ages heretofore, & in the time within our owne remẽbrance, & is also at this day done in those places where the authority of the creature is more estemed than of the creator: where religiõ (if yet the same be worthy to be called religion) is defiled with more & more vnsauory superstitions, than euer was any Paynime wickednes. For what could the wit of men brede but all things carnall & fooliſh and such as truely resemble their authors?

Colo. 2. 4.

25 Wheras also the Patrones of superstitions alleage, that Samuel Sacrificed in Ramatha, and although the same was done beside the law, yet it pleased God: the solution is easie, that it was not a certaine secõd altar to set against the one only altar: but because the place was not yet appointed for the arke of couenant, he appointed the towne where he dwelled for Sacrifices, as the most conuenient place. Truely the minde of the holy Prophet was not to make any innouation in holy things, wheras God had so streightly forbidden any thing to be added or miniſhed. As for the example of Menoha, I say ẏ it was an extraordinary and singular case. He being a priuate man offred sacrifice to God & not without the allowance of God: verily because he enterprised it nõt of a rash motiõ of his own minde, but by a heauenly instinction. But how much the Lord abhorreth those things that mẽ deuise of themselues to worship him withall, an other not inferior to Gedeon is a notable example, whose Ephod turned to destruction not only to him and his family, but to the whole people. Finally euery new found inuention, wherwith men couet to worship God, is nothing else but a defiling of true holineſſe.

1. Sam. 7 17.

Iud. 13. 19.

Iud. 8. 27.

26 Why then (say they) did Christ will that those intolerable burdens should be borne, which the Scribes and Phariſees bound vpon men? But why in an other place did the same Christ will that men should beware of the leuẽ of the Phariſees: calling leuen (as Mathew the Euangeliſt expoundeth it) all their owne doctrine that they mingled with the purenes of the word of God? What would we haue

Mat. 23. 3. & 16. 6.

more

more plaine, than that we be commaunded to flee and beware of all their doctrine? Whereby it is made moſt certaine vnto vs, that in the other place alſo the Lorde willed not, that the conſciences of his ſhould be vexed with the Phariſees owne traditions. And the very wordes, if they be not wreſted, ſounde of no ſuch thing. For the Lord purpoſing there to enuey ſharply againſt the maners of the Phariſees, did firſt ſimply inſtruct them that heard him, that although they ſawe nothing in their life mete for them to followe, yet they ſhould not ceſſe to do thoſe things which they taught in wordes, while they ſate in the chaire of Moſes, that is, to declare the lawe. Therefore he meant nothing els but to prouide that the common people ſhould not with the euill exāples of the teachers be brought to deſpiſe the doctrine. But foraſmuch as many are nothing at all moued with reaſons, but alway require authoritie, I will allege Auguſtines wordes, in which the very ſame thing is ſpoken. The Lordes ſhepefolde hath gouernours, ſome faithfull, and ſome hirelinges. The gouernours that are faithfull, are true Paſtors: but heare ye, that the hirelinges alſo are neceſſarie: for many in the Church following earthly profits, do preach Chriſt, and by them the voice of Chriſt is heard: and the ſhepe do followe, not a hireling, but the Paſtor by the meanes of a hireling. Heare ye that hirelinges are ſhewed by the Lorde himſelfe. The Scribes (ſaith he) and the Phariſees ſitt in the chaire of Moſes. Do ye thoſe things that they ſay, but do not thoſe things that they do. What other thing ſaid he, but heare the voice of the Paſtor by the hirelinges? For in ſitting in the chaire they teach the lawe of God: therefore God teacheth by them. But if they will teach their owne, heare it not, do it not. This ſaith Auguſtine. In Ioh. Tract. 46.

27 But whereas many vnſkilfull men, when they here that conſciences are wickedly bounde and God worſhipped in vaine with the traditiōs of men, do at ones blott out altogether all lawes whereby the order of the Church is ſet in frame: therefore it is conuenient alſo to mete with their error: Verily in this point it is eaſy to be deceiued, becauſe at the firſt ſight it doth not by and by appeare what difference is betweene the one ſort and the other. But I will ſo plainly in fewe wordes ſett out the whole matter, that the likeneſſe may deceiue no man. Firſt let vs holde this, that if we ſee in euery fellowſhip of men ſome policie to be neceſſarie, that may ſerue to nouriſh common peace and to reteine concorde: if we ſe that in the doing of things there is alway ſome orderly forme, which is behouefull for publike honeſtie and for very humanitie not to be refuſed: the ſame ought chiefely to be obſerued in Churches, which are both

beſt mainteined by a well framed diſpoſition of all things,& without agreement are no Churches at all. Therfore if we will haue the ſafetie of the Church well prouided for, we muſt altogether diligently procure that which Paule commaundeth, that all things be done comelily and according to order. But foraſmuch as there is ſo great diuerſitie in the maners of men, ſo great varietie in mindes, ſo great diſagreement in iudgements and wittes: neither is there any policie ſtedfaſt enough, vnleſſe it be ſtabliſhed by certaine lawes, nor any orderly vſage can be obſerued without a certaine appointed forme: Therefore we are ſo farre of from condemning the lawes that are profitable to this purpoſe, that we affirme that when thoſe be taken away, Churches are diſſolued from their ſinewes, and vtterly deformed and ſcattered abrode. For this which Paule requireth, that all things be done decently and in order, can not be had, vnleſſe the order it ſelfe and comelineſſe be ſtabliſhed, with obſeruatiõs adioined as with certaine bondes. But this onely thing is alway to be excepted in thoſe obſeruatiõs, that they be not either beleued to be neceſſary to ſaluation, and ſo binde conſciences with religion, or, be applied to the worſhipping of God, and ſo godlineſſe be repoſed in them.

1. Cor. 14.40.

28 We haue therefore a very good and moſt faithfull marke, which putteth difference betwene thoſe wicked ordinances, by which we haue ſayed that true religion is darkened and conſciences ſubuerted, and the lawfull obſeruations of the Church: if we remember that the lawfull obſeruations tende alway to one of theſe two things or to both together, that in the holy aſſembly of the faithfull all things be done comely and with ſuch dignitie as beſeemeth: and that the very common fellowſhip of men ſhould be kept in order as it were by certaine bondes of humanitie and moderation. For when it is ones vnderſtode that the lawe is made for publike honeſties ſake, the ſuperſtition is nowe taken away, into which they fall that meaſure the worſhipping of God by the inuentiõs of men. Again when it is knowen that it perteineth to cõmon vſe, then that falſe opinion of bond and neceſſitie is ouerthrowen, which did ſtrike a great terror into conſciences, when traditions were thought neceſſarie to ſaluation. For herein is nothing required but that charitie ſhould with common dutiefull doing be nouriſhed among vs. But it is good yet to define more plainely, what is comprehended vnder that comelineſſe which Paule commendeth, and alſo what vnder order. The ende of comelineſſe is, partly that when ſuch Ceremonies are vſed as may procure a reuerence to holy things, we may by ſuch helpes be ſtirred vp to godlineſſe: partly alſo that the modeſtie and grauitie which

ought

ought to be ſeen in all honeſt doings may therin principally appeare. In order, this is the firſt point, that they which gouerne may knowe the rule and lawe to rule well: and the people which are gouerned may be accuſtomed to obeying of God, and to right diſcipline: Then, that the ſtate of the Church being well framed, peace & quietneſſe may be prouided for.

29 Therefore we ſhall not ſay that comlineſſe is, wherein ſhalbe nothing but vaine delectation: ſuch as we ſe in that playerlike apparell which the Papiſtes vſe in their ceremonies, where appeareth nothing els but an vnprofitable viſor of gaineſſe, and exceſſe without frute. But we ſhall accompt that to be comelineſſe which ſhall ſo be mete for the reuerence of holy miſteries, that it be a fitt exerciſe to godlineſſe, or at leaſt ſuch as ſhall ſerue to conuenient garniſhing for the celebrating thereof: and the ſame not without frute, but that it may put the faithfull in minde with howe great modeſtie, religiouſneſſe and reuerence, they ought to handle holy things. Nowe, that ceremonies may be exerciſes of godlineſſe, it is neceſſarie that they leade vs the ſtreight way to Chriſt. Likewiſe we may not ſay that order conſiſteth in thoſe trifling pompes that haue nothing els than a vaniſhing gaineſſe: but that it ſtandeth in ſuch an orderly framing as may take away all confuſion, barbarouſneſſe, obſtinacie, and all ſtriues & diſſentions. Of the firſt ſort are theſe examples in Paul: that prophane bankettinges ſhould not be mingled with the holy Supper of the Lorde: that women ſhould not come abrode, but couered: and many other which we haue in common vſe: as this, that we pray kneling and bare hedded: that we miniſter the Lordes Sacraments not vnclenly, but with ſome dignitie: that in the burying of the dead we vſe ſome honeſt ſhewe: and other things that are of the ſame ſort. Of the other kinde are the houres appointed for publike prayers, Sermons, and celebrations of miſteries: at Sermons, quietneſſe and ſilence, places appointed, ſinging together of Hymnes, dayes prefixed for celebrating of the Lordes Supper, that Paule forbiddeth that women ſhould teach in the Church, and ſuch like. But ſpecially thoſe things that coneerne diſcipline, as the teaching of the Catechiſme, the cenſures of the Church, excommunication, faſtings, and ſuch as may be reckened in the ſame number. So all the conſtitutions of the Church, which we receiue for holy and holſome, we may referre to two chiefe titles: for ſome perteine to rites and ceremonies, and the other to diſcipline and peace.

1. Cor. 11. 21. and 5.

1. Cor. 14. 34.

30 But becauſe here is perill, leaſt on the one ſide the falſe biſhops ſhould thereby catch a pretenſe to excuſe their wicked and tyrānous

lawes, & leaſt on the other ſide there be ſome men to fearfull, which admoniſhed with the aforeſaid euels do leaue no place to lawes be they neuer ſo holy: here it is good to proteſt, that I allowe onely thoſe ordinances of men, which be both grounded vpon the authoritie of God, and taken out of the ſcripture, yea and altogether Gods owne. Let vs take for an example the kneling which is vſed in time of common prayer. It is demanded, whether it be a tradition of man, which euery man may lawfully refuſe or neglect. I ſay that it is ſo of men, that it is alſo of God. It is of God, in reſpect that it is a part of that comelineſſe, the care and keping whereof is commended vnto vs by the Apoſtle: it is of men, in reſpect that it ſpecially betokeneth that which had in generaltie rather bene pointed to, than declared. By this one example we may iudge, what is to be thought of that whole kinde: verily becauſe the Lord hath in his holy Oracles both faithfully conteined and clerely ſet foorth both the whole ſumme of true righteouſneſſe, and all the partes of the worſhipping of his diuine maieſtie, and whatſoeuer was neceſſarie to ſaluation: therefore in theſe things he is only to be heard as our ſcholemaſter. But becauſe in outward diſcipline and Ceremonies his will was not to preſcribe ech thing particularly what we ought to followe (becauſe he foreſaw this to hang vpon the ſtate of times, and did not thinke one forme to be fitt for all ages) herein we muſt flee to thoſe generall rules which he hath geuen, that thereby all thoſe things ſhould be tried which the neceſſitie of the Church ſhall require to be commaunded for order and comelineſſe. Finally, Foraſmuch as he hath therefore taught nothing expreſly, becauſe theſe things both are not neceſſary to ſaluation, and according to the maners of euery nation and age ought diuerſly to be applied to the edifying of the Church: therefore as the profit of the Church ſhall require, it ſhalbe conuenient as well to change and abrogate thoſe that be vſed, as to inſtitute newe. I graunt in deede, that we ought not raſhly, nor oft, nor for light cauſes to runne to innouation. But what may hurt or edifie, charitie ſhall beſt iudge: which if we will ſuffer to be the gouerneſſe, all ſhall be ſafe.

1.Cor. 14.40.

31 Nowe it is the dutie of Chriſtian people, to kepe ſuch things as haue bene ordeined according to this rule, with a free conſcience and without any ſuperſtition, but yet with a godly and eaſy redineſſe to obey, not to deſpiſe them, not to paſſe them ouer with careleſſe negligence: ſo farre is it of, that they ought by pride and obſtinacie openly to breake them. What maner of libertie of conſcience (wilt thou ſay) may there be in ſo great obſeruation and wareneſſe? Yea, it ſhall ſtande excellently well when we ſhall conſider, that they are

not

not ſtedfaſt and perpetuall ſtayed lawes, whereunto we be bounde, but outwarde rudements for the weakeneſſe of men: which although we do not all neede, yet we do all vſe them, becauſe we are mutually one bounde to an other, to nouriſh charitie among vs. This we may reknowledge in the examples aboue reherſed. What? Doth religion ſtande in a womans veile, that it is not lawefull to go out of dores with her hed vncouered? Is that holy decree of his cõcerning ſilence, ſuch as can not be broken without moſt hainous offence? Is there any miſterie in kneling, or in burying of a dead carcaſe, that may not be omitted without ſinne? No. For if a woman neede, for the helping of her neighbor, to make ſuch haſt as may not ſuffer her to couer her hed, ſhe offendeth not if ſhe runne thether with her hed vncouered. And it may ſometime befal that it may be no leſſe conuenient for her to ſpeake, than at an other time to holde her peace. And there is no cauſe to the contrary, but that he which by reaſon of diſeaſe can not bowe his knees may pray ſtanding. Finally, it is better to burie a dead man ſpedely in time, than when they lacke a winding ſhete, or when there be not men preſent to conuey him, to tarry till he rott vnburied. But neuertheleſſe in theſe things there is ſomewhat which the maner and ordinances of the contree, and finally very naturall honeſtie and the rule of modeſtie apointeth to be done or auoided: wherein if a man ſwarue any thing from them, by vnwareneſſe, or forgetfulneſſe, there is no crime committed: but if vpon contempt, ſuch ſtubbornneſſe is to be diſallowed. Likewiſe the dayes themſelues, which they be, and the houres, and howe the places be bilded, and what Pſalmes be ſong vpon which day, it maketh no matter. But it is mete that there be both certaine dayes, and appointed houres, and a place fitt to receiue all, if there be regarde had of the preſeruation of peace. For howe greate an occaſion of brawlings ſhould the confuſion of theſe things be, if it were lawfull for euery man, as he liſt, to change thoſe things that belong to common ſtate: foraſmuch as it will neuer come to paſſe that one ſame thing ſhall pleaſe all men, if things be lefte as it were in the middeſt to the choiſe of euery man? If any man do carpe againſt vs, and will herein be more wiſe than he ought, let him ſe himſelfe by what reaſon he can defende his owne preciſeneſſe to the Lorde. As for vs, this ſaying of Paule ought to ſatisfie vs, that we haue not an vſe to contende, nor the Churches of God." 1. Cor. 11. 16.

32 Moreouer it is with great diligence to be endeuored, that no error crepé in, that may corrupt or obſcure this pure vſe. Which ſhalbe obteined, if all obſeruations, whatſoeuer they ſhalbe, ſhall haue

a shewe of manifeste profit, and it very fewe be receiued, but principally if there be adioined a faithfull doctrine of the Pastor, that may stoppe vp the way to peruerse opinios. This knowledge maketh, that in all these things euery man may haue his owne libertie preserued, and neuertheless shall willingly charge his owne libertie with a certaine necessitie, so farre as either this comelinesse that we haue spoken of, or the order of Charitie shall require. Secondly, that both we our selues should without any superstition be busied in the obseruing of those things, and should not to precisely require them of other, so as we should think the worshipping of God to be the better for the multitude of Ceremonies: that one Church should not despise an other for the diuersitie of discipline: last of all that setting herein no perpetuall lawe to our selues, we should referre the whole vse and ende of obseruatios to the edification of the Church, that, when it requireth we may without any offense suffer not onely somwhat to be changed, but all the obseruations that were before in vse among vs, to be altered. For this age is a present experience, that certaine rites, which otherwise are not vngodly nor vncomely, may according to the fit occasion of ỹ matter, be conueniently abrogate. For (such hath bene the blindenesse and ignorance of the former times) Churches haue heretofore, with so corrupt opinion and with so stiffe affection, sticked in Ceremonies, that they can scarcely be sufficiently purged from monstruous superstitions, but that many Ceremonies must be taken away, which in olde time were paraduenture ordeined not without cause, and of themselues haue no notable vngodlinesse in them.

The xj. Chapter.

Of the iurisdiction of the Church, and the abuse thereof, such as is seen in the Papacie.

NOw remaineth the third part of the power of the Church, yea and the chiefe parte in a well ordered state, which we haue sayed to cõsiste in iurisdiction. The whole iurisdiction of the Church perteineth to the discipline of maners, of which we shall entrate by and by. Forasmuch as no citie, or no towne can stande without Magistrat and policy: so the Church of God (as I haue already taught, but nowe I am compelled to repete it againe) needeth her certaine spirituall policy: but such as is vtterly seuered from the ciuile policie, and doth so nothing hinder or minish it, that it rather doth much helpe and further it. Therefore this power of iurisdiction shall in a summe be nothing els but an order framed for the

the preseruation of spirituall policie. To this ende from the beginning were ordeined iudiciall orders in Churches, which might vse examinatiõ of maners, correct vices, & exercise the office of the keies. This order Paul speaketh of in the Epistle to the Corinthians, when he nameth gouernements. Againe to the Romaines, when he saith: let him that ruleth, rule in carefulnesse. For he speaketh not to the magistrats, (for at that time there were no Christiã magistrats) but to them that were ioined with the Pastors for the spirituall gouernement of the Church. Also in the Epistle to Timothee, he maketh two sortes of Elders: some, that labor in the word: other some, that do not vse the preaching of the word, and yet do rule well. By this later sort it is no dout that he meaneth them that were appointed to loke vnto maners, and to the whole vse of the keyes. For this power, of which we nowe speake, hangeth wholly vpon the keyes which Christ gaue to the Church, in the xviij. Chap. of Mathewe: where he commaundeth, that they shoulde be sharply admonished in the name of the whole Church, that haue despised priuate monitions: but if they go forward in their obstinacie, he teacheth that they should be put out of the fellowship of the faithfull. But these monitions and corrections can not be without knowledge of the cause: therefore there needeth both some iudgement and order. Wherefore vnlesse we will make void the promise of the keyes, and take vtterly away excõmunication, solemne monitions, and all such things whatsoeuer they be: we must nedes geue to the Church some iurisdiction. Let the readers marke that that place entreateth not of the generall authoritie of doctrine, as in the. xvj. Chapt. of Mathewe, and the. xxj. of Iohn: but that the power of the Sinagoge is for the time to come transferred to the flocke of Christ. Vntill that day the Iewes had their order of gouerning, which Christ stablisheth in his Church, and that with great penaltie, so much as concerneth the pure institution of it. For so it behoued, forasmuch as otherwise the iudgement of an vnnoble and vnregarded congregation might be despised of rash and proude men. And that it should not encomber the reders, that Christ doth in the same words expresse things somewhat differinge one from the other, it shalbe profitable to dissolue this dout. There be therefore two places, that speake of binding and loosing. The one is in the. xvj. Chapter of Mathewe, where Christ, after that he had promised that he would geue to Peter the keyes of the kingdome of heauen, immediatly addeth, that whatsoeuer he shall binde or loose in earth, shalbe confirmed in heauen. In which wordes he meaneth none other thing, than he doth by other wordes in Iohn, when sending

1. Cor. 12.28.
Rom. 12.8.
1. Tim. 5.17.
Ioh. 20. 23.

Mat. 16. 19. his disciples to preache, after that he had breathed vpon them he said: whose sinnes ye forgeue, they shalbe forgeuen: and whoes ye reteine, they shalbe reteined in heauen. I will bring an exposition not suttle, not enforced, not wrested: but naturall, flowing, and offring it selfe. This commaundement of forgeuing and reteining sinnes, and that promise of binding and loosing made to Peter, ought to be referred to no other thing but to the ministery of the word: which whē the Lorde committed to the Apostles, he did therewith also arme them with this office of binding and loosing. For what is the summe of the Gospell, but that we all being the bondseruantes of sinne and of death, are loosed & made free by the redemption that is in Christ Iesus: and that they which do not receiue nor acknowledge Christ their deliuerer and redemer, are damned & adiudged to euerlasting bondes? When the Lorde deliuered this massage to his Apostles, to be carried into all nations: to approue that it was his owne and proceeding from himselfe, he honored it with this noble testimonie: and that to the singular strengthening both of the Apostles themselues, and of all those to whom it should come. It behoued that the Apostles shoulde haue a stedfast and sounde certaintie of their preaching, which they should not only execute with infinite labors, cares, troubles and dangers, but also at the last seale it with their blood. That they might (I say) knowe the same to be not vaine nor voide, but full of power and force: it behoued that in so great carefulnesse, in so great hardnesse of things, and in so great dangers, they should be persuaded that they did the businesse of God: that when all the world withstode them and fought against them, they should knowe that God stode on their side: that hauing not Christ the author of their doctrine present by sight in earth, they should vnderstande him to be in heauen, to confirme the trueth of the doctrine which he had deliuered them. It behoued againe that it should also be most certainely proued by testimony to the hearers, that that doctrine of the Gospell was not the word of the Apostles, but of God himselfe: not a voice bred in earth, but come downe from heauen. For these thngs, the forgeuenesse of sinnes, the promise of euerlasting life, the message of saluation, can not be in the power of man. Therefore Christ hath testified, that in the preaching of the Gospell there is nothing of the Apostles, but the onely ministery: that it was he himselfe that spake and promised all things by their mouths as by instruments: and therefore that the forgeuenesse of sinnes which they preached, was the true promise of God: and the damnatiō which they pronounced, was the certaine iudgement of God. But this testifying is geuen to all

ages,

ages, and remaineth in force, to certifie and assure all men, that the word of the Gospell, by what man soeuer it be preached, is the very sentence of God, published at the soueraigne iudgemēt seate, written in the boke of life, ratified, firme & fixed in heauen. Thus we see that in those places the power of the keyes is nothing but the preaching of the Gospell: and that it is not so much a power as a ministery, if we haue respect to men. For Christ hath not geuen this power proprely to men, but to his owne word, whereof he hath made men ministers.

3 The other place which we haue said to be, concerning the power of binding and loosing, is in the. xviij. chapter of Mathewe, where Christ saith: If any brother heare not the Church, let him be to thee as a heathē man or a publicane. Verily I say vnto you: whatsoeuer ye bind vppon earth, shalbe bound also in heauen: whatsoeuer ye loose shalbe loosed. This place is not altogether like the first, but is a litle otherwise to be vnderstanded. But I do not so make them diuerse, that they haue not great affinitie together. This first point is like in both, that either of them is a generall sentence: that in both there is alway all one power of binding and loosing, namely by the word of God, all one commaundement, all one promise. But herein they differ, that ý first place peculiarly belongeth to preaching, which the Ministers of the worde do execute: this later place to the discipline of Excommunication, which is committed to the Church. The Church bindeth, whome she excōmunicateth: not that she throweth him into perpetuall ruine and desperation, but because she condemneth his life and maners, and vnlesse he repent, doth already warne him of his damnation. She looseth whom she receiueth into communion: because she doth make him as it were partaker of the vnitie which she hath in Christ Iesus. Therefore that no man should obstinately despise the iudgement of the Church, or little regarde that he is condemned by the consenting voices of the faithfull: the Lord testifieth that such iudgement of the faithfull is nothing els but a publishing of his owne sentence: and that whatsoeuer they do in earth, is cōfirmed in heauen. For they haue the word of God, whereby they may condemne the peruerse: they haue the word, whereby they may receiue the repentant into grace. And they can not erre, nor dissent from the iudgement of God: because they iudge not but after the lawe of God, which is not an vncertaine or earthly opinion, but the holy will of God, and a heauenly Oracle. Out of these two places, which I thinke I haue both brefely and familiarly and truely expounded, those furious men without difference as they be caried with their owne giddinesse, go about to stablish sometime cōfession,

Mat. 18. 17.

ſometime excommunication, ſometime iuriſdiction, ſometime the power to make lawes, ſomtime pardons. But the firſt place they allege to ſtabliſh the ſupremicie of the See of Rome: they can ſo well skill to fitt their keyes to all lockes and dores, that a man may ſay they haue practiſed ſmithes craft all their life.

3 For whereas many thinke that thoſe things endured but for a time, when the Magiſtrats were yet ſtrangers from the profeſſion of our religion: they are deceiued in this, that they conſider not, howe great difference and what maner of vnlikeneſſe there is of the Eccleſiaſticall and ciuile power. For the Church hath not the power of the ſwerd to puniſh or reſtrain, no empire to commaunde, no priſon, no other pains which the Magiſtrat is wont to lay vpon men. Againe, it tendeth not to this end, that he that hath ſinned ſhould be puniſhed againſt his will, but ſhould with willing chaſtiſement profeſſe his repentãce. Therfore there is a farre diuers order: becauſe neither doth the Church take to it ſelfe any thing which proprely belongeth to the Magiſtrat, nor the magiſtrat can execute that which the Church doth. This ſhalbe made plainer by an example. Is any man dronke? In a well ordered citie priſon ſhalbe his puniſhmẽt. Hath he committed fornication? He ſhall haue like, or rather greater puniſhment. So ſhall both the lawes, and the magiſtrat, and outward iudgemẽt be ſatisfied. But it may be that he ſhall geue no ſignification of repentance, but rather murmure & grudge againſt it. Shall the Church in this caſe do nothing? But ſuch can not be receiued to the Supper, without doing wrong both to Chriſt and his holy inſtitution. And reaſon requireth this, that he which offendeth the Church with an euill example, ſhould with ſolemne declaration of repentance take away the offence which he hath raiſed. The reaſon which they bring that are of cõtrary opinion, is to colde. Chriſt ſay they committed theſe doings to the Church, when there was no magiſtrat to execute them. But it happeneth oftentimes that the magiſtrat is more negligent, yea ſomtime peraduenture that himſelfe is to be chaſtiſed, which happened to the Emperor Theodoſius. There may beſide this aſmuch be ſaid of the miniſterie of the word. Nowe therefore after their ſentence, let Paſtors ceſſe to blame manifeſt wicked doings, let them ceſſe to chide, to reproue, to rebuke: for there be Chriſtian magiſtrates, which ought to correct theſe things with the lawes and with the ſwerd. But as the Magiſtrat ought by puniſhing, and by reſtraining with force, to purge the Church of offences: ſo likewiſe the miniſter of the word for his part ought to helpe the magiſtrat that there may not ſo many offende. So ought their workings to be conioined,

that

that the one may be a helpe, not a hindrance to the other.

4 And truely if a man more nerely wey the wordes of Christ, he shall easily perceiue that in these places, is described a stayed state, and a perpetuall order of the Church, not such as endureth but for a time. For is not mete that we should accuse them to the magistrat, that will not obey our monitions: which yet should be necessary if the magistrat succeded into the office of the Church. What is this promise? Shall we say that it is a promise of one or a fewe yeres? Verily verily I say vnto you, whatsoeuer ye bind in earth? Moreouer Christ did here institute no newe thing, but followed the custome alway obserued in the auncient Church of his owne nation: whereby he signified that the Church can not want the spirituall iurisdiction, which hadde bene from the beginning. And this hath bene confirmed by the consent of all times. For when Emperors and magistrats began to professe Christ, the spirituall iurisdiction was not by and by abolished: but onely so ordred, that it should diminish nothing of the ciuile iurisdiction, or be confounded with it. And rightfully. For the magistrat, if he be godly, will not exempt himselfe frō the common subiection of the children of God, whereof it is not the last part to submit himselfe to the Church, iudging by the word of God: so farre it is of, that he ought to take away that order of iudgement. For what is more honorable (saith Ambrose) for the Emperor, than to be called the sonne of the Church? For a good Emperor is within the Church, not aboue the Church, Therefore they, which to honor the Magistrat do spoile the Church of this power, do not onely with false exposition corrupt the sentence of Christ, but also do not slenderly condemne so many holy Bishops which haue bene from the time of the Apostles, that they haue by false pretence vsurped the honor and office of the Magistrat. Epist. 32. ad Valent.

5 But on the other side it is good to see this, what was in olde time the true vse of the iurisdiction of the Church, and howe great abuse is crepte in, that we may knowe what is to be abrogate, and what is to be restored of antiquitie, if we will ouerthrowe the kingdome of Antichrist, and set vp the true kingdome of Christ againe. First this is the marke to be shotte at, that offences be preuented, and if any offence be risen vp, that it may be abolished. In the vse two things are to be considered: first, that this spirituall power be altogether seuered from the power of the swerd: then, that it be not executed by the will of one man, but by a lawfull assembly. Both these things were obserued in the purer Church. For the holy Bishops did not exercise their power with fines, or emprisonments, or other ciuile punishments: but

they vſed the onely word of the Lorde, as they ought to do. For the ſeuereſt reuenge, and as it were the vttermoſt thunderbolt of the Church is excommunication, which is not vſed but in neceſſitie. But this requireth neither force nor ſtrong hande, but is cõtent with the power of the word of God. Finally the iuriſdictiõ of the olde Church was nothing els but a declaration in practiſe (as I may ſo call it) of
2. Cor. 10. 4. that which Paul teacheth concerning the ſpirituall power of Paſtors. There is (ſaith he) power geuen to vs, whereby we may throwe down ſtrong holdes, wherby we may make low all height that lifteth vp it ſelfe againſt the knowledge of God, whereby we may ſubdue all thought, and may leade it captiue into the obedience of Chriſt, and we haue in readineſſe a reuenge againſt all diſobedience. As this is done by the preaching of the doctrine of Chriſt: ſo, leaſt the doctrine ſhould be ſcorned, according to that which is taught ought they to be iudged which profeſſe themſelues of the houſhould of faith. But that can not be done, vnleſſe there be ioined with the miniſterie a power to call them that are to be priuately admoniſhed, or to be more ſharply corrected, and alſo a power to exclude them from
1. Cor. 5. 12. the communion of the Supper, which can not be receiued without prophaning of ſo great a miſterie. Therefore when in an other place he ſaith, that it belongeth not to vs to iudge ſtrãgers, he maketh the children ſubiect to the cenſures of the Church, which may chaſtiſe their faultes: and he ſecretely ſignifieth that there were then iudicial orders in force from which none of the faithfull was free.

6 But ſuch authority (as we haue declared) was not in the power of one man, to do euery thing according to his owne will: but in the power of the aſſemblie of the Elders, which was the ſame thing in
Epiſto 14. & 9. lib. 2. the Church that a Senate is in a City. Cyprian, when he maketh mention by whom it was exerciſed in his time, vſeth to ioine the whole Clergie with the biſhop. But in an other place alſo he ſheweth, that the very clergy ſo gouerned, that in the meane time the people was not excluded from the hearing of matters. For thus he writeth: Sins the beginning of my biſhoprike I haue determined to do nothing without the counſell of the clergie and conſent of the people. But this was the common and vſuall maner, that the iuriſdiction of the Church ſhould be exerciſed by a Senate of Elders: of whom (as I haue ſayed) there were two ſortes: For ſome were ordeined to teaching, & other ſome were onely iudges of maners. By little and little
In. 5. capi. 1. ad Tim. this inſtitution grewe out of kinde from the firſt beginning of it: ſo that euen in the time of Ambroſe onely clerkes were iudges in eccleſiaſticall iudgements. Which thing he himſelfe complaineth of in

theſe

theſe wordes: The olde Sinagoge (ſaith he) and ſins that time the Church hath had Elders, without whoes counſell nothing was done. Which by what negligence it is growen out of vſe, I knowe not, vnleſſe peraduenture by the ſlouthfulneſſe or rather the pride of the teachers, while they alone would be thought to be ſomewhat. We ſee howe much the holy man is diſpleaſed, that any thing of the better ſtate is decayed, when notwithſtanding they had yet continuing an order that was at the leaſt tolerable. What then would he do if he ſawe theſe deformed ruines that ſhewe almoſt no ſigne of the olde bilding? What bewayling would he vſe? Firſt againſt lawe and right, the Biſhop hath claimed to himſelfe alone, that which was geuen to the whole Church. For it is like as if the Conſul, driuing out the Senate, ſhould take the empire vpon himſelfe alone. But as he is aboue the reſt in honor, ſo in the whole aſſemblie is more authoritie than in one man. Therefore it was to wicked a deede, that one man, remouing the cõmon power to himſelfe, hath both opened an entrie to tyrannous luſt, and hath taken from the Church that which belonged vnto her, and hath ſuppreſſed and put away the aſſemblie ordeined by the Spirit of Chriſt.

7 But (as of one euill alway groweth an other) Biſhops diſdaining it as a thing vnworthie of their care, haue committed it ouer to other. Hereupon are created Officials to ſerue that roome: I do not yet ſpeake what kind of men they be, but onely this I ſay, that they nothing differ from prophane Iudges. And yet they ſtill call it a ſpirituall iuriſdiction, where men contende about nothing but earthly matters. Although there were no more euell, with what face dare they call a brawling court the iudgement of the Church? But there are monitions, there is excommunication. So verily they mocke with God. Doth a poore man owe a little money? he is cited: if he appeare, he is condemned. When he is condemned, if he do not ſatiſfie it, he is moniſhed: after the ſeconde monition they procede one ſteppe toward excommunicatiõ: if he appeare not, he is moniſhed to come & yeld himſelfe to iudgement: if he then make delay, he is moniſhed, and byandby excommunicate. I beſech you, what is there any thing like either to the inſtitution of Chriſt, or to the auncient maner, or to an Eccleſiaſticall order? But there is alſo correction of vices. But howe? verily they not onely ſuffer but with ſecret allowance do after a certaine maner cheriſh and confirme adulteries, wantonneſſe, dronkenneſſe and ſuch kinde of miſchieuous doinges: and that not onely in the cõmon people, but alſo in the clergie themſelues. Of many they call a fewe before them, either that they ſhould not ſeeme ſlouthfull

in winking at them, or that they may milke our some money. I speake not of the pillages, robberies, briberies, & sacrileges that are gathered thereby, I speake not what maner of men are for the most parte chosen to this office. This is enough and too much, that when the Romanistes do boast that their iurisdiction is spirituall, it is easie to shewe that there is nothinge more contrary to the order institute of Christ, and that it hath no more likenesse to the auncient custome than darkenesse hath to light.

8 Although we haue not spoken all things that might be alleaged for this purpose, and those thinges that we haue spoken of are knit vp in fewe wordes: yet I trust that we haue so fought it out, that there is nowe no more cause why any man should dout, that the spirituall power whereof the Pope with all his kingdome proudely glorieth, is wicked against God, and an vniust tyranny ouer his people. Vnder the name of spirituall power I comprehende both boldenesse in framing new doctrines, wherewith they haue turned away ỹ sily people from the naturall pureneſſe of the word of God, and the wicked traditions wherewith they haue snared them, and also the false ecclesiasticall iurisdictiō which they execute by Suffraganes and Officials. For if we graunt vnto Christ a kingdome among vs, it is not possible but that all this kind of dominion must immediatly be ouerthrowen and fall downe. As for the power of the swerd which they also geue to them selues, because it is not exercised vppon consciences, it pertaineth not to our present purpose to entreate of it In which behalfe yet it is also to note, that they be alway like thēselues, verily nothing lesse than that which they would be taken for, that is to say, Pastours of the Church, Neither do I blame ỹ peculiar faults of men, but the common wickednesse of the whole order, yea the very pestilence of the order: forasmuch as it is thought that the same should be maimed, vnlesse it be gloriously set forth with wealth and proude titles. If we require the authoritie of Christ concerning this matter, it is no dout but that his minde was to debarre the ministers of his worde from ciuile dominion and earthly gouernement, when he sayd, The kings of the Gentiles beare rule ouer them: but you shall not so. For he signifieth not onely that the office of Pastor is distinct from the office of a Prince, but that they be things so seuered, that they can not mete together in one man. For wheras Moses did beare both the offices together: First, that was done by a rare miracle: againe, it was but for a time till things were better sett in order. But when a certaine forme was ones prescribed of God, the ciuile gouernement was left vnto him, and he was commaunded to resigne the priesthode to his brother.

Mat. 20 25
Luc. 12. 25.

brother. And worthily. For it is aboue nature, that one man ſhould ſuffiſe to beare both burdens. And this hath in all ages bene diligently obſerued in the Church. And there was neuer any of the Biſhops, ſo long as the true forme of the Church endured, that ones thought of vſurping the power of the ſwerd: ſo that this was a common prouerbe in the time of Ambroſe, that Emperors rather coueted the prieſthode, than prieſts the empire. For this which he afterward ſaith, was emprinted in the mindes of all men: that palaces perteined to the Emperor, and Churches to the prieſt. Ex 18. 16. Homil. de Baſil. traden.

9 But ſins that a way hath bene deuiſed, whereby biſhops might holde the title, honor and richeſſe of their office without burden or careleaſt they ſhould be lefte altogether idle, ỹ power of the ſwerde was geuen them, or rather they did by vſurpation take it vpon themſelues. By what color will they defend this ſhameleſneſſe? Was this the dutie of biſhops to wrappe themſelues with iudiciall hearing of cauſes, with the gouernements of cities and prouinces, and through large circuites to meddle in buſineſſes ſo vnperteining to them: which haue ſo much worke and buſineſſe in their owne office, that if they were wholy and cõtinually occupied in it, and were withdrawen with no callings away from it, yet they were ſcarcely able to ſatisfie it? But (ſuch is their waiwardneſſe) they ſticke not to boſt, that by this meane the Church doth floriſh according to her worthineſſe, and that they themſelues in the meane time are not to much drawen away from the dueties of their vocation. As touching the firſt point: if this be a comely ornament of the holy office, that they be aduaunced to ſuch heighth, that the hieſt monarches may ſtand in feare of them: then they haue cauſe to quarell with Chriſt, which hath in ſuch ſort greuouſly pinched their honor. For, at leſt in their opinion, what cou'd haue bene ſpoken more diſhonorably than theſe words: The kings of the Gentiles and princes beare rule ouer them, but you ſhall not ſo? And yet he laid no harder lawe vppon his ſeruantes than he firſt laid and receiued vpon himſelfe. Who (ſaith he) hath made me a iudge or diuider among you? We ſee that he plainely putteth away from himſelf the office of iudging, which he would not do if it were a thing agreing with his office: will not the ſeruantes ſuffer themſelues to be brought into that order, whereunto the Lorde hath yelded himſelfe ſubiect? As for the other pointe, I would to God they could ſo proue it in experience as it is eaſy to ſpeake it. But foraſmuch as the Apoſtles thought it not good, to leaue the worde of God and miniſter at tables: thereby, becauſe they will not be taught, they are conuinced, that it is not all one mans worke to be both a good Mat. 20 25. Luc. 22. 25. Luc. 12. 14. Act. 6. 2

Biſhoppe and a good Prince. For if they (which according to the largeneſſe of the giftes wherewith they were endued, were able to ſatisfie mo & greater cares than any men that haue bene borne ſince them) haue yet confeſſed that they can not at ones applie the miniſterie both of the word & of tables, but that they ſhould faint vnder the burden: howe could theſe that be men of no valor in compariſon of the Apoſtles a hundred folde excell the induſtrie of the Apoſtles? Truly, to attempt it was a point of moſt ſhameles & to preſumptuous boldneſſe: yet we ſe that it hath bene attempted: but with what ſucceſſe, it is euident. For it could not otherwiſe come to paſſe, but that forſaking their own office they ſhould remoue into other mēs charge.

10 And it is no dout but that of ſmal beginning they haue by litle & litle growen to ſo great encreaſes For it was not poſſible that they ſhould at the firſt ſtep clime vp ſo hie. But ſomtime with ſuttletie and crooked crafty meanes they priuily auaunced themſelues, ſo as no man could foreſee that it would come to paſſe till it was done: ſometime when occaſion ſerued they did by terror and thretenings wring from princes ſome augmentation of their power: ſometime when they ſawe Princes not hard laced to geue, they abuſed their fonde and vnaduiſed gentleneſſe. In olde time if any controuerſie happened, the godly, to eſcape the neceſſitie of going to lawe, committed the arbitrement to the Biſhop, becauſe they douted not his vprightneſſe. With ſuch arbitrementes the olde Biſhops were oftentimes encōbred, which in dede greatly diſpleaſed them (as Auguſtine in one place teſtifieth) but leaſt the parties ſhould runne to contentious lawing, they did though againſt their willes take that encumbrance vpon them. Theſe men haue of voluntarie arbitrementes, which were altogether differing from the noiſe of iudiciall courtes, made an ordinarie iuriſdiction. In a litle while after when cities and contrees were troubled with diuerſe harde diſtreſſes, they reſorted to the protection of Biſhops, to be ſauegarded by their faithfull ſuccour: the biſhoppes by marueilous ſuttelty, of protectors made themſelues Lordes. Yea and it can not be denied that they haue gotten the poſſeſſion of a great parte by violente ſeditious partakinges. As for the Princes, that willingly gaue iuriſdiction to Biſhops, they were by diuerſe affections moued therunto. But, admitting that their gētleneſſe had ſome ſhewe of godlineſſe: yet with this their wrongefull liberality they did not very well prouide for the profit of the Church, whoes auncient & true diſcipline they haue ſo corrupted, yea (to ſay truth) haue vtterly aboliſhed. But, thoſe biſhops that haue abuſed ſuch goodneſſe of princes to their own cōmodity, haue by ſhewing of this

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one example enough & too much teſtified that they are not biſhops. For if they had had any ſparcle of an Apoſtolike ſpirite, they would without dout haue anſwered out of ỹ mouth of Paul: The weapõs of our warfare are not carnal, but ſpiritual. But they being rauiſhed with blind gredines, haue deſtroied both themſelues, their ſucceſſours, & the Church.

11 At length the Biſhop of Rome not cõtented with meane lordſhips, firſt laid hand vpon kingdomes, & afterward vpon the very empire. And that he may with ſome colour whatſoeuer it be retaine the poſſeſſion gottẽ by mere robbery, he ſomtime boaſteth that he hath it by the law of God, he ſomtime pretendeth the gift of Conſtantine, ſometime ſome other title. Firſt I anſwere with Bernard: Admit ỹ he do by any other reſon whatſoeuer, claime this vnto him, yet he hath it not by Apoſtolike right. For Peter coulde not giue ỹ which he had not: but he gaue to his ſucceſſors ỹ which he had, ỹ care of churches. But when the Lord and maiſter ſayth, that he is not appointed iudge betwene two, a ſeruant and ſcholar ought not to thinke ſcorne if he be not iudge of all men. But Bernard ſpeaketh of ciuile iudgementes: For he addeth: Therefore your power is in crimes, not in poſſeſſions: becauſe for thoſe and not for theſe ye haue receiued the keies of the kingdom of heauen. For which ſeemeth to thee the greater dignity to forgiue ſinnes, or to diuide landes? There is no compariſon. Theſe baſe and earthly thinges haue Kinges and Princes of the earth their iudges. Why do ye inuade the boundes of other? &c. Again. Thou art made a ſuperior: (he ſpeaketh to Pope Eugenius) but wherunto? Not to beare lordſhip, I thinke. Therefore how much ſoeuer we thinke of our ſelues, let vs remember that there is a miniſtery laid vpon vs, not a lordſhip giuen vs. Learne that thou haſt nede of a wedehoke, not of a ſcepter, that thou maiſt do the worke of a Prophet. Againe, it is plaine: Lordſhip is forbidden to the Apoſtles. Go thou therefore, and preſume to vſurpe to thy ſelfe either beinge a Lord, an Apoſtleſhip: or beinge an Apoſtle, a Lordſhip. And byandby after: the forme of an Apoſtleſhip is this, Lordſhip is forbidden them, miniſtery is bidden them. Whereas theſe things are ſo ſpoken of a man, that it is euident to all men, that the very trueth ſpeaketh them, yea where as the very thinge it ſelfe is manifeſt without all wordes: yet the Biſhoppe of Rome was not aſhamed in the Councell at Orleance to decree, that the ſupreme power of both the ſwerdes belong to him by the law of God.

Lib. De cõſid. 25.

Concilium Aurelatẽſe.

12 As for the gift of Conſtantine, they that be but meanly practiſed in the hiſtories of thoſe times neede not to be taught how much

this is not only fabulous, but also to be laughed at. But to passe ouer
Epist. 5. lib. 2. histories, Gregory himselfe is both a sufficient and most ful witnesse
Epi. 10. lib. 3. hereof. For so oft as he speaketh of ỹ Emperour, he calleth him most
Epi. 61. lib. 2. noble Lord, and himselfe his vnworthy seruant. Againe in an other
Epist. 31 lib. 4. place: But let not our Lord by the earthly power be the sooner angry
Epi. 34. lib. 4. with the priestes: but with excellent consideration, for his sake whose
seruantes they be, let him so rule ouer them, that he also giue them
due reuerence. We see how in common subiection he would be ac-
compted as one of the people. For he there pleadeth not any other
mans cause, but his owne. In an other place, I trust in the almighty
God, that he will giue a longe life to our godly Lordes, and will di-
spose vs vnder your hande accordinge to his mercy. Neither haue I
therefore alleaged these thinges, for that it is my purpose throughly
to discusse this question concerning the gift of Constantine: but only
that the Readers should se by the way how childishly the Romanistes
do lye, when they go about to chalenge an earthly Empire to their
Bishop. And so much the more fowle is the shameles nesse of Augu-
stine Steuchus, ẅ in such a despeired cause hath bin so bolde to sell
his trauaile and tongue to the bishoppe of Rome. Valla (as it was not
hard for a man learned and of a sharp wit) had strongly confuted that
fable. And yet (as a mā litle exercised in ecclesiastical matters) he had
not sayd all that might haue made for that purpose. Steuchus burst
in, and scattered stinking trifles to oppresse the cleare light. And true-
ly he doth no lesse coldly hādle the cause of his maister, than if some
mery conceited felow faining himselfe to do the same, would in dede
take Vallas parte. But verily it is a worthy cause, for which the Pope
should hyre such patrones for money: and no lesse worthy are those
hyred losells to be deceiued of their hope of gayne, as it happened to
Eugubinus.

13 But if any man require to know the time, since this fained Em-
pire began to rise vp, there are not yet passed fiue hūdred yeres, since
the bishoppes yet remained in subiection of the Princes, neither was
the Pope created without the authority of the Emperour. The Em-
perour Henry the fourth of that name, a light & rash man, and of no
forcast, of great boldnes & dissolute life, gaue first occasiō to Gregory
the seuenth to alter this order. For when he had in his court the bi-
shoprikes of al Germany partly to be sold, & partly laid opē for spoile:
Hildebrand, which had receiued displeasure at his hand, caught hold
of a goodly colour to reuenge himselfe. But because he seemed to
pursue an honest and a godly cause, he was furthered with the fauour
of many. And Henry was otherwise, by reason of his insolent maner

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of gouerning, hated of the moſt part of Princes. At the length Hildebrand, which called himſelf Gregory the ſeuenth, as he was a filthy & naughty man, bewrayed the malice of his hart: which was the cauſe that he was forſaken of many that hadde conſpired with him. But he thus much preuailed, that his ſucceſſours might freely without puniſhment not onely ſhake of the yoke, but alſo bringe Emperours in ſubiection to them. Hereunto was added that from thēſe forth there were many Emperours liker to Henry than to Iulius Ceſar: whome it was no hard thing to ſubdue, while they ſate at home careleſſe of all things and ſlouthfull, when they had moſt nede with vertue and lawfull meanes to repreſſe, the gredineſſe of the biſhoppes. Thus we ſee with what colour that ſame goodly gift of Conſtantine is ſhadowed, whereby the Pope faineth that the Empire of the Weſt was deliuered vnto him.

14 In the meane time the Popes ceſſed not, ſomtime with fraude, ſomtime with treaſon, and ſomtime with force to inuade other mens dominions: and the very city it ſelfe, which before was free, within a hundred and thirty yeares, or there about they brought into their ſubiection: till they grew to the ſame power which they haue at this day: and for the obtaining or encreating whereof, they haue ſo troubled Chriſtendome by the ſpace of two hundred yeares (for they beganne before that they tooke to them the dominion of the city) that they haue almoſt deſtroied it. In the olde time when vnder Gregorie the keepers of the goodes of the Church, did take poſſeſſion of the landes which they reckned to belōg to the Church, & after the maner of ſeaſing to the vſe of the Prince did ſet titles vpon them for token of claime, Gregory aſſembling a Councell of biſhops, inueyinge ſore againſt that prophane maner, asked whether they did not iudge that Clerke accurſed which did of his owne wil by writing of any title attēpt to enter vpon any poſſeſſion They all pronounced, accurſed. If to claime a peece of ground by writing of a title be in a Clerke an offenſe worthy of accurſing: when whole two hundred yeares together Popes do practiſe nothing elſe but battells, ſheding of blood, deſtructions of armies, ſackings of ſome cities, racing of other, ouerthrowes of nations, waſtinges of kingdomes, onely that they might catch hold of other mens poſſeſſions: what curſinges can be enough to puniſh ſuch examples. Truely it is very plaine that they ſeeke nothinge leſſe than the glory of Chriſt. For if they of their owne will do wholly reſigne all the ſecular power that they haue, therin is no daunger to the glory of God, no daunger to ſounde doctrine, no daunger to the ſafety of the Church: but they are caried blinde and headlong with only

Reg li. 4 cap. 88.

gredineſſe of dominion: becauſe they thinke nothinge ſafe, vnleſſe
Exe. 34. 4. they may beare rule with rigorouſneſſe (as the Prophet ſaith) & with power.

15 To iuriſdictiō is annexed immunity, which the Romiſh Clergy tooke to themſelues. For they thinke it againſt their dignity, if they aunſwere in perſonall cauſes before a temporall iudge: and therein they thinke both the liberty and dignity of the Church to conſiſt, if they be exempt from common iudgementes and lawes. But the olde biſhops, which otherwiſe were moſt rigorous in defending the right of the Church, iudged themſelues & their order to be nothing hurt, if they were ſubiect to thē. And the godly Emperours, without gainesayinge of any man, did alway call Clerkes to their iudgement ſeates ſo oft as neede required. For thus ſayth Conſtantine in his Epiſtle to the Nicomedians: If any of the biſhops ſhall vndiſcretly diſorder himſelfe, his boldneſſe ſhalbe reſtrained by the execution of the miniſter of God, that is by my execution. And Valentiniā ſayth: good biſhops do not ſpeake againſt the power of the Emperour, but do ſincerely both kepe the commaundementes of God the great kinge, and alſo obey our lawes. At that time all men were perſwaded of this without controuerſie. But Eccleſiaſtical cauſes were referred to the iudgement of the Biſhop. As if any Clerke had offended nothinge againſt the lawes: but onely was accuſed by the Canons: he was not cited to the cōmon iudgemēt ſeate, but in ẏ cauſe had ẏ biſhop for his iudge. Likewiſe if there were a queſtion of Faith in controuerſie, or ſuch a matter as properly pertained to the Church, the iudgement thereof was committed to the Church. So is that to be vnderſtanded, which
Epiſt. 31 Ambroſe wryteth to Valentinian: Your father of honorable memory, not onely aunſwered in word, but alſo decreed by lawes, that in a cauſe of Faith he ought to be iudge that is neither vnfit in office nor vnlike in right. Againe: If we haue regard to the Scriptures or olde exāples, who is there that can deny that in a cauſe of Faith, in a cauſe (I ſay) of Faith, biſhops are wont to iudge of Chriſtian Emperours, and not Emperours of biſhops? Againe: I would haue come, O Emperour, to your conſiſtory, if either the biſhops or the people would haue ſuffred me to go: ſaying, that the cauſe of Faith ought to be debated in the Church before the people. He affirmeth verily that a ſpirituall cauſe, that is to ſay the cauſe of religiō, ought not to be drawen into the temporall courte where prophane cauſes are pleaded. Worthily do all men praiſe his cōſtance in this behalfe. And yet in a
Homel. de baſi lic. trad. good cauſe he proceedeth but thus farre, that if it come to violence and ſtrong hand, he ſayth that he will giue place. Willingly (ſayth he)

I will not forſake the place committed vnto me: but when I am enforced, I know not how to reſiſt: for our armour are prayers & tears. Let vs note the ſingular modeſty and wiſdom of the holy man, ioyned with ſtoutneſſe of courage and boldneſſe. Iuſtina the Emperours mother, becauſe ſhe coulde not draw him to the Arrians ſide, practiſed to driue him frō the gouernment of the Church. And ſo ſhould it haue come to paſſe, if he had come when he was called to the palace to pleade his cauſe. Therefore he denieth the Emperour to bea competent iudge of ſo great a controuerſie. Which maner of doinge both the neceſſity of that time, and the continuall nature of the matter required. For he iudged that he ought rather to die, than that ſuch an example ſhould by his conſent be giuen to poſterity: & yet if violence be offered, he thinketh not of reſiſtance. For he denieth it to be biſhoplike, to defend the Faith & right of the Church with armes. But in other cauſes he ſheweth himſelfe ready to do whatſoeuer the Emperour ſhall commaunde him. If he demaunde tribute, (ſayth he) we denie it not: the landes of the Church do pay tribute. If he aske landes, he hath power to claime them, none of vs reſiſteth. After the ſame manner alſo ſpeaketh Gregory. I am not ignorant (ſayth he) of the minde of our moſt noble ſoueraigne Lorde, that he vſeth not to entermeddle in cauſes pertaininge to Prieſtes, leaſt he ſhoulde in any thinge be burdened with our ſinnes. He doth not generally exclude the Emperour from iudging of Prieſtes: but he ſayth that there be certaine cauſes, which he ought to leaue to the iudgement of the Church. Lib. 3. Epi. 20.

16 And by this very exception the holy men ſought nothing elſe, but that Princes leſſe zealous of religion ſhoulde not with tyrannous violence and wilfulnes interrupt the Church in doing her office. For neither did they diſallow, if Princes ſometime did vſe their authority in Eccleſiaſticall matters, ſo that it were done to preſerue the order of the Church, not to trouble it, to ſtabliſhe diſcipline, not to diſſolue it. For ſith the Church hath not the power of compellinge, nor ought to require it (I ſpeake of ciuile conſtraininge:) it is the office of Godly kinges & Princes to maintaine religion with lawes, proclamations, and iudicial proceedings. After this maner, when the Emperour Maurice had commaunded certaine biſhops that they ſhould receiue their felow Biſhops that were their neighbours and driuen out by the barbarous nations: Gregory confirmeth that commaundement, and exhorteth them to obeye it. And when he himſelfe is admoniſhed by the ſame Emperour to come to atonement with Iohn the biſhop of Conſtantinople, he doth in deede render a reaſon why he ought not Lib. 1. Epi. 43. Lib. 4. Epi 32. & 34.

Lib. 7. Epi. 39. to be blamed: yet he doth not boast of immunity frō the secular court, but rather promiseth that he will be obedient, so farre as his conscience will giue him leaue: and therewithall he sayth this, that Maurice did as became a godly Prince, when he gaue such commaundements to the Priestes.

The xij. Chapter.

Of the discipline of the Church, vvhereof the chiefe vse is in the censures and excommunication.

THe discipline of the Church, the entreating wherof we haue differred vnto this place, is briefely to be declared, that we may at length passe ouer to the rest. But that same for the most parte hangeth vpon the power of the keyes and spirituall iurisdiction. That this may be the more easily vnderstode, let vs diuide the Church into two principall degrees, that is to say the Clergy, and the people. Clerkes I call by the vsuall name those that execute publike ministery in the Church. First we will speake of common discipline, to which all ought to be subiect: then we will come to the Clergie, which beside that common discipline, haue a seuerall discipline by themselues. But because many for hatred of discipline do abhorre the very name thereof, let them heare this? If no felowship, yea no house though it haue but a small household, can be kept in right state without discipline, the same is much more necessary in ỹ church, whose state ought to be most orderly of all. Therefore as the doctrine of Christ which bringeth saluation is the soule of the Church, so discipline is in steede of sinewes therein: whereby it is brought to passe, that the members of the body hang together euery one in his fit place. Wherfore whosoeuer do either desire to haue discipline taken away, or hinder the restoringe thereof, whither they do it of set purpose or by vnaduisednesse, verily they seeke the extreme dissipatiō of the Church. For what shall betide, if what is lustfull be lawefull to euery man? But so would it be, if there were not with the preachinge of doctrine adioyned priuate admonishments, corrections, & such other helpes which sustaine doctrine & suffer it not to be idle. Discipline therefore is as it were a bridle wherewith they may be holden backe and tamed which coltishly resist against Christ: or as it were a pricke, wherewith they that are not willing enough may be stirred vp: and sometime, as a fatherly rod, wherewith they which haue more greuously fallē may be chastised mercifully & according to the mildenesse of the Spirite of Christ. Sith therefore we do nowe see at hande certaine beginninges of a horrible wastnesse in the Church, because there

there is no care nor order to keepe the people in awe, very neceſſity crieth out that there is nede of remedy. But this is the only remedy, which both Chriſt hath commaunded, & hath alway bin vſed amóg the godly.

2 The firſt fundation of diſcipline is, that priuate monitions ſhould haue place: that is to ſay, that if any man of his owne accorde do not his duety, if he behaue himſelfe licentiouſly, or liue not honeſtly, or haue committed any thing worthy of blame, he ſhould ſuffer himſelfe to be admoniſhed: and that euery man ſhoulde ſtudy to admoniſh his brother when occaſiõ ſhal require. But ſpecially let the Paſtors and Prieſtes be watchfull to do this, whoſe office is not only to preach to the people, but in euery houſe to admoniſh and exhort if at any time they do not ſufficiently preuaile by generall doctrine: as Paule teacheth, when he rehearſeth that he taught priuately and in houſes, and proteſteth that he is cleane from the blood of all men, becauſe he hath not ceaſſed with teares day & night to admoniſhe euery one. For doctrine doth then obtaine force and authority when the miniſter not only doth declare to al together what their duety is to Chriſt, but alſo hath power and order to require the keping therof of them whom he marketh to be either not obedient to doctrine, or ſlothfull. If any man do either ſtubbornly refuſe, or in going forward in his faultes, do deſpiſe ſuch admoniſhments: when he hath bin the ſecond time admoniſhed with witneſſes called to it, Chriſt commaũdeth them to be called to the iudgement of the Church, which is the aſſembly of Elders: and that there they ſhoulde be more greuouſly admoniſhed as it were by publike authority, that if he reuerence the Church he may ſubmit himſelfe & obey. But if he be not hereby ſubdued, but do continue in his wickednes, then he commaundeth him, as a deſpiſer of the Church, to be put away from the felowſhip of the faithfull.

Act 20. 20.&26

Matt.18 15.&17

3 But becauſe he ſpeaketh here onely of ſecrete faultes, we muſt make this diuiſion: that ſome ſinnes be priuate, and ſome publike or openly manifeſt. Of the firſt ſorte Chriſt ſayth to euery priuate man, Reproue him betwene thee and him alone. Of manifeſt ſinnes Paule ſayeth to Timothee, Reproue him before all men, that the reſt may haue feare. For Chriſt had ſaid before, If thy brother haue offẽded againſt thee. Which words, (againſt thee) vnleſſe thou wilt be contentious, thou canſt not otherwiſe vnderſtande than vnder thine owne ſecrete knowledge, ſo that there be no moe priuie to it. But the ſame thing which the Apoſtle teacheth Timothee concerning the rebuking of them openly that ſinne openly, he himſelfe folowed in Peter.

Mat.18. 15. 1.Tim.5 22.

Gala.2. 14. For when Peter ſinned euen to publike offence, he did not admoniſh him apart by himſelfe, but brought him foorth into the ſight of the Church. Therefore this ſhalbe the right order of doing, if in ſecrete faultes we go forward accordinge to thoſe degrees that Chriſt hath ſet: but in manifeſt faultes, we immediatly proceede to the Churches ſolemne rebuking, if the offenſe be publike.

4 Let this alſo be an other diſtinction: that of ſinnes ſome be defaultes, other ſome be wicked doinges, or hainous offences. To the correcting of this later ſort, not only admoniſhment or rebuking is to be vſed, but alſo a ſeuere remedy: as Paule ſheweth which not onely 1. Cor. 5. 4. chaſtiſed with wordes the Corinthian that had committed incett, but alſo puniſhed him with excommunication, ſo ſoone as he was certified of his wicked deede. Now therefore we beginne better to ſee how the ſpirituall iuriſdiction of the Church, which puniſheth ſinnes accordinge to the word of the Lord, is the beſt maintenance of health, & fundation of order, & bonde of vnity. Therfore whē the Church doth baniſhe out of her cōpany manifeſt adulterers, whoremongers, theeues, robbers, ſeditious perſons, periured men, falſe witneſſes, and ſuch other, againe, obſtinate men, which beinge orderly admoniſhed euen of ſmall faultes do ſcorne God & his iudgement: ſhe taketh nothinge vpon her ſelfe without reaſon, but executeth the iuriſdiction giuen her of the Lorde. Moreouer, that none ſhoulde deſpiſe ſuch iudgemēt of the Church, or lightly regard that he is condemned by Mat. 16. 19. & 18. 18. the conſenting voices of the faithful: the Lord hath teſtified, that the ſame is nothing elſe but a pronouncing of his owne ſentence, & that whatſoeuer they do in earth is confirmed in heauen. For they haue Ioh. 20. 23. the word of the Lord, wherby they may condemne the froward: they haue the word, whereby they may receiue the repentant into fauour. They I ſay that truſt that without this bonde of diſcipline Churches may long ſtande, are deceiued in opinion: vnleſſe perhappes we may want that helpe which the Lord foreſaw that it ſhoulde be neceſſary for vs. And truely how great is the neceſſity therof, ſhalbe better perceiued by the manifold vſe of it.

5 There be three endes which the Church hath reſpect vnto in ſuch corrections and excommunication. The firſt is, that they ſhoulde Ephe. 5. 25. not, to the diſhonor of God, be named amonge Chriſtians, that leade a filthy & ſinful life, as though his holy Church were a conſpiracy of Colo. 1. 24. naughty and wicked men. For ſith the Church is the body of Chriſt, it can not be defiled with ſuch filthy & rotten members, but that ſome ſhame muſt come to ỹ head. Therefore that there ſhould not be any ſuch thing in the Church, wherby his holy name may be ſpotted with

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any reproch, they are to be driuē out of her houſhold, by whoſe diſhoneſty any ſclaunder might redounde to the name of Chriſtians. And herein alſo is conſideratiō to be had of the Supper of the Lord, that it be not profaned with giuinge it to all without choiſe. For it is moſt true, that he to whom the diſtribution of it is commited, if he wittingly & willingly admit an vnworthy man whom he might lawfully put backe, is as gilty of Sacrilege, as if he did giue abroade the Lords body to dogges. Wherefore Chryſoſtome greuouſly inueyeth againſt the Prieſtes, which while they feare the power of great men, dare debarre no man. The blood (ſayth he) ſhalbe required at your handes. If ye feare man, he ſhall laugh you to ſcorne: but if ye feare God, ye ſhalbe reuerenced alſo among men. Let vs not feare maces, nor purple, nor crownes: we haue here a greater power. I verily will rather deliuer mine owne body to death, and ſuffer my blood to be ſhed, than I will be made partaker of this defilinge. Therefore leaſt this moſt holy myſtery be ſpotted with ſclaunder, in the diſtributinge therof choiſe is greatly requiſite: which yet cā not be had but by the iuriſdiction of the Church. The ſecond ende is, leaſt (as it is wont to come to paſſe) with the continuall company of the euill, the good ſhould be corrupted. For (ſuch is our redy inclination to go out of the way) there is nothing eaſier than for vs to be ledde by euill examples from the right courſe of life. This vſe the Apoſtle touched, when he cōmaunded the Corinthians to put the inceſtuous man out of their company. A litle leuen (ſaith he) corrupteth the whole lumpe of doae. And he foreſawe herein ſo great daunger, that he forbade him euen from all felowſhip. If any brother (ſayth he) among you be named either a whoremonger, or a couetous man, or a worſhipper of Idoles, or a dronkarde, or an euill ſpeaker, with ſuch a one I graunt you not leaue ſo much as to eate. The thirde ende is, that they themſelues confounded with ſhame may beginne to repent of their filthineſſe. So it is profitable for them alſo, to haue their owne wickednes chaſtiſed, that with feeling of the rod they may be awaked, which otherwiſe by tender bearing with thē would haue become more obſtinate. The ſame thing doth the Apoſtle meane whē he ſaith thus: If any do not obey our doctrine, marke him, and kepe no company with him, that he may be aſhamed. Againe in an other place, when he writeth that he hath deliuered the Corinthian to Sathan, that his Spirite might be ſaued in the day of the Lord: that is (as I expound it) that he went into a damnation for a time, that he might be ſaued for euer. But he therefore ſayth that he deliuereth him to Sathan, becauſe the deuill is out of the Church, as Chriſt is in the Church. For whereas

Homil. in Mat. 3.

Eze. 4. 18. & 33 10.

1. Cor. 5 6. & 11.

2. Theſ. 3. 14.

1. Cor. 5 5.

Aug. de verb. apoſt. hom. 58

some do referre it to a certaine vexinge of the flesh, I thinke that to be very vncertaine.

6 When these endes be set foorth, now it remaineth to see how the Church executeth this part of discipline which consisteth in iurisdiction. First let vs kepe the diuision aboue set, that of sinnes some be publike, and other some be priuate or more secrete. Publike are those that haue not only one or two witnesses, but are committed openly & with the offense of the whole Church. Secret I call those, not which are altogether hidden from men, as are the sinnes of Hypocrites, for those come not into the iudgemēt of the Church, but those of the meane kinde which are not without witnesses, and yet are not publike. The first kinde requireth not those degrees which Christ rehearseth: but when any such thing appeareth, the Church ought to do her duty in calling the sinner & correcting him according to the proportion of the offense. In the seconde kinde according to the rule of Christ, they come not to the Church till there be also obstinacy added. When it is once come to knowledge, then is that other diuisiō to be noted betwene wicked doinges and defaultes. For in lighter sinnes there is not to be vsed so great seuerity, but chastisement of words sufficeth, & the same gentle & fatherly, which may not harden nor confound the sinner, but bring him home to himselfe, that he may more reioyce thā be sory that he was corrected. But it is mete that hainous offenses be chastised with sharper remedy. For it is not enough, if he that by doing wicked dede of euill example hath greuously offended the Church, should be chastised only with words, but he ought for a time to be depriued of the communion of the Supper, til he haue giuen assurance of his repentance. For against the Corinthian Paule v. 1. Cor. 5 seth not only rebuking of words, but driueth him out of the Church, and blameth the Corinthians that it had so long borne him. The old and better Church kept this order, when rightfull gouernment florished. For if any man had done any wicked dede whereupon was growen offense, first he was commaunded to abstaine from partaking of the holy Supper, then both to humble himselfe before God, & to testifie his repentance before the Church. There were also certaine solemne vsages, which were enioyned to them that had fallen, to be tokens of their repentance. When they had so done, that the Church Epist. 2. Lib. 1. Lib. 3. was satisfied, thē by laying on of hands he was receiued into fauour. Which receiuing is oftētimes called of Ciprian peace, who also briefly describeth this vsage. They do penance (sayth he) in a certaine full Epi 14 & 26. time: then they come to confession, & by the laying on of handes of the bishop & the Clergy they receiue power to come to the communion.

nion. Howbeit the biſhop & his clergy had ſo the ruling of reconciliation, that they did therewithall require the conſent of the people: as he ſheweth in an other place.

7 From this diſcipline there was no man exempted, that euen the Princes together with the common people did ſubmit themſelues to beare it. And rightfully, ſith it was euidēt that it was the diſcipline of Chriſt, to whom it is mete that all ſcepters and crownes of kinges be ſubmitted. So when Theodoſius was depriued by Ambroſe of power to come to the communion becauſe of the ſlaughter committed at Theſſalonica, he threw downe all the royall ornament wherewith he was clothed: he openly in the Church bewailed his ſinne, which had crept vpon him by fraude of other men: he craued pardon with groning & teares. For great kings ought not to thinke this to be any diſhonor to them, if they humbly throw downe thēſelues before Chriſt the king of kings, neither ought it to diſpleaſe thē that they be iudged by the Church. For ſith in their court they heare nothinge elſe but mere flatteries, it is more than neceſſary for thē to be rebuked of the Lorde by the mouth of the Prieſtes. But rather they ought to wiſh, that the Prieſtes ſhould not ſpare them, that the Lord may ſpare thē. In this place I omit to ſpeake, by whom this iuriſdictiō is to be exerciſed, becauſe it is ſpoken of in an other place. This onely I adde that that is the lawful maner of proceeding in excommunicatinge a man, which Paul ſheweth: if the Elders do it not alone by themſelues, but with the Church knowing and allowing it: that is, in ſuch ſort that the multitude of the people may not gouerne the doinge, but may marke it as a witnes & a keper that nothing ſhould be done of a few by wilfull affection But the whole maner of doing, beſide the calling vppon the name of God, ought to haue ſuch grauity, as may reſemble the preſence of Chriſt: that it may be vndouted that he there ſitteth for ruler of his owne iudgement.

Ambro. in lib. 1. Epiſt 3. in orat. habita in fune. Theodoſij.

8 But this ought not to be paſſed ouer, that ſuch ſeuerity becommeth the Church as is ioined with ỹ Spirit of mildenes. For we muſt alway diligently beware (as Paul teacheth) that he which is puniſhed be not ſwallowed vp of ſorrowe: for ſo ſhoulde of a remedy be made a deſtruction But out of the end may better be gathered a rule of moderation. For whereas this is required in excommunication that the ſinner ſhould be brought to repentance, & euill examples takē away, leaſt either the name of Chriſt ſhould be euill ſpokē of, or other men be prouoked to folow them: if we ſhall haue an eie to theſe things, we ſhalbe able eaſily to iudge how far ſeuerity ought to procede & where it ought to end. Therefore when the ſinner giueth a teſtimony of his

2. Cor. 2. 7.

repentãce,& doth by his teſtimony,as much as in him lieth,blot out the offenſe: he is not to be enforced any further:but if he be enforced,rigorouſneſſe doth then exceede meaſure.In which behalfe the immeaſurable ſeuerity of the olde fathers can not be excuſed, which both diſagreed from the preſcribed order of the Lord, and alſo was marueloſly dangerous. For whē they charged a ſinner with ſolemne penance,& depriuation frō the holy communion ſomtime for ſeuen yeres,ſometime foure yeres,ſometime three yeres,ſomtime for their whole life:what other thing could folow thereof but either great hipocriſie or moſt great deſperation? Likewiſe wheras no man that had fallen the ſeconde time was admitted to ſeconde penance but was caſt out of the Church euen to the end of his life:that was neither profitable nor agreeing to reaſon.Therfore whoſoeuer ſhal wey the matter with ſound iudgement,ſhall herein perceiue want of their diſcretion.Howbeit I do here rather diſallow the publike maner,thā accuſe all them that vſed it, whereas it is certaine that many of thē miſliked it:but they did therefore ſuffer it,becauſe they coulde not amend it. Truely Ciprian declareth,how much beſide his owne will he was ſo rigorous.Our pacience(ſayth he) and eaſines and gentlenes is redy to thē that come. I wiſh all to returne into the Church:I wiſh all our felowſoldiars to be encloſed within the tentes of Chriſt and in the houſes of God ỹ father.I forgiue al things,I diſſemble many thinges: for zeale and deſire to gather brotherhoode together,I examine not with full iudgement thoſe things that are committed againſt God in pardoninge defaultes more than I ought, I am my ſelfe almoſt in default: I do with ready and full loue embrace them that returne with repentance,cōfeſſing their ſinnes with humble & plaine ſatisfaction. Chryſoſtome is ſomwhat harder, and yet he ſayth thus:If God be ſo kinde,why wil his Prieſt ſeme ſo rigorous? Moreouer we know what gentleneſſe Auguſtine vſed toward the Donatiſtes,inſomuch that he ſticked not to receiue into biſhoprike thoſe that had returned from ſchiſme,euen immediatly after their repentance. But becauſe a contrary order had growen in force, they were compelled to leaue their owne iudgement to folow it.

Ad cor. Epiſt. 31 Lib.1.

9 But as this mildnes is required in the whole body of the church, that it ſhoulde puniſhe them that are fallen, mercifully & not to the extremity of rigor,but rather according to the precept of Paul,ſhould confirme charity toward thē: ſo euery priuate man for himſelf ought to temper himſelfe to this mercifulneſſe & gentlenes. Therefore it is not our part to wipe out of the number of the elect ſuch as are driuen out of the Church,or to deſpeire of them as though they were alrea-

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dy loſt. We may in dede iudge them ſtraungers from the Church, & therefore ſtrangers from Chriſt: but that is only during the time that they abide in diuorce. But if then alſo they ſhewe a greater reſemblance of ſtubbornnes than of gentlenes, yet let vs commit them to the iudgement of the Lord, hopinge better of them in time to come than we ſee in time preſent, and let vs not therefore ceaſſe to pray to God for them, & (to comprehende all in one worde) let vs not condemne to death the perſon it ſelfe, which is in the hand & iudgemēt of God alone, but let vs rather weie by the law of the Lord of what ſort euery mans workes be. Which rule while we folowe, we rather ſtand to the iudgemēt of God than pronounce our owne. Let vs not take to our ſelues more liberty in iudginge, vnleſſe we will binde the power of God within boundes, & appoint a law to his mercy, at whoſe pleaſure when he thinketh it good, very euill mē are turned into very good, ſtraungers are graffed & foreins are choſen into the church. And this the Lord doth, thereby to mocke out the opinion of men, & rebate their raſhneſſe: which if it be not reſtrained, preſumeth to take to it ſelfe power of iudging more than it ought.

10 For where as Chriſt promiſeth that that ſhalbe bound in heauen, which they that be his ſhall binde in earth, he limiteth the power of bindinge, to the Cenſure of the Church: by which they that are excommunicate are not throwen into euerlaſtinge ruine & damnation: but hearing their liues & maners to be condemned, they are alſo certified of their owne euerlaſtinge condemnation, vnleſſe they repent. For excommunication herein differeth from accurſinge, that accurſing taking away al pardon doth condemne a man and adiudge him to eternall deſtruction: excommunication rather reuengeth and puniſheth maners. And though the ſame do alſo puniſh the man, yet it doth ſo puniſh him, that in forewarning him of his damnation to come, it doth call him backe to ſaluation. If that be obtayned, reconciliation and reſtoringe to the communion is ready. But accurſinge is either very ſeldome or neuer in vſe. Therefore although eccleſiaſticall diſcipline, permitteth not to liue familiarly, or to haue frēdly conuerſation with them that be excommunicate: yet we ought to endeuour by ſuch meanes as we may, that returninge to amendement, they may returne to the feloſhip & vnity of the Church: as the Apoſtle alſo teacheth. Do not (ſaith he) thinke them as enemies, but correct them as brethren. Vnleſſe this gentlenes be kept as well priuately as in common, there is daunger leaſt from diſcipline we forthwith fall to butchery. Mat. 18. 18. 2. The. 3 15.

11 This alſo is principally required to ỹ moderation of diſcipline,

which Auguſtine entreateth of in diſputinge againſt the Donatiſtes: that neither priuate mē, if they ſee faults not diligently enough corrected by the Councell of Elders, ſhould therefore byandby departe from the Church: nor the Paſtors themſelues, if they can not according to their hartes deſire purge all thinges that nede amendment, ſhoulde therefore throw away the miniſtery, or with vnwonted rigorouſnes trouble the whole Church. For it is moſt true which he wryteth: that he is free & diſcharged from curſe, whoſoeuer he be that either by rebuking amendeth what he can: or what he can not amend, excludeth, ſauing the bond of peace: or what he can not exclude, ſauing the bond of peace, he doth diſalow with equity, and beare with ſtedfaſtneſſe. He rendreth a reaſon thereof in an other place: becauſe all godly order and manner of eccleſiaſticall diſcipline ought alway to haue reſpect vnto the vnity of the Spirit in the bond of peace: which the Apoſtle commaundeth to be kept by our bearing one with an other: and when it is not kept, the medicine of puniſhment beginneth to be not only ſuperfluous, but alſo hurtfull, & therefore ceaſſeth to be a medicine. He that (ſaith he) doth diligently thinke vpon theſe things doth neither in preſeruinge of vnity neglect the ſeuerity of diſcipline, nor doth with immeaſurableneſſe of correction breake the bonde of felowſhip. He graunteth in dede that not only the Paſtours ought to trauaill to this point, that there may remaine no fault in the Church, but alſo ẏ euery man ought to his power to endeuour thereunto: & he plainely declareth that he which neglecteth to moniſh, rebuke, & correct the euill, although he do not fauour them, nor ſinne with thē, yet is gilty before the Lord. But if he be in ſuch degree, that he may alſo ſeuere them from the partaking of ſacramentes, and doth it not, now he ſinneth not by an others euill, but by his own. Only he willeth it to be done, with vſing of diſcretion, which the Lord alſo requireth, leaſt while the tares be in rootinge out, the corne be hurt. Hereupon he gathereth out of Ciprian, Let a man therefore mercifully correct what he can: & what he can not, let him patienly ſuffer, and with loue grone and lament it.

Lib. 2. contra pa: m. cap. 1.

Lib. 3. cap. 1.

Cap. 2.

Cap. 1.

Mat. 13. 29.

12 This he ſaith becauſe of the preciſenes of the Donatiſtes, who when they ſaw faultes in the Churches which the biſhops did in dede rebuke with wordes, but not puniſhe with excommunication, (becauſe they thought that they coulde this way nothinge preuaile) did ſharply inuey againſt the biſhops as betraiers of diſcipline, & did with an vngodly ſchiſme deuide themſelues from the flocke of Chriſt. As the Anabaptiſtes do at this day, which when they acknowledge no congregation to be of Chriſt, vnleſſe it do in euery point ſhine with angelike

angelike perfection, do vnder pretenſe of their zeale ouerthrowe all edification. Such (ſaith Auguſtine) not for hatred of others mēs wickednes, but for deſire to maintaine their own contentions, do couet either wholly to drawe away, or at leaſt to diuide the weake people ſnared with the boaſting of their name: they ſwelling with pride, mad with ſtubbornes, traiterous with ſclaunders, troubleſome with ſeditions, leaſt it ſhould opēly appeare that they want the light of trueth, do pretend a ſhadow of rigorous ſeuerity: & thoſe thinges which in ſcripture are commaūded to be done with moderate healing for correcting of the faults of brethren, preſeruing the ſincerenes of loue, & keping the vnity of peace, they abuſe to ſacrilege of ſchiſme & occaſion of cutting of. So doth Satan transforme himſelfe into an angell of light, when by occaſiō as it were of iuſt ſeuerity he perſuadeth vnmerciſull cruelty, coueting nothinge elſe but to corrupt & breake the bond of peace & vnity: which bond remaining faſt, among Chriſtians all his foes are made weake to hurt, his trappes of treaſons are broken, and his councels of ouerthrowing do vaniſh away. 2. Cor. 11. 14.

13 This one thing he chiefly cōmendeth, that if the infection of ſinne haue entred into the whole multitude, then the ſeuere mercy of liuely diſcipline is neceſſary. For (ſaith he) the deuiſes of ſeparation are vaine, & hurtful & ful of ſacrilege, becauſe they are vngodly & proud, & do more trouble the weake good ones, than they amend the ſtout euill ones. And that which he there teacheth other, he him ſelfe alſo faithfully folowed. For writing to Aurelius biſhop of Carthage he cōplaineth that dronkennes which is ſo ſore condemned in ſcriptures, doth range vnpuniſhed in Affrica: & he aduiſeth him, that aſſembling a Councel of biſhops he ſhould prouide remedy for it. He addeth byandby after: Theſe thinges (as I thinke) are taken away not roughly, not hardly, not after an imperious maner, but more by teaching thā by cōmaunding, more by admoniſhing than by thretning. For ſo muſt we deale with a multitude of ſinners, but ſeuerity is to be exerciſed vpō the ſinnes of few. Yet he doth not meane that Biſhops ſhould therfore winke or hold their peace at publike faultes, becauſe they can not ſeuerely puniſh them: as he himſelfe afterward expoundeth it. But he willeth that the meaſure of correctiō be ſo tempered, that ſo farre as may be, it may rather bring health than deſtruction to the body. And therfore at length he cōcludeth thus? Wherfore both this cōmaundement of the Apoſtle is in no wiſe to be neglected, to ſeuer the euil, whē it may be done without peril of breaking of peace: & this is alſo to be kept, that bearing one with an other, we ſhoulde endeuour to preſerue vnity of the Spirit, in the bonde of peace. Lib. 3. contra parm. cap. 2. 1. Cor. 5 7. Ephe. 4. 2.

14 The parte that remaineth of diſcipline, which properly is not contained in the power of keies, ſtandeth in this, that accordinge to the neceſſity of times the Paſtors ſhoulde exhort the people either to faſting, or to common ſupplicatiõs, or to other exerciſes of humility, repentance, and faith, of which thinges there is neither time, nor meaſure, nor forme preſcribed by ỹ word of God, but is left in ỹ iudgemẽt of the Church. The obſeruing of this part alſo, as it is profitable, ſo hath alway bin vſed of the old church euen frõ the very Apoſtles. Howbeit the Apoſtles themſelues were not the firſt authors of them, but they tooke example out of the law & the Propheres. For we ſee that there ſo oft as any weighty buſineſſe happened, the people was called together, common praiers enioyned, & faſting commaunded. Therefore the Apoſtles folowed that which both was not new to the people of God, & they foreſaw that it ſhould be profitable. Likewiſe is to be thought of other exerciſes, wherewith the people may either be ſtirred vp to their duety, or be kept in awe and obedience. There are examples eche where in holy hiſtories, which we nede not to gather together. In ſumme this is to be holdẽ, that ſo oft as there happeneth any controuerſie of religion, which muſt be determined either by a Synode or by eccleſiaſtical iudgement, ſo oft as they be about chooſing of a miniſter, finally ſo oft as any hard matter or of great importance is in doinge: againe when there appeare tokens of the wrath of God, as peſtilence, & warre, & famine: this is a holy ordinãce & profitable for all ages, that the Paſtors ſhoulde exhort the people to cõmon faſting, & to extraordinary praiers. If any man do not allow the teſtimonies which may be alleaged out of ỹ old teſtament, as though they were not mete for the Chriſtian Church, it is certaine that the Apoſtles alſo did the ſame. Howebeit of praiers I thinke there will ſcarcely any be found that will moue any queſtion. Therfore let vs ſay ſomwhat of faſting: becauſe many when they vnderſtande not what profit it hath, do iudge it not ſo neceſſary: ſome alſo do vtterly refuſe it as ſuperfluous: & when the vſe of it is not well knowen, it is eaſie to ſlide into ſuperſtition.

15 Holy & true faſtinge hath three endes. For we vſe it, either to make leane and ſubdue the fleſh, that it ſhould not waxe wanton, or that we may be better diſpoſed to praiers & holy meditatiõs, or that it ſhoulde be a teſtimony of our humblinge before God, when we be willing to confeſſe our giltines before him. The firſt end hath not ſo often place in cõmon faſting, becauſe all men haue not like eſtate of body, nor like health: therefore it rather agreeth ẅ priuate faſting. The ſecond end is cõmon to both, for as well the whole Church as euery

one

one of the faithfull hath neede of ſuch preparation to prayer. The thirde alſo is likewiſe common. For it ſhall ſometime befall that God ſhall ſtrike ſome nation with warre, or peſtilence, or with ſome calamitie. In ſuch a common ſcourge the whole people muſt accuſe themſelues, and openly confeſſe their owne giltineſſe. But if the hand of the Lorde do ſtrike any priuate man, he ought to do the ſame, either alone, or with his owne familie. That ſtandeth chiefly in the affection of the minde. But when the minde is affected as it ought to be, it is ſcarcely poſſible, but that it will breake out into outward teſtifying: and then chiefely if it turne to common edifying, that altogether in openly confeſſing their ſinne ſhoulde yelde praiſe of righteouſneſſe to God, and euery one mutually exhorte other with their example.

16 Wherefore faſting, as it is a ſigne of humbling, hath more often vſe publikely, than among priuate men, howſoeuer it be common, as is already ſaid. Therefore as touching the diſcipline whereof we nowe entreate: ſo oft as we muſt make ſupplication to God for any great matter, it were expedient to commaunde faſting together with prayer. So when the Antiochians laide handes vpon Paule and Barnabas, that they might the better cõmẽde to God their miniſtery which was of ſo great importance, they ioined faſting with prayer. So both they afterward, when they made miniſters ouer Churches, were wont to pray with faſting. In this kinde of faſting they had regarde to none other thing, but that they might be made freſher and more vncombred to pray. Verily this we finde by experience, that when the belly is full, the minde is not ſo lifted vp to God, that it can both with harty & feruẽt affection be caried to prayer, and continue in it. So is that to be vnderſtood which Luke reherſeth of Anne, that ſhe ſerued the Lorde in faſtinges and prayers. For he doth not ſet the worſhipping of God in faſting: but ſignifieth that the holy womã did after that maner exerciſe her ſelfe to cõtinuance of prayer. Such was the faſting of Nehemias when he did with earneſtly bent zele pray to God for the deliuerance of his people. For this cauſe Paule ſaith that the faithfull do well, if they abſteine for a time from their wedding bed, that they may the more freely apply prayer and faſting. Where ioining faſting to prayer in ſteede of a helpe, he putteth vs in minde that it is of no value but ſo farre as it is referred to this ende. Againe when in the ſame place he geueth a rule to maryed folkes, that they ſhould mutually render good will one to an other, it is plaine that he doth not ſpeake of daily prayers, but of ſuch prayers as require a more earneſt intentiueneſſe.

Act 14. 3.
Act. 14. 23.
Luk 2. 37.
Nehe. 1. 4.
1. Cor. 7. 5.

17 Againe, if either peſtilence, or famine, or warre beginne to range abrode, or if any calamitie otherwiſe ſeeme to hang ouer any contree and people: then alſo it is the duetie of Paſtors to exhort the Church to faſting, that they may humbly beſeche the Lorde to turne away his wrath For he geueth warning that he is prepared and in a maner armed to reuenge, when he maketh any dãger to appere. Therfore as accuſed men in time paſt with long hanging beard, with vncombed heare, with blacke aray, were wont humbly to abace them ſelues, to procure the mercie of the iudge: ſo when we are accuſed before the iudgement ſeate of God, it behoueth both for his glorie, and for common edification, and alſo is profitable and healthfull for vs, that we ſhould in piteous array craue to eſcape his ſeueritie. And that this was vſed among the people of Iſraell, it is eaſy to gather by
Ioel.2. 15. the wordes of Ioel. For when he commaundeth a trompet to be ſounded, the congregation to be gathered together, faſting to be appointed, and the reſt that followe: he ſpeaketh of things receiued in common cuſtome. He had a little before ſaid, that examination is appointed of the wicked deedes of the people, and had declared that the day of iudgement was nowe at hand, and had ſummoned them being accuſed to pleade their cauſe: then he crieth out that they ſhould haſt to ſacke cloth and aſhes, to weping and faſting: that is, that they ſhould alſo with outward teſtifyings throwe themſelues downe before the Lorde. Sacke cloth and aſhes paraduenture did more agree with thoſe times: but there is no dout that the calling together, and weping and faſting and ſuch like do likewiſe perteine alſo to our age, ſo oft as the ſtate of our things doth ſo require. For ſith is a holy exerciſe, both to humble men, and to confeſſe humility, why ſhould we leſſe vſe it than the olde people did in like neceſſitie?
1.Sam. 7.6. & 31.13. 2.Kin.1. 12. Ion.3.5 We reade that not onely the people of Iſraell, which were informed and inſtructed by the word of God, but alſo the Niniuites which had no doctrine but the preaching of Ionas, faſted in token of ſorowe. What cauſe is there therefore why we ſhould not do the ſame? But it is an outward ceremonie, which was with the reſt ended in Chriſt. Yea rather euen at this day it is, as it alway hath bene, a very good helpe to the faithfull, and a profitable admonition, to ſtirre vp them ſelues, that they ſhould not with to great careleſneſſe and ſluggiſhnes more & more prouoke God whē they are chaſtiſed with his ſcourges.
Matt.9. 15. Luke.5. 34. Therefore Chriſt when he excuſeth his Apoſtles for that they faſt not, doth not ſay that faſtinge is abrogate: but he appointeth it to times of calamitie, & ioineth it with mourning. The time ſhall come (ſaith he) when the bridegrome ſhall be taken away from them.

18 But

18 But that there ſhould be no error in the name, let vs define what faſting is. For we do not here vnderſtand by it onely abſtinence and ſparing in meate and drinke, but a certaine other thing. The life of the godly ought in deede to be tempered with honeſt ſparing and ſobrietie, that ſo nere as is poſſible it may in the whole courſe therof beare a certaine reſemblance of faſting. But beſide this there is an other faſting for a time, whē we withdrawe any thing of our wonted diet, either for one day or for a certaine time, and do charge our ſelues with a ſtreighter and ſeuerer abſtinence in diet than ordinarie. This conſiſteth in three things, in time, in qualitie of meates, and in ſmallnes of quātitie. I meane by time, that we ſhould vſe thoſe doings faſting, for which faſting is ordeined. As for example, if a man faſt for common prayer: that he come emptie vnto it. Qualitie ſtandeth in this, that all deintineſſe ſhould be abſent, and being content with common and baſer meates, we ſhould not ſtirre vp appetite with delicates. The rule of quantitie is in this, that we eate more ſparingly and leſſe than we be wont, onely for neceſſitie, and not alſo for pleaſure.

19 But we muſt alway principally beware, that no ſuperſtition crepe vpon vs, as it hath heretofore happened to the great hurt of the Church. For it were much better that there were no vſe at all of faſting, than that it ſhould be diligently kept, and in the meane time be corrupted with falſe and hurtfull opinions, whereunto the world ſometime falleth, vnleſſe the Paſtors do with great faithfulneſſe and wiſdome preuent it. The firſt point therfore is, that they ſhould alway enforce that which Ioel teacheth, that they ſhould cutt their hartes and not their garmentes: that is, that they ſhould admoniſh the people, that God doth not greatly eſteeme faſting of it ſelfe, vnleſſe there be an inwarde affection of the harte, a true miſliking of ſinne and of himſelfe, true humbling, and true ſorowe through the feare of God: yea that faſting is profitable for no other cauſe, but for that it is ioined to theſe as an inferior helpe. For God abhorreth nothing more than when men in ſetting ſignes and an outward ſhewe in ſteede of innocence of hart, do labor with falſe color to deceue themſelues. Therefore Eſaie moſt ſharply inueyeth againſt this hypocriſie, that the Iewes thought that they had ſatisfied God, when they had onely faſted, howſoeuer they did noriſh vngodlineſſe & vncleane thoughts in their hart. Is it (ſaith he) ſuch a faſting which the Lord requireth? and ſo forth as followeth. Therefore the hypocriticall faſting is not onely an vnprofitable and ſuperfluous werying, but alſo a great abhomination. An other euell neere vnto this is chiefly to be taken hede

Ioel. 2. 13.

Eſa. 58. 5.

of, that it be not taken for a meritorious worke, or a forme of worshipping God. For sith it is a thing of it selfe indifferent, and hath no value but by reason of those endes which it ought to haue respect vnto, it is a most hurtfull superstition, to cõfounde it with the workes commaunded of God and necessarie of themselues without other respect. Such was in olde time the dotage of the Manichees: whom Libr. 2. de mor. Manic. cap. 13. and lib. 20. contra Fau. when Augustine cõfuteth, he doth plainly enough teach, that fasting is to be iudged by no other endes than those which I haue spoken of, and is no otherwise allowed of God, vnlesse it be referred to the same. The thirde error is in deede not so vngodly, yet it is perillous: to require the keping of it more precisely and rigorously as it were one of the chiefe dueties, and so to aduance it with immeasurable praises, that men should thinke they haue done some excellent thing when they haue fasted. In which behalfe I dare not altogether excuse the olde fathers, but that they haue sowed some seedes of superstition, and geuen occasion to the tyranny which hath risen sins. There are founde in deede sometimes in them sounde and wise sẽtences, of fasting, but afterwarde we nowe and then mete with immeasurable praises of fasting which aduaunce it among the chiefe vertues.

20 And at that time the superstitious obseruing of lent was eche where growen in vse: because both the commõ people thought that they did therin some notable seruice to God, and the Pastors did commend it for a holy following of Christ: whereas it is plaine, that Mat. 4. 2. Christ did not fast to prescribe an example to other, but that in so beginning the preching of the Gospel, he might in very deede proue that it was not a doctrine of men, but descended from heauen. And it is meruailous, that so grosse an error, which is confuted with so many & so euident reasons, could crepe into men of so sharpe iudgement. For Christ did not fast oft (which he must needes haue done if he would haue set forth a lawe of yerely fasting) but onely ones when he prepared himselfe to the publishing of the Gospell. And he fasted not after the maner of menne, as it was mete that he should haue done if he would haue prouoked men to followe him: but rather he sheweth an example, whereby he may rather drawe men to wonder at him than stirre them vp to followe him. Finally there is none other cause of this fasting, than of that which Moses fasted when he receiued the law at the hand of the Lord. For sith that miracle was shewed in Moses to stablish the authoritie of the lawe, it ought not to haue bene omitted in Christ, least the Gospell should seeme to geue place to the lawe. But since that time it neuer came in any mans minde vnder color of following of Moses to require such a Exo. 24. 18 and 34. 28.

forme

forme of fasting in the people of Israel. Neither did any of the holy Prophets and fathers follow it, when yet they had minde and zeale enough to godly exercises. For, that which is said of Helias, that he passed forty dayes without meate and drinke, tended to no other ende but that the people should knowe that he was stirred vp to be a restorer of the lawe from which almost all Israell had departed. Therefore it was a mere wrongfull zeale and full of superstition, that they did set forth fasting with the title and color of following of Christ. Howbeit in the maner of fasting there was then great diuersity, as Cassiodorus rehearseth out of Socrates in the ninth booke of his historie. For the Romaines (saith he) had but three weekes, but in these there was a continuall fasting, except on the Sonday and Saturday. The Slauonians and Grecians had six weekes: other had seuen: but their fasting was by deuided times. And they disagreed no lesse in difference of meates. Some did eate nothing but bread and water: some added herbes: some did not forbeare fishe and fowles: summe had no difference in meates. Of this diuersitie Augustine also maketh mention in the latter Epistle to Ianuarie. 1 Kings 19.6.

21 Then followed worse times, and to the prepostерous zele of the people was added both ignorance and rudenesse of the Bishops, and a luste to beare rule, and a tyrannous rigor. There were made wicked lawes, which straine cõsciences with pernicious bondes. The eating of flesh was forbidden, as though it defiled a man. There were added opinions full of sacrilege one vppon an other, till they came to the bottome of all errors. And that no peruersenesse should be omitted, they began with a most fonde pretence of abstinence to mocke with God. For in the most exquisite deintinesse of fare is sought the praise of fasting: no delicates do then suffice, there is neuer greater plentie, or diuersitie, or sweetenesse of meates. In such and so gorgious preparatiõ they thinke that they serue God rightly. I speake not howe they neuer more fowly glutte themselues, than when they would be compted most holy men. Brefely, they compt it the greatest worshipping of God to abstеine from flesh, and (these excepted) to flowe full of all kinde of deinties. On the other side they thinke this the extremest vngodlinesse, and such as scarcely may be recompensed with death, if a man tast neuer so little a piece of bacon or vnsauery flesh with browne breade. Hierome telleth, that euen in his time were some that with such follies did mocke with God: which because they would not eate oyle, caused most deintie meates from euery place to be brought them: yea to oppresse nature with violence, they abstеined from drinking of water, but caused swete and Ad Nepotian.

costly suppinges to be made for them, which they did not drinke out of a cup, but out of a shell. Which faulte was then in a fewe, at this day it is a common faulte among all riche menne, that they fast to no other ende but that they may banket more sumptuously & deintily. But I wil not waste many wordes in a matter not doutefull. Only this I say, that both in fasting and in all other partes of discipline, the papistes so haue nothing right, nothing pure, nothing well framed and orderly, whereby they may haue any occasiō to be proude, as though there were any thing remaining among them worthy of praise.

22 There followeth another parte of discipline, which peculiarly belongeth to the clergie. That is cōteined in the canons which the olde Bishops haue made ouer themselues and their order. As these be: that no clerke should geue himselfe to hunting, to dicing, nor to banketting: that none should occupie vsurie, or merchandise: that none should be present at wanton dauncings: and such other ordinances. There were also added penalties: whereby the authority of the canons was stablished, that none should breake them vnpunished. For this ende to euery Bishop was committed the gouernemēt of his owne clergie, that they should rule their clerkes according to the canons, and holde them in their dutie. For this ende were ordeined yerely ouerseinges and Synodes, that if any were negligēt in his duetie, he should be admonished: if any had offended, he should be punished according to the measure of his offence. The Bishops also themselues had yerely their prouinciall Synodes, and in the olde time yerely two Synodes, by which they were iudged if they had done any thing beside their duetie. For if any Bishop were to harde or violent against his clergie, they might appelle to those Synodes, although there were but one that complained. The seuerest punishment was that he which had offended should be remoued from his office, & for a time be depriued of the Cōmunion. And because that same was a continuall order, they neuer vsed to dismisse any Synode, but that they appointed a place and time for the next Synode. For, to gather a generall Councell perteined to the Emperour onely, as all the olde summoninges of Councells do testifie. So long as this seueritie flourished, the clerkes did require in word no more of the people, than themselues did performe in example and deede. Yea they were much more rigorous to themselues than to the people. And verily so it is mete, that the people should be ruled with a gentler & looser discipline, as I may so terme it: but the clerkes should vse sharper iudgements among themselues, and should lesse beare with themselues, than with other men. Howe all this is growen out of vse,

it is

it is no neede to rehearſe, when at this day nothing can be imagined more vnbridled and diſſolute than the Clergie, and they are broken forth to ſo great licentiouſneſſe, that the whole world crieth out of it. That all antiquitie ſhould not ſeeme to be vtterly buried among them, I graunt in deede that they do with certaine ſhadows deceiue the eyes of the ſimple: but thoſe are ſuch as come no nerer to the auncient maners, than the counterfaiting of an ape approcheth to that which men do by reaſon and aduiſe. There is a notable place in Xenophon, where he teacheth howe fowly the Perſians had ſwarued from the ordinances of their Elders, and were fallen from the rigorous kinde of life, to ſoftnes and deintineſſe, that yet they couered this ſhame, ſaying that they diligently kept the auncient vſages. For when in the time of Cyrus ſobrietie and temperãce ſo farre floriſhed that men needed not to weepe, yea and it was accompted a ſhame: with poſteritie this continued a religious obſeruation, that no man ſhould drawe ſnott out at his noſethrilles, but it was lawfull to ſucke it vp, & feede within euen till they were rotten the ſtinking humors which they had gathered by gluttonous eating. So by the olde order it is vnlawfull to bring winepots to the borde: but to ſwill in wine that they neede to be caried away dronken, is tolerable. It was ordeined to eate but ones in a day: this theſe good ſucceſſors haue not abrogate, but they gaue leaue to continue their ſurfettings from mid day to mid night. The cuſtome was that mẽ ſhould make an end of their dayes iourney faſting. But it was at libertie & vſedly the cuſtome, for auoiding of werineſſe, to ſhorten their iourney to two houres. Whenſoeuer the Papiſtes ſhall pretende their baſtarde rules, to ſhewe themſelues to be like to the holy fathers: this example ſhall ſufficiently reproue their fonde counterfaiting, that no painter can more liuely expreſſe it.

23 In one thing they be to rigorous and vnentreatable, that they geue not leaue to Prieſts to mary. But howe great libertie there is among them to vſe whordome vnpuniſhed, is not needefull to be ſpoken: & bearing them bold vpon their ſtinking vnmaried life, they haue hardened themſelues to all wicked doings. But this forbidding doth plainly ſhewe, howe peſtilente all their traditiõs are, foraſmuch as it hath not onely ſpoiled the Church of good and fitt Paſtors, but alſo hath brought in a horrible ſinke of miſcheues, & throwen many ſoules into the gulfe of deſperation. Truely whereas mariage hath bene forbidden to Prieſts, that ſame hath bene done by wicked tyrannie, not onely againſt the word of God, but alſo againſt all equitie. Firſt to forbidde that which the Lorde had lefte at libertie, was by

no meanes lawfull for men. Againe, that God hath expreſſely prouided by his word that this libertie ſhould not be broken, is ſo euidente that it needeth no long demõſtration. I ſpeake not howe Paul in many places willeth a Biſhop to be the huſbande of one wife. But what could be more vehemẽtly ſpoken, than where he pronounceth by the Holy Ghoſt, that there ſhalbe in the laſt times wicked men that ſhall forbidde mariage: and he calleth them not onely deceiuers, but deuells? This therefore is a Prophecie, this is a holy Oracle of the Holy Ghoſt, wherewith he willed to arme the Church aforehãde againſt dangers, that the forbidding of mariage is the doctrine of deuells. But they thinke that they haue gaily eſcaped whẽ they wreſt this ſentence to Montanus, the Tatrans, Encratites and other olde heretikes. They onely (ſay they) condemned mariage: but we do not condemne it, but debarre the Clergie from it, for whom we thinke it not to be cõuenient. As though albeit this prophecy was firſt fulfilled in thoſe aforeſaid men, it might not alſo be applied to theſe: or as though this childiſh fond ſutteltie were worth the hearing, that they ſay that they forbidde it not, becauſe they forbid it not to all. For it is all one as if a tyrant would affirme that it is not an vniuſt lawe, with vniuſtice whereof one part alone of the citie is oppreſſed.

1. Tim. 3. 2 and 1. 6. 1. Tim. 4. 3.

24 They obiect, that the Prieſt doth by ſome marke differ from the people. As though the Lorde did not alſo foreſee this, with what ornaments Prieſts ought to excell. So they accuſe the Apoſtle of troubling the order and confounding the comlineſſe of the Church, which when he portrayed out the abſolute forme of a good Biſhop, durſt ſet mariage among the other giftes which he required in him. I knowe howe they expounde this, namely that none is to be choſen that hath had a ſeconde wife. And I graunt that this is not a newe expoſition: but that it is a falſe expoſition, appeareth by the text it ſelfe, becauſe he by and by after ſetteth out of what qualities the wiues of Biſhops and Deacons ought to be. Paule reckeneth mariage among the vertues of a Biſhop: theſe men teache that it is an intollerable faulte in the order of the Clergie. And, on Gods name, not cõtented with this generall diſpraiſe they call it in their canons vnclenneſſe and defiling of the fleſh. Let euery man thinke with himſelfe out of what workeſhop theſe things be come: Chriſt vouchſaueth ſo to honor mariage that he willeth it to be an image of his holy conioining with the Church. What could be ſpoken more honorably to ſet out the dignitie of mariage? With what face, therefore ſhall that be called vncleane or defiled wherein ſhineth a likeneſſe of the ſpirituall grace of Chriſt?

Siricius ad epiſco. Hiſpan.

25 But

25 But nowe when their forbidding so euidently fighteth with the word of God, yet they finde in the Scriptures wherewith to defende it. The Leuiticall Priests were bounde to lie a sonder from their wiues, so oft as it came to their turnes to minister, that they might handle the holy things pure and vndefiled. Therefore it were very vncomely, that our holy things, sith they be both much more noble and daily, should be handled of maried men. As though there were all one person of the minister of the Gospell, as was of the Leuiticall Priesthode. For they, as figures, represented Christ, which being the mediator of God and men should with most absolute pureneſſe reconcile the Father vnto vs. But when sinners coulde not in euery behalfe expresse the figure of his holinesse, yet that they might with certaine grosse draughtes yeld a shadowe of him, they were commaunded to purifie themselues beyond the maner of men, when they came to the Sanctuarie: namely because they then properly figured Christ, for that as pacifiers to reconcile the people to God they appeared at the tabernacle the image of the heauenly iudgement seate. Forasmuch as the Pastors of the Church do not beare this persone at this day, therefore they are vainly compared with them. Wherefore the Apostle doth without exception boldly pronounce, that mariage is honorable among all men, but that for whoremongers and adulterers abideth the iudgement of God. And the Apostles themselues did with their owne example approue that mariage is not vnmete for the holinesse of any office be it neuer so excellent. For Paule witnesseth that they did not onely kepe wiues, but also carried them about with them. Heb.13. 4. 1.Cor. 9.5.

26 Againe it was a maruelous shamelesneſſe that they durst set out this comelinesse of chastitie for a necessarie thing, to the great reproche of the olde Church: which when it abounded with singular learninge of God, yet excelled more in holinesse. For if they passe not vpon the Apostles, (as they are wont somtime stoutely to despise them) what I beseche you will they do to all the olde fathers, whom it is certaine to haue not onely suffered, but also allowed mariage in the order of Bishops? They forsooth did nourish a filthy profaning of holy things, forasmuch as so the misteries of the Lorde were not rightly reuerenced among them. It was moued in deede in the Nicene Synode to haue vnmaried life commaunded: as there alway want not some superstitious men, which do euer inuente some newe thing, to bring themselues in admiration. But what was decreed? The sentence of Paphnutius was assented to, which pronounced that a mans lying with his owne wife is chastitie. Therefore mariage re- Histor. tripart. Libr. 2. cap. 14.

mained holy among them: neither did it turne them to any ſhame, nor was thought to ſpott the miniſterie.

27 Then followed times, in which to ſuperſtitious obſeruation of ſingle life grewe in force. Hereupon came thoſe often and vnmeaſurably aduaunced praiſes of virginitie, ſo that ſcarcely any other vertue was thought among the people to be compared with it. And although mariage was not condemned for vncleane, yet the dignitie thereof was ſo diminiſhed, and the holineſſe of it obſcured, that he ſeemed not to aſpire with a courage ſtrong enough to perfection, that did not refraine himſelfe from it. Hereupon came thoſe canons whereby it was firſt forbidden that they which were come to the degree of Prieſthode ſhould not contracte mariage: then, that none ſhould be taken into that order but vnmaried men, or ſuch as did forſake mariage together with their wiues. Theſe things, becauſe they ſeemed to procure reuerence to Prieſthode, were (I graunt) euen from antiquitie receiued with great well liking. But if the aduerſaries obiect antiquitie againſt me, firſt I aunſwer that this libertie remained both vnder the Apoſtles and in certaine ages after them, that Biſhops might be maried: that the Apoſtles themſelues, and other Paſtors of great authoritie which ſucceeded in their places, vſed the ſame without ſticking at it. The example of that auncienter Church ought worthily to be of greater weight with vs, than that we ſhould thinke that to be either vnlawfull or vncomely for vs which was then with praiſe receiued and vſed. Secondly I ſay that that age which for immeaſurable affection to virginitie began to be partiall againſt mariage, did not ſo lay vpon Prieſts the lawe of vnmaried life, as though it were a thing neceſſarie of it ſelfe, but becauſe they preferred vnmaried men aboue the maried. Finally I aunſwer that they did not ſo require it that they did with force and neceſſitie conſtraine them to continence which were not fit to kepe it. For when they puniſhed whoredomes with moſt ſeuere lawes, of them that contracted mariage they decreed no more but that they ſhould geue ouer the execution of their office.

28 Therefore whenſoeuer the defenders of this newe tyrannie ſhall ſeke the pretenſe of antiquitie to defende their vnmaried life: ſo oft we ſhall aunſwere them with requiring them, that they reſtore the olde chaſtneſſe in their Prieſts: that they remoue adulterers and whoremongers: that they ſuffer not thoſe in whom they ſuffer not honeſt and chaſt vſe of mariage bed, to run vnpuniſhed into all kinde of luſt: that they call againe the diſcontinued diſcipline, whereby all wantonneſſes may be reſtrained: that they deliuer the Church from

this so wicked filthines wherwith it hath bene long deformed. When they haue graunted this, then they must againe be put in minde that they bost not that thing for necessarie, which being of it selfe at libertie hangeth vpon the profit of the Church. Yet I say not this for that I thinke that in any condition place is to be geuen to those canons which lay the bonde of vnmaried life vpon the order of Priests: but that the wiser sort may vnderstande with what face our enemies do sclaunder holy mariage in Priests, by obiecting the name of antiquitie. As touching the fathers, whose writings remaine, euen they when they speake of their owne iudgement, except Hierome, did not with so great spitefulnesse deface the honesty of mariage. We shalbe content with one commendation of Chrisostome: because he sith he was a principal esteemer of virginitie, can not be thought to haue bene more lauish than other in commendation of mariage. Thus he saith: The first degree of chastitie is pure virginitie: the seconde is faithfull mariage. Therefore the seconde kinde of virginitie is the chast loue of matrimonie. Homel. de inuē tio. cru cis.

The xiij. Chapter.

Of vowes, by rash promising wherof eche man hath miserably entangled himselfe.

IT is verily a thing to be lamented, that the Church, for whom libertie was purchased with the inestimable price of the blood of Christ, hath bene so oppressed with cruell tyranny, and almost ouerwhelmed with a huge heape of traditions: but in the meane time euery mans priuate madnesse sheweth, that not without most iust cause there hath bene so much permitted of God to Satan & his ministers. For they thought it not enough, neglecting the commaundement of Christ, to beare any burdens whatsoeuer were layed vpon them by false teachers, vnlesse they did also eche man procure to himselfe seuerall burdens of his owne, and so with digging pittes for themselues should drowne themselues deper. This was done while they striued in deuising of vowes, by which there might be added to the common bondes a greater and streighter binding. Sith therefore we haue taught, that by their boldnesse which haue borne rule vnder the title of Pastors in the Church, the worshipping of God hath bene corrupted, when they snared silly cōsciences with their vniust lawes: here it shall not be out of season to adioine an other euell which is nere vnto it, that it may appeare that the world according to the peruersnesse of his owne disposition, hath alway, with such stoppes as it could, put away the helpes whereby it should haue bene brought

to God. Nowe, that it may the better appeare that very greuous hurt hath bene brought in by vowes, let the reders kepe in minde the principles aboue ſet. For firſt we haue taught, that whatſoeuer may be required to the framing of life godlily & holily, is comprehended in the lawe. Againe we haue taught, that the Lorde, that he might thereby the better call vs away from deuiſing of newe workes, hath encloſed the whole praiſe of righteouſneſſe in the ſimple obedience of his will. If theſe things be true, it is eaſy to iudge that all fained worſhippings, which we inuent to our ſelues to deſerue the fauor of God, are not acceptable to him howe much ſoeuer they pleaſe vs. And truely the Lord himſelfe in many places doth not onely openly refuſe them, but alſo greuouſly abhorre them. Hereupon ariſeth a dout of thoſe vowes which are made beſide the expreſſe word of God, what accompt is to be made of them, whether they may rightly be vowed of Chriſtian men, and howe farre they binde them. For the ſame which among men is called a promiſe, in reſpect of God is called a vowe. But to men we promiſe thoſe things either which we thinke will be pleaſant vnto them, or which we owe of dutie. Therefore there ought to be a much greater hedefull obſeruatiō in vowes which are directed to God himſelfe, with whom we ought to deale moſt earneſtly. In this pointe ſuperſtition hath in all ages maruelouſly ranged, ſo that menne without iudgement, without choiſe, did by and by vowe vnto God whatſoeuer came in their minde, or into their mouth. Hereupon came thoſe follies, yea monſtruous abſurdities of vowes among the heathen, wherewith they did to inſolently mocke with their gods. And I would to God that Chriſtiās alſo had not followed this their boldneſſe. It ought not in deede to haue bene ſo: but we ſe that in certaine ages paſt nothing hath bene more vſuall than this wickedneſſe, that the people eche where deſpiſing the lawe of God did wholy burne with mad greedineſſe to vowe whatſoeuer had pleaſed thē in their dreame. I will not hatefully enforce, nor particularly rehearſe howe hainouſly and howe many wayes herein men haue offended: but I thought good to ſay this by the way, that it may the better appeare, that we do not moue queſtion of a needeleſſe matter, when we entreate of vowes.

2 Nowe if we will not erre in iudging which vowes be lawfull, and which be wrongfull, it behoueth to wey three things: that is to ſay, who it is to whom the vowe is made: who we be that make the vowe: laſt of all, with what minde we vowe. The firſt pointe hath reſpect to this, that we ſhould thinke that we haue to do with God, whome our obedience ſo much deliteth, that he pronounceth all

Coloſſ. 2. 23.

willwor-

willworſhips to be accurſed, howe gay and glorious ſoeuer they be in the eyes of men. If all voluntarie worſhipps, which we our ſelues deuiſe without commaundement, be abhominable to God, it followeth that no worſhip can be acceptable to him but that which is allowed by his word. Therefore let vs not take ſo great libertie to our ſelues that we dare vowe to God that which hath no teſtimonie howe it is eſteemed of him. For whereas that which Paule teacheth, that it is ſinne whatſoeuer is done without Faith, extendeth to all doings, then verily it chiefely hath place when thou directeſt thy thought the ſtreight way to God. But if we fall and erre euen in the ſmalleſt things, (as Paul there diſputeth of the difference of meates) where certaintie of Faith ſhineth not before vs: howe much more modeſtie is to be vſed, when we attempte a thing of greateſt weight? For nothing ought to be more earneſt vnto vs than the duties of religion. Let this therefore be the firſt conſideration in vowes, that we neuer come to the vowing of any thing, but that conſcience haue firſt certainly determined that it attempteth nothing raſhly. But it ſhall then be free from danger of raſhneſſe, when it ſhall haue God going before it, and as it were enforming it by his word what is good or vnprofitable to be done. Rom 14 23

3 In the other thing which we haue ſaid to be here to be conſidered, this is conteined, that we meaſure our owne ſtrengthes, that we haue an eye to our vocation, that we neglect not the benefite of libertie which God hath geuen vs. For he that voweth that which either is not in his power, or diſagreeth with his vocation, is raſh: and he that deſpiſeth the bountifulneſſe of God, whereby he is appointed Lorde of all things, is vnthankefull. When I ſay thus, I do not meane that any thing is ſo ſett in our owne hande, that ſtanding vpon confidence of our owne ſtrength we may promiſe the ſame to God. For it was moſt truely decreed in the Councell at Arauſium, that nothing is rightly vowed to God but that which we haue receiued of his hande, foraſmuch as all things that are offred him are his mere giftes. But ſith ſome things are by Gods goodneſſe geuen vs, and other ſome things by his equitie denied vs: let euery man (as Paule commaundeth) haue reſpect to the meaſure of grace geuen vnto him. Therefore I do here meane nothing els, but that vowes muſt be tempered to that meaſure which the Lorde preſcribeth there in his geuing: leſt if thou attempt further than he permitteth, thou throw thy ſelfe downe hedlong with taking to much vpon thee. As for example. When thoſe murtherers, of whom mention is made in Luke, vowed that they would taſt of no meate till Paule were ſlayen: although the Concil. Arauſi. cap. 11. Rom. 12 3. 1. Cor. 12. 11. Act. 23. 12.

deuile had not bene wicked, yet the raſhneſſe it ſelfe was not to be ſuffered, that they made the life and death of a man ſubiect to their
Iud 11. 30. power. So Iephthe ſuffred puniſhmẽt for his folly, whẽ with hedlong heate he conceiued an vnaduiſed vowe. In which kinde vnmaried life hath the chiefe place of mad boldneſſe. For ſacrificing Prieſtes, monkes, and nonnes, forgetting their owne weakeneſſe, thinke themſelues able to kepe vnmaried life. But by what Oracle are they taught that they ſhall haue chaſtitie throughout all their life, to the very
Gen. 2. 18. ende whereof they vowe it? They heare the word of God concerning the vniuerſall ſtate of men, It is not good for man to be alone. They vnderſtande, and I would to God that they did not fele, that ſinne remaining in vs is not without moſt ſharpe prickes. With what confidence dare they ſhake of that generall calling for all their life long: whereas the gift of continence is oftener graunted for a certaine time as opportunitie requireth? In ſuch ſtubbornneſſe let them not loke for God to be their helper: but let them rather remember that which is ſaid. Thou ſhalt not tempt the Lorde thy God. And this is to tempt God, to endeuor againſt the nature put in vs by him, and to deſpiſe his preſent giftes as though they nothing belonged vnto vs. Which they not onely do: but alſo mariage it ſelfe, which God thought it not againſt his maieſtie to inſtitute, which he hath
Heb. 13. 4 pronounced honorable in all men, which Chriſt our Lorde hath ſanctified with his preſence, which he vouchesaued to honor with his
Ioh. 2. 2 firſt miracle, they dare call defiling, onely to aduaunce with maruelous commendations a certaine vnmarried life of what ſorte ſoeuer it be. As though they themſelues did not ſhewe a clere example in their life, that vnmaried ſtate is one thing, and virginitie an other: which their life yet they moſt ſhameleſly call Angelike, doing herein verily to great iniurie to the Angels of God, to whom they compare whoremongers, adulterers, and ſomewhat els much worſe and filthier. And truely here neede no argumentes, when they are openly confuted by the thing it ſelfe. For we plainely ſe, with howe horrible paines the Lorde doth commonly take vengeance of ſuch arrogance, and contempt of his giftes by to much truſt in themſelues. I ſpare for ſhame to ſpeake of the more ſecrete faultes, of which euen this that is already perceiued is to much. It is out of cõtrouerſie that we ought to vowe nothing, that may hinder vs from ſeruing of our vocation. As if a houſeholder ſhould vowe, that he will leaue his wife and his children and take other charges in hande: or if he that is fit to beare office, when he is choſen do vowe that he will be a priuate man. But what is meant by this, that our libertie ſhould not

be

be despised, hath some difficulty if it be not declared. Therefore thus in fewe wordes I expounde it. Sith God hath made vs Lordes of all things, and hath so made them subiect vnto vs that we should vse them all for our commoditie: there is no cause why we should hope that it shalbe an acceptable worke to God if we yelde our selues into bondage to the outwarde thinges which ought to be a helpe vnto vs. I say this for this purpose, because many do hereby seke praise of humilitie, if they snare themselues with many obseruations, from which God not without cause willed vs to be free and discharged. Therefore if we will escape this danger, let vs alway remember that we ought not to depart from that order which the Lorde hath ordeined in the Christian Church.

4 Nowe I come to that which I did set in the thirde place: that it is much materiall with what minde thou makest a vowe, if thou wilt haue it allowed of God. For sith the Lorde regardeth the hart, not the outward shewe, it cometh to passe that the selfe same thing, by changing the purpose of the minde, doth sometime please him and is acceptable vnto him, and sometume hiely displeaseth him. If thou so vowe the abstеining from wine, as though there were any holinesse in it, thou art superstitious: if thou haue respect to any other ende which is not euell, no man can disallowe it. But in my iudgement there be fower endes, to which our vowes shalbe rightly directed: of which for teachings sake I referre two to the time past, and the other two to the time to come. To the time past belong those vowes, whereby we do either testifie our thankfulnesse to God for benefites receiued: or to craue the turning away of his wrath, we our selues do punish our selues for the offenses that we haue committed. Let vs call the first sort, if you will, the exercises of thankesgeuing, the other of repentance. Of the first kinde we haue an example in the tithes which Iacob vowed, if the Lorde did bring him home safe out of banishement into his contree. Againe in the olde Sacrifices of the peaceoffrings, which godly kinges and capitaines, when they toke in hande righteous warre, did vowe that they would pay if they had obteined the victorie, or at least when they were oppressed with any great distresse, if the Lorde had deliuered them. So are all those places in the Psalmes to be vnderstode which speake of vowes. Such vowes may at this day also be in vse among vs, so oft as the Lorde hath deliuered vs either out of any calamitie, or from a hard sickenesse, or from any other danger. For it is then not against the dutie of a godly manne, to consecrate to God his vowed oblation, as a solemne token of his reknowledging, least he shoulde seeme

Gen. 28 20. Psa. 22. 27. and 56. 13. & 116. 14. 18.

vnthankfull toward his goodneſſe. Of what ſort the ſeconde kinde is, it ſhall ſuffice to ſhewe with one onely familiar example. If any by the vice of gluttonie be fallen into any offenſe, nothing withſtandeth but that to chaſtiſe his intemperance he may for a time forſake all deinty meates, and may do the ſame with a vowe adioined, that he may binde himſelfe with the ſtreighter bonde. Yet I do not ſo make a perpetuall lawe to them that haue likewiſe offended: but I ſhewe what is lawfull for them to do, which ſhall thinke ſuch a vowe profitable for themſelues. I do therefore ſo make ſuch a vowe lawfull, that in the meane time I leaue it at libertie.

5 The vowes that are applied to the time to come, partly (as we haue already ſaid) do tende to this ende that we may be made the warer: & partly that as it were by certaine ſpurres we may be pricked forwarde to our dutie. Some man ſeeth him ſelfe to be ſo inclined to ſome certaine vice, that in a thing which otherwiſe is not euill he can not temper himſelfe from fallinge foorthwith into an euill: he ſhall do nothing inconueniently if he do for a time by vowe cut of frō himſelfe the vſe of that thing. As if a man know that this or that apparell of body is perilous vnto him, and yet entiſed with deſire he earneſtly couet it, what can he do better, than if in putting a bridle vpon himſelf, that is in charging himſelf with neceſſitie of abſteining from it, he deliuer himſelfe from all douting? Likewiſe if a man be forgetfull or ſlowe to neceſſarie duties of godlineſſe, why may he not by taking a vowe vpon him both awake his memorie and ſhake of his ſlouthfulneſſe? In both I graunt that there is a forme of childiſhe ſchooling: but euen in this that they are helpes of weakeneſſe, they are not without profit vſed of the rawe and vnperfect. Therefore we ſhal ſay that thoſe vowes are lawful which haue reſpect to one of theſe endes, ſpecially in outward things, if they both be vpholden with the allowance of God, and do agree with our vocation, and be meaſured by the power of grace geuen vs of God.

6 Nowe alſo it is not hard to gather what is generally to be thought of all vowes. There is one common vowe of all the faithful, which being made in Baptiſme we do confirme and as it were ſtabliſh by Catechiſme and receiuing of the Supper. For the Sacramentes are as charters, by which the Lorde deliuereth to vs his mercy and thereby euerlaſting life, and we againe on our behalfes do promiſe him obedience. But this is the forme or verily the ſumme of the vow, that forſaking Satan we yelde our ſelues into ſeruice to God, to obey his holy commaundementes, and not to followe the peruerſe deſires of our fleſh. It ought not to be douted but that this vowe,

ſith it hath teſtimony of the Scripture, yea and is required of all the children of God, is both holy and profitable to ſaluation. And it maketh not to the cõtrary, that no man in this life performeth the perfect obedience of the lawe which God requireth of vs. For ſith this forme of couenanting is compriſed within the couenant of grace, vnder which is contained both forgiueneſſe of ſinnes and the Spirit of Sanctification: the promiſe which we there make is ioyned both with beſeching of pardon and with crauing of helpe. In iudging of particular vowes, it is neceſſary to kepe in minde the three former rules, whereby we may ſafely weie of what ſort euery vow is. Neither yet thinke that I ſo commende the very ſame vowes which I affirme to be holy, that I would haue them to be daily. For though I dare teach no certaine rule of the number or time: yet if any man obey my coũſell, he ſhall take vpon him none but ſober and for a time. For if thou oftentimes breake foorth into making of many vowes, all religiouſneſſe will with very continuance growe out of eſtimation with thee, and thou ſhalt come to a bendinge readineſſe to fall into ſuperſtition. If thou binde thy ſelfe with a perpetuall vowe, either for great payne and tediouſneſſe thou ſhalt vndo it, or beinge weried with longe continuance thou ſhalt at one time or other be bolde to breake it.

7 Now alſo it is plaine with how great ſuperſtition in this behalfe the worlde hath in certaine ages paſt bin poſſeſſed. One man vowed that he woulde abſtaine from wine: as though abſtainınge from wine were of it ſelfe a worſhip acceptable to God. An other bounde himſelfe to faſting, an other to abſtaining from fleſh for certaine daies, in which he had with vaine opinion fained to be a ſingular holineſſe aboue the reſt. And ſome things alſo were vowed much more childiſh, although not of children. For this was holden for a great wiſdom, to take vpon them vowed pilgremages to holyer places, & ſomtime either to go all their iourney on foote, or with their body halfe naked, that by their werines the more merite might be gotten. Theſe & ſuch other, with incredible zeale wherof the world hath a while ſwelled, if they be examined by thoſe rules, which we haue aboue ſette, ſhalbe found not only vaine & trifling, but full of manifeſt vngodlineſſe. For howſoeuer the fleſh iudge, God abhorreth nothing more than fained worſhippings. There are beſide this thoſe pernicious & damned opiniõs, that hipocrites whẽ they haue ſuch trifles thinke that they haue gotten no ſmal righteouſnes: they repoſe the ſumme of godlineſſe in outwarde obſeruations: they deſpiſe all other that are leſſe carefull of ſuch thinges.

8 To recken vp all the particular formes, is nothinge to purpose. But forasmuch as the monkish vowes are had in greater reuerence, because they seeme allowed by the common iudgement of ỹ church: of those it is good to speake briefly. First least any should by prescription of long time defende monkery, such as it is at this day, it is to be noted that in old time there was in monasteries a farre other order of liuing. Such as were disposed to exercise themselues to greatest seuerity and patience, went thither. For what maner of discipline they say that the Lacedemonians had vnder the lawes of Lycurgus, such was at that time amonge the monkes, yea and much more rigorous. They slept vpon the ground: their drinke was water: their meate was bread, herbes & rootes: their chiefe deinties were in oyle and ciches. They abstained from all delicate diet and trimming of body. These things might seeme aboue trueth, if they were not written by witnesses that saw & proued them, as Gregory Nazianzen, Basile, and Chrysostome. But with such introductions they prepared themselues to greate offices. For, that the colledges of monkes were then as it were the sede-plottes of the order of ministers of the Church, both these whom we haue now named are a prose plain enough, (for they were all brought vp in monasteries and from thense called to the office of bishops) & also many other singular and excellent men in their time. And Augustine sheweth that this was also vsed in his time, that monasteries
Epi. 81. yelded clerkes to the Church. For he speaketh thus to the monkes of the Isle of Caprarea: But you brethren we exhort in the Lord, that ye kepe your purpose and continue to the end: & if at any time our mother the Church shall require your trauaile, do ye neither with gredy pride take it vpon you, nor with flattering slouthfulnesse refuse it: but with a meke hart obey to God. Neither preferre ye your owne quiet leasure aboue the necessities of the Church: to whom if no good mẽ would haue ministred in her trauaile, you should not haue found how you shoulde haue bin borne. He speaketh there of the ministery, by
Epi. 76. which ỹ faithfull are spiritually borne againe. Also to Aurelius: There is both occasion of fallinge giuen to themselues, and most haynous wronge done to the order of the Clergy, if forsakers of monasteries be chosen to the souldiorship of the Clergy: whẽ euen of those that remaine in the monastery, we vse to take into the Clergy none but the most approued and best. Vnlesse perhappes as the common people say, he is an euill pyper but a good fiddler: so it shall also be iestingely said of vs, he is an euill monke, but a good Clerke. It is too much to be lamented, if we list vp monkes into such a ruinous pride, and thinke Clerkes worthy of so great reproche, whereas sometime

euen

euen a good monke maketh not a good Clerke, if he haue sufficient continence, & yet want necessary learninge. By these places it appeareth, that godly mē were wont with the discipline of monkes to prepare themselues to the gouernment of the Church, that they might the fitter and better instructed take so great an office vpon them. Not that they all attained to this end, or yet tended toward it, whē for the most part they were vnlearned mē: but such were chosen out as were mete for it.

9 But chiefly in two places he painteth out vnto vs the forme of the olde monkerie. In the booke Of the manners of the Catholike Church, where he setteth the holinesse of that profession against the slaunders of the Manichees: & in an other booke, which he entitled Of the worke of monkes, where he inueieth against certaine degendred monkes, which began to corrupt that order. I will here so gather a summe of those thinges which he sayth, that so nere as I may I will vse his owne wordes. Despising (sayth he) the enticementes of this worlde, gathered into one most chast and holy life, they spende their time together, liuinge in praiers, readinges, and disputations, not swelling with pride, not troublesome with stubbornnes, not wāne with enuiousnesse. None possesseth any thinge of his owne, none is burdenous to any man. They get by working with their handes those things wherewith both their body may be fed, and their minde may not be hindered frō God. Their worke they deliuer to them whom they call Deanes. Those Deanes despising all thinges with great carefulnesse make accompt thereof to one whom they call Father. These fathers not only most holy in maners, but also most excellent in godly doctrine, hye in all things, do with no pride prouide for thē whom they call children, with great authority of them in commaunding, & great willingnes of the other in obeying: They come togerher at the very last time of the day, euery one from his dwelling, while they be yet fasting, to heare that Father: & there mete tegether to euery one of these Fathers at the least three thousand men, (he speaketh chiefly of Ægypt, and of the east) then they refresh their body, so much as suffiseth for life and healthfulnesse, euery man restraining his desire, not to take largely euen of those thinges that they haue present very spare and vile. So they do not onely abstaine from flesh and wine, so much that they may be able to tame their lustes, but frō such things which do so much more greedily prouoke appetite of the belly and throte, howe much they seeme to other, to be as it were cleaner, by colour whereof the filthy desire of exquisite meates, which is not in flesh, is wont to be fondly and fowly defended. Whatsoeuer remay-

Demon. eccles. cathol. cap. 31.

neth aboue neceſſary ſoode(as there remaineth oftentimes much of the workes of their handes and pinching of their fare)is with greater care diſtributed to the poore,than it was gotten by them that diſtribute it. For they do in nó wiſe trauail that they may haue abundance of theſe things,but they by all meanes endeuor that that which they haue aboundinge may not remaine with them. Afterwarde when he hath rehearſed the hardneſſe, whereof he himſelfe had ſeene examples both at Millaine and elſe where: among theſe thinges (ſayth he) no man is enforced to hard thinges which he can not beare:no man is charged with that which he refuſeth: neither is he therefore condemned of the reſt,becauſe he cõfeſſeth himſelfe to want ſtrength in folowing of them: for they remember how much charity is commẽded:they remember that all thinges are cleane to the cleane. Therefore all their diligẽce watcheth,not to the refuſing of kindes of meate as vncleane,but to tame luſt, & to retaine the loue of brethren. They remember,meate for the belly,and the belly for meates.&c. Yet many ſtronge do abſtaine for the weakes ſakes. Many of them haue no nede to do thus: but becauſe it pleaſeth them to ſuſtaine themſelues with baſer diet and nothing ſumptuous. Therefore they themſelues, which being in health do forbeare,if conſideration of their helth cõpell, when they are ſicke do take without any feare. Many drinke no wine, & yet they thinke not themſelues defiled with it:for they moſt gently cauſe it to be giuen to the fainter, and to them that can not get the health of their body without it:and ſome which fooliſhly refuſe it, they do brotherly admoniſhe that they be not with vaine ſuperſtition ſooner made weaker than holier. So they diligently exerciſe godlineſſe:but they know that the exerciſing of the body pertaineth but to a ſhort time. Charity is chiefly kept:to charity the diet,to charity the ſpeech,to charity the apparel,to charity the countenance is fitted. They mete and conſpire into one charity. To offend it is accompted as haynous as to offende God. If any reſiſt charity,he is caſt out and ſhunned. If any offende charity,he is not ſuffred to abide one day. Foraſmuch as in theſe words,as in a painted table,that holy man ſemeth to haue ſet out what maner of life monkery was in olde time, although they were ſomwhat long,yet I was content to enterlace thẽ here:becauſe I ſaw that I ſhold haue bin ſomwhat longer if I had gathered the ſame things out of diuers, how much ſoeuer I ſtudied for briefeneſſe.

Ibidem cap. 33. Tit.1.15

2.Cor.6 13.

10 But my purpoſe here is not to go through this whole matter, but only by the way to point out,not only what maner of monkes the Old Church had, but what maner of thing the profeſſion of monkes

was at that time: so as the sounde witted readers may iudge by the comparison, what face they haue which alleage antiquity to maintaine the present monkery. Augustine when he depainteth vnto vs a holy & true monkery, would haue to be absent all rigorous exacting of those things which by the word of the Lord are left vs at liberty. But there is nothinge that is at this day more seuerely required. For they compt it a mischiefe that can neuer be purged, if any do neuer so litle swarue from the prescribed rule in colour or fashion of garment, in kinde of meate, or in other trifling & cold ceremonies. Augustine stoutly maintaineth, that it is not lawful for monks to liue idle vpō other mens. He denieth that there was euer in his time any such example of a well ordered monastery. Our men set the chiefe part of their holinesse in idlenesse. For if you take idlenes from them, where shalbe that contemplatiue life whereby they boast that they excell all other men, and approch nere vnto Angels? Finally Augustine requireth such a monkery, as should be nothing but an exercise & help to the dueties of godlinesse which are commended to all Christians. What? when he maketh charity the chiefe, yea and almost only rule therof, do we thinke that he praiseth a conspiring, wherby a few men being bound together, are seuered from ỹ whole body of the church? But rather he willeth them with their example to giue light to other to kepe the vnity of ỹ Church. In both these points, there is so much difference of the monkery at this present, that a manne can scarcely finde any thing more vnlike, I will not say contrary. For our monkes not contented with that godlines, to the study of which alone Christ commaundeth them that are his continually to apply, do imagine I wote not what newe godlinesse, by meditation whereof they may be perfecter than other.

De op. pere mo. nach.

11 If they deny this, I would know of them why they vouchsaue to giue to their owne order alone the title of perfection, and take away the same from all the callings of God. Neither am I ignorant of that sophisticall solution, that it is not therefore so called becausе it doth containe perfection in it, but becausе it is the best of all other to attaine perfection. When they are disposed to boast themselues before the people, when to snare vnskilfull and vnware yonge men, when to maintaine their priuileges, when to aduaunce their owne dignity to the reproch of other, then they boast that they are in ỹ state of perfection. When they are so nye driuen that they can not defend this vaine arrogance, then they flee to this starting hole, ỹ they haue not yet attained perfection, but that they are in the same state wherin they aspire vnto it aboue other. In the meane time that admiration

among the people remaineth, as though the only monkish life were angelike, perfect, & clensed from all fault. By this pretence they make most gaineful markets, but that same moderation lieth buried in a few bookes. Who doth not see that this is an intollerable mockery? But let vs so reason with thē, as though they gaue no more to their profession than to call it a state of attaining perfection. Verily in giuinge it this name, they do as by a speciall marke make it differinge from other kindes of life. And who can abide this, that so great honor shoulde be giuen away to an ordinance that is no where by any one syllable allowed: and that by the same all other callinges of God, which are by his owne holy mouth not onely commaunded, but also commended with notable titles of praise, are by the same accompted vnworthy? And how great wrong (I beseech you) is done to God, when I wote not what new founde thinge is preferred aboue all the kindes of life ordained by himselfe, and praised by his owne testimonie?

12 But go to, let them say that it is a slaunder which I haue before said, that they are not cōtented with the rule prescribed of God. Yet though I hold my peace, they themselues do more than enough accuse themselues. For they openly teache, that they take vpon them more burdē than Christ laid vpon his: because forsooth they promise to kepe the counsels of the Gospel concerning louing their enemies, not coueting of reuenge, not swearing, &c. To which things Christians are not generally bound. Herein what antiquity will they shewe foorth against vs? This neuer came in any of the old fathers mindes. They all crie out with one voice that there was no one litle word at all vttered of Christ, which ought not necessarily to be obeyed. And without any doutinge they do echewhere teache, that these very same thinges by name were commaundementes, which these good expositors triflingly say, that Christ did but counsell. But forasmuch as we haue before taught that this is a most pestilent errour, leue it suffise here to haue briefly noted that the monkery which is at this day, is grounded vpon the same opinion, which all the godly ought worthily to abhorre: which is, that there shoulde be imagined some perfecter rule of life, than this common rule which is giuen of God to the whole Church. Whatsoeuer is builded vppon this fundation, can not be but abhominable.

Matt. 5. 14.

13 But they bring an other proofe of their perfection, which they thinke to be most strōg for them. For the Lord sayd to the yong man that asked him of the perfection of righteousnesse, If thou wilt be perfect, sell all that thou hast and giue it to the poore. Whether they

Matt. 19 21.

do

do so or no, I do not yet dispute: but graunt thē that for this presēt. Therefore they boast ỳ they be made perfect by forsaking all theirs. If the summe of perfection stand in this, what meaneth Paul when he teacheth, that he which hath distributed all his goodes to the poore, vnlesse he haue charity, is nothing? What maner of perfectiō is this, which if charity be absent, is brought with man to nothinge? Here they must nedes answere, that this is the chiefest in dede, but not the only worke of perfection. But here also Paul crieth againſt thē, which sticketh not to make charity the bonde of perfection, without any such forsaking. If it be certaine that betwene the maister & the disciple is no disagreement, and the one of them clearely denieth the perfection of man to consist in this ỳ he should forsake all his goods, and againe affirmeth, that perfection is without it: we must see howe that sayinge of Christ is to be taken, If thou wilt be perfect, sell all that thou hast. Nowe, it shalbe no darke sense, if we wey (which we ought alway to marke in all the preachings of Christ) to whom these wordes be directed. A yong man asketh, by what workes he shall enter into euerlastinge life. Christ, because he was asked of workes, sendeth him to the law, & rightfully: for it is the way of eternall life, if it be considered in it selfe, and is no otherwise vnable to bringe saluation vnto vs but by our owne peruersenesse. By this answere Christ declared, that he teacheth no other rule to frame life by, than the same that had in olde time bin taught in the law of the Lord. So did he both giue witnesse to the lawe of God, that it was the doctrine of perfect righteousnesse: and therewithall did mete with sclaunders, that he shoulde not seeme by any new rule of life to stirre the people to forsaking of the law. The yonge man beinge in deede not of an euill minde, but swellinge with vaine confidēce, answered that he had from his childehoode kept all the commaundementes of the law. It is most certaine that he was an infinite space distant frō that to which he boasted that he had attained. And if his boastinge had bin true, he had wanted nothinge to the hiest perfection. For we haue before shewed, that the law containeth in it selfe perfect righteousnesse: and the same appeareth hereby, that the keping of it is called the way of eternall saluation. That he might be taught to knowe howe litle he had profited in that righteousnesse, which he had too boldly answered that he had fulfilled, it was profitable to shake out a familiar fault of his. When he abounded in richesse, he had his hart fastened vppon them. Therefore because he felt not this secrete wound, Christ launced him. Go (sayth he) sell all that thou hast. If he had bin so good a keeper of the lawe as he thought he was, he woulde not haue gone

1. Cor. 13. 3.

Colo. 3. 14.

Luc. 18. 25.

away ſorowefull when he heard this word. For who ſo loueth God with all his hart, whatſoeuer diſagreeth with the loue of him, he not onely taketh it for donge, but abhorreth as bringinge deſtruction. Therfore wheras Chriſt commaundeth the couetous riche man to leaue all that he hath, it is all one, as if he ſhould commaund the ambitious man to forſake all honors, the voluptuous man all delites, and the vnchaſt man all the inſtrumentes of luſt. So conſciences that are touched with no feeling of generall admonition, muſt be called back to the particular feelinge of their owne euill. Therefore they do in vaine draw this ſpeciall caſe to generall expoſition, as though Chriſt did ſet the perfection of man in forſaking of goods: whereas he ment nothing elſe by this ſayinge, than to driue the yong man that ſtoode too much in his owne conceite, to feele his owne ſore, that he might vnderſtande that he was yet a great way diſtant from perfect obedience of the law, which otherwiſe he did falſly take vpō him. I graunt that this place hath bin euill vnderſtanded of ſome of the fathers, & that therupon grew this coueting of wilful pouerty, wherby they only were thought to be bleſſed, which forſaking all earthly things, did dedicate themſelues naked to Chriſt. But I truſt that all the good and not contentious men will be ſatisfied with this my expoſition, ſo that they ſhall no more dout of the meaning of Chriſt. Howbeit the Fathers thought nothing leſſe, than to ſtabliſh ſuch a perfection, as hath ſince bin framed by the cowled Sophiſters, thereby to raiſe vp a double Chriſtianity. For that doctrine ful of ſacrilege was not yet borne, which compareth the profeſſion of monkery to Baptiſme, yea and openly affirmeth, that it is a forme of ſecond Baptiſme. Who can dout that the Fathers with all their heart abhorred this blaſphemy? Now as touchinge that laſt thinge, which Auguſtine ſayth to haue bin among the olde Monkes, that is, that they applied themſelues wholly to Charity: what neede I to ſhew in wordes that it is moſt farre from this newe profeſſion? The thinge it ſelfe ſpeaketh, that all they that go into Monaſteries, depart from the Church. For why? Do not they ſeuere themſelues from the lawfull felowſhip of the faithful, in taking to themſelues a peculiar miniſtery and priuate miniſtration of Sacramentes? What is it to diſſolue the Communion of the Church, if this be not it? And (that I may follow the compariſon which I began to make, and may once conclude it) what haue they in this behalfe like to the olde monkes? They although they dwelt ſeuerally from other men, yet had not a ſeuerall Church: they did partake of the ſacramentes together with other: they appeared at ſolemne aſſemblies: there they were a part of the people. Theſe men, in erecting to themſelues

themſelues a priuate altar, what haue they elſe done but broken the bond of vnity? For they haue both excommunicate themſelues from the whole body of the Church, & haue deſpiſed the ordinary miniſtery, whereby the Lord willed to haue peace & charity kept among his. Therefore howe many miniſteries there be at this day, I ſay that there be ſo many aſſemblies of ſchiſmatikes, which troubling the order of the Church, are cut of from the lawfull felowſhip of the faithfull. And that this departing ſhould not be ſecret, they haue giuen to thẽſelues diuers names of ſectes. Neither were they aſhamed to boaſt of that, which Paul doth ſo deteſt that he can not ſufficiently amplifie the hainouſnes of it. Vnleſſe perhap we thinke that Chriſt was diuided of the Corinthians, when one gloried of one teacher, & an other of an other: & that now it is done without any iniury to Chriſt, that in ſtede of Chriſtians we heare ſome called Benedictines, ſome Franciſcanes, ſome Dominicanes: & that they are ſo called, that they themſelues when they couet to be ſeuerally knowen from the common ſort of Chriſtiãs, do with great pride take theſe titles to thẽ for the profeſſion of their religion.

15 Theſe differences which I haue hitherto rehearſed betwene the old monkes & the monkes of our age, are not differences in maners, but in the profeſſion it ſelfe. Therefore let the readers remẽber that I haue rather ſpokẽ of monkery than of monks, & haue touched thoſe faultes, not which ſticke in the life of a few of them, but which can not be ſeuered from their very order of liuinge it ſelfe. But what differẽce is in their maners, what nede I particularly to declare? This is certaine, that there is no degree of men more defiled with all filthineſſe of vices: no where more are factions, hatredes, affections of parties, ambitions whoter than among them. In dede in a few monaſteries they liue chaſtly, if it be to be called chaſtity where luſt is ſo farre kept downe that it be not openly euill ſpoken of: yet a man ſhall ſcarcely finde euery tẽth monaſtery which is not rather a ſtewes thã a holy houſe of chaſtity. But what honeſt ſparing is in their diet? Swine be none otherwiſe fatted in ſties. But leaſt they ſhould complaine that I handle them too vngently, I go no further. Howebeit in thoſe few things which I haue touched, whoſoeuer knoweth the thinge it ſelfe will confeſſe that there is nothinge ſpoken accuſerlike. Auguſtine, when according to his teſtimony monkes excelled in ſo great chaſtity, yet complaineth that there were many vagabundes, which with euil craftes and deceites wiped ſimple men from their money, which with carying about the reliques of martyrs did vſe filthy marchandiſinges, yea and in ſteede of the reliques of martyrs did ſhew forth the bones

of any other dead men, and which with many ſuch wicked doinges ſclaundered the order. As he reporteth that he ſawe no better men than them which haue profited in monaſteries, ſo he lamenteth that he hath ſeene no worſe men than thoſe that diſprofited in monaſteries. What would he ſay if at this day he ſaw all monaſteries to ſwell, & in a maner to burſt with ſo many & ſo deſpeired vices? I ſpeake nothing but that which is well knowen to all men. Yet doth not this diſpraiſe pertaine to all without any exception at all. For as there was neuer rule & diſcipline of liuinge holily ſo ſtabliſhed in monaſteries, but that there remained ſome dranes much vnlike the reſt: ſo I do not ſay that monkes are at this day ſo runne out of kinde from that holy antiquity, but that they haue yet ſome good men in their flock. But they lye hidden a few & ſcattered in ỳ huge multitude of naughty & wicked men: and they are not only deſpiſed, but alſo lewdly railed at, & ſomtime cruelly handled of other, which (as the Mileſians prouerbe is) thinke that there ought to be no place for any honeſt man among them.

16 By this compariſon of the olde and preſent monkery, I truſt I haue brought to paſſe that which I purpoſed, that it may appeare that our cowled menne do falſely pretende the example of the firſt Church for defence of their profeſſion: foraſmuch as they no leſſe differ from them than apes from menne. In the meane time I ſticke not to declare, that euen in that olde forme which Auguſtine commendeth, there is ſomewhat which litle pleaſeth me. I graunt that they were not ſuperſtitious in exactinge the outwarde exerciſes of rougher diſcipline, but I ſay that there wãted not too much affectatiõ and wrongefull zeale. It was a goodly thinge, forſakinge their goods, to be without all earthly carefulneſſe: but God more eſteemeth care to rule a houſeholde godlily, when a holy houſeholder beinge looſe and free from all couetouſneſſe, ambition, and other deſires of the fleſhe, trauaileth to this purpoſe to ſerue God in a certayne vocation. It is a goodly thing to play the Philoſopher in wilderneſſe farre from the companie of men: but it agreeth not with Chriſtian gentleneſſe as it were for hatrede of mankinde to flie into deſerte and ſolitarineſſe, and therewithall to forſake thoſe dueties which the Lorde hath chiefely commaunded. Although we graunt that there was no other euill in that profeſſion, yet this verily was no ſmall euill, that it brought an vnprofitable and perillous example into the Church

17 Nowe therefore lette vs ſee what maner of vowes they be, wherewith monkes at this day are profeſſed into this goodly order.

Firſt, becauſe their minde is to inſtitute a new and fained worſhippinge to deſerue Gods fauour: I conclude by the thinges afore ſpoken that whatſoeuer they vowe is abhominable before God. Secondly without any regarde of Gods callinge, without any his allowance, they inuent for them ſuch a kinde of liuing as pleaſeth them ſelues. I ſay that it is a raſhe and therefore an vnlaweſull enterpriſe: becauſe their conſcience hath nothinge whereupon it may vpholde it ſelfe before God, and whatſoeuer is not of faith, is ſinne. Moreouer when they binde themſelues to many peruerſe and wicked worſhippinges, which the monkery at this day containeth in it. I affirme that they be not conſecrate to God, but to the Deuill. For why was it laweſull for the Prophete to ſay, that the Iſraelites offered their children to Deuils and not to God: onely for this that they had corrupted the true worſhippinge of God with prophane Ceremonies: and ſhall it not be laweſull for vs to ſay the ſame of monkes, which with their cowle do put vpon themſelues a ſnare of a thouſande wicked ſuperſtitions? Nowe what ſortes of vowes are there? They promiſe to God perpetuall virginity, as though they hadde bargained with God before, that he ſhoulde deliuer them from neede of mariage. There is no cauſe why they ſhoulde alleage, that they do not make this vowe but truſtinge vpon the grace of God. For ſith he pronounceth that he giueth it not to all men, it is not in vs to conceiue a confidence of a ſpeciall gift. Lette them that haue it, vſe it. If at any time they feele themſelues to be troubled of their fleſhe, let them flee to this helpe by whoſe onely power they may reſiſt. If they preuaile not, let them not deſpiſe the remedy that is offered them. For they by the certaine worde of God are called to mariage, to whom power of continence is denied. Continence I call, not whereby the body is only kept cleane from whoredome, but whereby the minde kepeth chaſtity vndefiled. For Paule commaundeth not only outward wantonneſſe, but alſo the burninge of the minde, to be auoided. This (ſay they) hath from furtheſt time of memory bin obſerued, that they which woulde dedicate themſelues wholly to the Lord, ſhould binde themſelues to the vowe of continence. I graunt in deede that this maner hath alſo bin of auncient time receiued: but I do not graunt that that age was ſo free from all faulte, that whatſoeuer was then done muſt be taken for a rule. And by litle and litle this vnappeaſeable ſeuerity crept in, that after a vowe made there was no roome for repentance. Which is euident by Ciprian. If virgins haue of Faith dedicate themſelues to God, let them continue ſhamefaſtly, and chaſtly without any faining. So being ſtrong and ſtedfaſt let them looke for

Rom. 14 23.
Deu. 31. 7.
Pſa 106 37.
Mat. 19 11.
1. Cor. 7 9.
Epiſt. 11

the rewarde of virginity. But if they will not or can not continue, it is better that they ſhoulde mary than with their delightes fall into the fier. What reproches would they now ſpare to teare him withall, that would with ſuch equity temper the vowe of continence? Therefore they are departed farre from that auncient manner, which will not only admit no moderation or pardon if any be founde vnable to performe his vowe: but they do without all ſhame pronounce that he ſinneth more greuouſly if he remedy the intemperance of the fleſhe with takinge a wife, than if he defile both his body and ſoule with whoredome.

18 But they ſtill enforce the matter, and go about to ſhewe that
1. Tim. 5 12. ſuch a vowe was vſed in the Apoſtles time: becauſe Paule ſayth that the widowes which hauing bin once receiued into the Publike miniſtery did mary, denied their firſt Faith. But I do not deny to them, that the widowes, which bounde themſelues and their ſeruices to the Church, did therewithal take vpon them the bonde of continuall vnmaried life: not becauſe they repoſed any religion therein, as it afterward began to be vſed: but becauſe they could not beare that office but beinge at their owne liberty and looſe from yoke of mariage. But if, when they had once giuen their Faith, they loked backe to new mariages, what was this elſe but to ſhake of the callinge of God? Therefore it is no maruell that with ſuch deſires he ſayth that they waxe wanton againſt Chriſt. Afterwarde to amplifie the matter he ſaith, that they do ſo not performe that which they haue promiſed to the Church, that they do alſo breake and make voide their firſt Faith giuen in Baptiſme: in which this is comprehended, that euery man ſhould anſwere his calling. Vnleſſe parhap you had rather vnderſtand it thus, that hauing as it were loſt al ſhame, they did from thenſe forth caſt away all care of honeſty, did giue foorth themſelues to all wantonneſſe and vnchaſtity, and did in licentious and diſſolute life reſemble nothinge leſſe than Chriſtian women: which ſenſe I like very well. Therefore we aunſwere, that thoſe widowes which were then receiued to Publike miniſtery, did lay vpon themſelues a bonde to continue vnmaried: if they afterward maried, we eaſily perceiue that that happened to them which Paule ſpeaketh of, that caſting away ſhame they became more wanton than beſemed Chriſtian women. That ſo they not only ſinned, in breakinge their Faith giuen to the Church, but ſwarued from the common law of godly women. But firſt I deny that they did profeſſe vnmaried life for any other reaſon, but becauſe mariage agreed not with that miniſtery which they tooke in hande: & I deny that they did binde themſelues at all to ſingle life, but ſo far as

the

the neceſſity of their vocation did beare. Againe I do not graunt that they were ſo bound, but that it was then alſo better for them to mary, than either to be troubled with the prickings of the fleſh, or to fall into any vncleanneſſe. Thirdly I ſay that that age is appointed of Paul, which is commōly out of danger: ſpecially ſith he cōmaundeth them onely to be choſen, which contented with one mariage haue already ſhewed a token of their continence. And we do for no other reaſon diſallow the vow of vnmaried life, but becauſe it is both wrōgfully taken for a ſeruice of God, & it is raſhly vowed of thē to whom power of continence is not giuen.

19 But how was it lawful to draw this place of Paule to Nunnes? For there were created deconiſſes, not to delite God with ſinging & with mumbling not vnderſtanded, and liue the reſt of their time idle: but that they ſhould execute publike miniſtration toward the poore, that they ſhould with all ſtudy, earneſtneſſe, and diligence, endeuour thēſelues to the dueties of charity. They did not vowe vnmaried life, to yeelde thereby any worſhip to God becauſe they abſtained from mariage: but only becauſe they were therby the more vncombred to execute their office. Finally they did not vowe it, either in the beginninge of their youth, or yet in the middeſt of their flowinge age, that they might afterward learne too late by experience into how great a headlonge downe fall they had throwen themſelues: but when they ſeemed to haue paſſed all danger, thā they vowed a no leſſe ſafe than holy vowe. But (not to enforce the firſt two pointes) I ſay it was not lawefull to haue women receiued to vowe continence before the age of three ſcore yeares: foraſmuch as the Apoſtle admitteth onely women of 60. yeares olde, and commaundeth the yonger to mary and bring forth children. Therfore neither that releaſe made of 12. yeres, & then 20. & afterward of thirty yeares, can be any way excuſed: and much leſſe is it tolerable, that ſilly maides, before that they can by age know themſelues, or haue any experience of themſelues, are not only trained by fraude, but cōſtrained by force & threatnings to put on thoſe curſed ſnares. I will not tary vpon confutinge the other two vowes. Only this I ſay: beſide this that they be entangled with not a few ſuperſtitions, (as the matter is now a daies) they ſeme to be made to this purpoſe, that they which vow thē ſhould mocke both God & men. But leaſt we ſhould ſeme too maliciouſly to ſhake vp euery ſmall parcell, we will be content with that generall confutation which is aboue ſet.

20 What manner of vowes be lawefull and acceptable to God, I thinke is ſufficiently declared. Yet becauſe ſometime vnskilfull and

fearefull conſciences, euen when they miſlike or diſalow any vowe, do neuertheleſſe dout of the binding, and are greuouſly tormented, when they both drede to breake their Faith giuen to God, & on the other ſide they feare leaſt they ſhould more ſinne in keeping it: here they are to be ſuccoured, that they may winde themſelues out of this diſtreſſe. But, to take away all dout at once: I ſay that all vowes being not lawful, nor rightly made, as they are nothing worth before God, ſo ought to be voide to vs. For if in contractes of men thoſe promiſes onely do binde, in which he with whom we contract would haue vs bounde: it is an abſurdity, that we ſhould be driuen to the keepinge of thoſe thinges which God doth not require of vs: ſpecially ſith our workes are no otherwiſe right, but when they pleaſe God, and when conſciences haue this teſtimonie that they pleaſe him. For this re-
Rom. 14 23. maineth certaine, whatſoeuer is not of Faith, is ſinne. Whereby Paul meaneth, that the worke which is taken in hande with doutinge, is therefore faulty, becauſe Fayth is the roote of all good workes, by which we are aſſured that they be acceptable to God. Therefore if it be lawfull for a Chriſtian man to go about nothinge without this aſſuredneſs: if by fault of ignorance they haue taken any thing in hand, why ſhoulde they not afterward giue it ouer when they be deliuered from errours. Sith vowes vnaduiſedly made are ſuch, they do not only nothinge binde, but are neceſſarily to be vndone. Yea what if they are not onely nothing eſtemed, but alſo are abhominable in the ſight of God, as is aboue ſhewed? It is nedeleſſe to diſcourſe any longer of a matter not needefull. This one argument ſeemeth to me to be enough to pacifie godly conſciences and deliuer them from all dout: that whatſoeuer workes do not flowe out of the pure fountaine & be not directed to the lawfull end, are refuſed of God: and ſo refuſed that he no leſſe forbiddeth vs to go forwarde in them, than to beginne them. For hereupon followeth, that thoſe vowes which proceede of errour and ſuperſtition, are both of no value before God, and to be forſaken of vs.

21. Moreouer he that ſhall know this ſolution, ſhall haue wherewith he may defende againſt the ſclaunders of the wicked, them that departe from monkery. to ſome honeſt kinde of life. They are greuouſly accuſed of breache of Fayth and periury, becauſe they haue broken (as it is commonly thought) the inſoluble bonde wherewith they were bounde to God and to the Church. But I ſay that there was no bonde, where God doth abrogate that which mā confirmeth. Moreouer, admittinge that they were bounde, when they were holden entangled with not knowinge of God and with errour: now ſince

they

they are lightened with the knowledge of the trueth, I say that they Gal.3.3
are therwithall free by the grace of Christ. For if the crosse of Christ haue so great effectualnesse, that it looseth vs from the curse of the lawe of God, wherewith we were holden bonde, howe much more shall it deliuer vs from foreine bondes, which are nothinge but the snaringe nettes of Satan? To whomsoeuer therefore Christ shineth with the light of his Gospell, it is no dout that he looseth them from all snares which they hadde put vppon themselues by superstition. Howebeit they want not yet an other defense, if they were not fit to liue vnmaried. For if an impossible vowe be a sure destruction of the soule, whom the Lorde woulde haue saued and not destroyed: it followeth that we ought not to continue therein. But howe impossible is the vowe of continence to them that are not endued with a singular gift, we haue already taught, and experience speaketh it though I holde my peace. For neither is it vnknowen with howe great filthines almost all monasteries do swarme. And if any of them seme honester, and more shamefast than the rest: yet they are not therefore chast because they suppresse and keepe in the fault of vnchastity. So verily God doth with horrible examples take vengeance on the boldenesse of men, which forgettinge their owne weakenesse, do against nature couet that which is denied them, and despisinge the remedies which the Lord had giuen them at hande, do trust that they can with stubbornesse and obstinacy ouercome the disease of incontinence. For what else shall we call it but stubbornesse, when one beinge warned that he needeth mariage, and that the same is giuen him of the Lord for a remedy, doth not onely despise it, but also bindeth himselfe with an oth to the despising of it?

The xiiij. Chapter.

Of Sacramentes.

BEside the preaching of the Gospell, an other help of like sorte is in the Sacramentes: of which to haue some certaine doctrine taught, is much behouefull for vs, wherby we may learne both to what ende they were ordained, and what is now the vse of them. First it is meete to consider what is a Sacrament. It seemeth to me that this shalbe a plaine and proper definition, if we say that it is an outward signe, wherwith the Lord sealeth to our consciences the promises of his good wil toward vs, to sustaine the weakenesse of our Faith: & we againe on our behalues do testifie our godlinesse toward him as well before him and the Angels as before men. We may also

with more briefeneſſe define it otherwiſe: as to call it a teſtimony of Gods fauour toward vs confirmed by an outward ſigne, with a mutual teſtifying of our godlines toward him. Whetherſoeuer you chooſe of theſe definitions, it differeth nothing in ſenſe from that definition of Auguſtine, which teacheth that a Sacrament is a viſible ſigne of a holy thing, or a viſible forme of inuiſible grace: but it doth better and more certainly expreſſe the thing it ſelfe. For whereas in that briefeneſſe there is ſome darkenes, wherin many of the vnskilfuller ſort are deceiued, I thought good in moe words to giue a fuller ſentence, that there ſhould remaine no dout.

2 For what reaſon the olde wryters vſed this word in that ſenſe, it is not hard to ſee. For ſo oft as the old tranſlater would render in Latine this Greeke word Myſterion myſterie, ſpecially whē diuine matters were entreated of, he tranſlated it Sacrament. So to the Epheſians, That he might make knowen vnto vs the Sacrament of his will. Againe, if yet ye haue hearde the diſtribution of the grace of God, which is giuen to me in you, becauſe according to reuelation the Sacrament was made knowen to me. To the Coloſſians, The myſtery which hath bin hidden from ages and generations, but now is manifeſted to his Saintes, to whom the Lord would make knowen the richeſſe of this Sacramēt. &c. Againe to Timothee, A great Sacrament of godlineſſe: God is openly ſhewed in the fleſhe. He would not ſay a ſecret, leaſt he ſhould ſeeme to ſay ſomwhat vnder the greatnes of the things. Therefore he hath put Sacrament in ſtede of Secret, but of a holy thing. In that ſignification it is ſomtime founde among the eccleſiaſticall wryters. And it is well enough knowen, that thoſe which in Latine are called Sacraments, in Greeke are Myſteries: which expreſſing of one thing in two ſeuerall words endeth all the contentiō. And hereby it came to paſſe that it was drawē to thoſe ſignes which had a reuerende repreſentation of hie and ſpirituall thinges. Which Auguſtine alſo noteth in one place. It were long (ſaith he) to diſpute of the diuerſity of ſignes, which when they pertaine to diuine things, are called Sacramentes.

Eph. 1. 9 & 3. 2.

Colo. 1. 26.

1. Tim. 3 16.

Epiſt. 5. ad Marcel.

3 Now of this definition which we haue ſet, we vnderſtande that a Sacrament is neuer without a promiſe going before it, but rather is adioyned as a certaine addition hanginge to it, to this ende that it ſhoulde confirme and ſeale the promiſe it ſelfe, and make it more approued vnto vs, yea after a certaine maner ratified. Which meane the Lorde foreſeeth to be needefull firſt for our ignorance and dullneſſe, and then for our weakeneſſe: and yet (to ſpeake properly) not ſo much to confirme his holy word, as to ſtabliſh vs in the Fayth therof.

For

For the truth of God is by it ſelfe ſounde and certaine enough, and can not from any other where receiue better cõfirmation than from it ſelfe. But our Faith, as it is ſmal and weake, vnleſſe it be ſtayed on euery ſide, and be by all meanes vpholden, is by and by ſhaken, waue-reth, ſtaggereth, yea and fainteth. And herein verily the merciſull Lorde according to his great tender kindneſſe tempereth himſelfe to our capacitie: that, whereas we be naturall men, which alway creping vpon the grounde and ſticking faſt in the fleſh, do not thinke nor ſo much as conceiue any ſpirituall thing, he voucheſaueth euen by theſe earthly elements to guide vs vnto himſelfe, and in the fleſh it ſelfe to ſet foorth a mirror of ſpirituall good things. For if we were vnbodily (as Chryſoſtome ſaith) he would haue geuen vs the very ſame things naked and vnbodily. Nowe becauſe we haue ſoules put within bodies, he geueth ſpirituall things vnder viſible things. Not becauſe there are ſuch giftes planted in the natures of the things which are ſet foorth to vs in the Sacraments: but becauſe they were ſigned by God to this ſignification. Homel. 60. and popul.

4 And this is it which they cõmonly ſay, that a Sacrament conſiſteth of the word and the outward ſigne. For we muſt vnderſtande the worde to be, not that which being whiſpered without meaning and Faith, with onely noiſe as it were with a magicall enchauntment hath power to conſecrate the element: but which being preached maketh vs to vnderſtande what the viſible ſigne meaneth. Therefore that which was vſually done vnder the tyrannie of the Pope, was not without a great profaning of the miſteries. For they thought it inough, if the Prieſt, while the people ſtode amaſedly gazing at it without vnderſtanding, did mumble vp the forme of cõſecration. Yea they of ſet purpoſe prouided this, that no whit of doctrine ſhould thereof come to the people: for they ſpake all things in Latine before vnlearned men. Afterwarde ſuperſtition brake out ſo farre, that they beleued that the conſecration was not formally made, vnleſſe it were with a hoarſe whiſpering ſounde which fewe might heare. But Auguſtine teacheth farre otherwiſe of the Sacramentall word. Let the word (ſaith he) be added to the element, and there ſhalbe made a Sacrament. For whenſe cometh this ſo great ſtrength to the water, to touch the body and waſhe the ſoule, but by the word making it? not becauſe it is ſpoken, but becauſe it is beleued. For in the very word it ſelfe the ſounde which paſſeth is one thing, and the power which abideth is an other. This is the worde of Faith which we preach, ſaith the Apoſtle. Whereupon in the Actes of the Apoſtles it is ſaid, by Faith cleanſing their hartes. And Peter the Apoſtle ſaith. Hom. in Ioh. 13. Rom. 10 8. Act. 15. 9. 1. Pet. 3. 21.

So Baptiſme alſo ſaueth vs: not the putting away of ỹ filthines of the fleſh, but the examinatiō of a good cōſcience. This is ỹ word of Faith which we preach: by which without dout, ỹ it may be able to clenſe, Baptiſme alſo is halowed. You ſe howe it requireth preaching, wherupon Faith may grow. And we neede not to trauaile much in profe hereof, foraſmuch as it is clere what Chriſt did, what he commaunded vs to do, what the Apoſtles followed, what the purer Church obſerued. Yea euen from the beginning of the world it is knowen, that ſo oft as God offred any ſigne to the holy Fathers, there was added an vnſeparable knot of doctrine, without which our ſenſes ſhould be made amaſed with bare beholding. Therefore when we heare mention made of the Sacramentall word, let vs vnderſtand the promiſe, which being with a loude voice preached of the miniſter may leade the people thether as it were by the hande, whether the ſigne tendeth and directeth vs.

5 Neither are ſome to be heard which trauaill to fight againſt this, with a double horned argument rather ſuttle than ſounde. Either (ſay they) we knowe, or we knowe not, that the word of God which goeth before the Sacrament, is the true will of God. If we know it, then we learne no new thing of the Sacramēt which followeth after. If we knowe it not, then neither will the Sacrament teach it, whoes whole force ſtandeth in the word. Whereunto let this brefely be for an aunſwere: that the ſeales which are hanged at patentes and other publike inſtruments, taken by themſelues are nothing, foraſmuch as they ſhould be hanged in vaine if the parchement had nothing written in it: yet they do not therefore not confirme and ſeale that which is written, when they be added to writings. Neither can they ſay that this ſimilitude is lately fained by vs, which Paule himſelfe vſed, calling Circumciſion a ſeale, where he purpoſely trauaileth to proue, that Circumciſion was not righteouſneſſe to Abraham, but a ſealing of that couenaunte, by faith whereof he had already bene iuſtified before. And what, I beſech you, is there that may much offende any man, if we teach that the promiſe is ſealed with Sacramēts, when of the promiſes themſelues it is euident that one is confirmed with an other? For as euery one is manifeſter, ſo is it more fit to vpholde faith. But the Sacramēts do both bring moſt clere promiſes, and haue this peculiar more than the word, that they liuely repreſent them to vs as it were painted out in a table. Neither ought that diſtinction any thing to moue vs, which is wont to be obiected, betweene Sacraments and ſeales of patentes: that whereas both conſiſt of carnall elements of this world, thoſe can not ſuffice or be mete to

Rom. 4. 11.

ſeale

ſeale the promiſes of God, which are ſpirituall and euerlaſting, as theſe are wont to be hanged to, for ſealing of the graunts of Princes concerning fading and fraile things. For a faithfull man, when the Sacraments are preſente before his eyes, ſticketh not in that fleſhly ſight, but by thoſe degrees of proportion, which I haue ſpoken of, he riſeth vp with godly cõſideration to the hy miſteries which lie hidden in the Sacraments.

6 And ſith the Lorde calleth his promiſes, couenantes: and his Sacraments, ſeales, of couenantes: a ſimilitude may well be brought from the couenãtes of men. What can a ſowe killed worke, if wordes were not vſed, yea vnleſſe they wente before? For ſowes are many times killed without any more inwarde or hier miſterie. What can the geuing of a mans right hande do, ſith oftentimes handes are matched with enmitie? But when wordes haue gone before, by ſuch ſignes the lawes of leagues are ſtabliſhed, although they were firſt conceiued, made, and decreed in wordes. Therefore Sacraments are exerciſes which make the credit of the word of God certainer vnto vs: & becauſe we are carnall, they are deliuered vnder carnall things: that ſo they ſhould inſtruct vs according to the capacitie of our dullneſſe, and guide vs by the hande as ſchole maiſters guide children. For this reaſon Auguſtine calleth a Sacrament, a viſible word: becauſe it repreſenteth the promiſes of God as it were painted in a table, and ſetteth them before our ſight conningly expreſſed and as in an image. Other ſimilitudes alſo may be brought, whereby Sacraments may be more plainly ſet out, as if we call them pillers of our Faith. For as a bilding ſtandeth and reſteth vpon the fundatiõ: yet by ſetting vnder of pillers, it is more ſurely ſtabliſhed: ſo: Faith reſteth vpon the word of God, as vpon a fundation: but when Sacraments are added, it ſtaieth yet more ſoundly vpon them as vppon pillers. Or if we call them loking glaſſes, in which we may beholde the richeſſe of the grace of God, which he geueth vs. For (as we haue already ſaid) he doth in them manifeſtly ſhewe himſelfe to vs, ſo much as is geuen to our dullneſſe to knowe, and doth more expreſſely teſtifie his good will and loue toward vs than by his word.

Gen. 6. 18. and 9. 9. and 17. 22.

In Ioh. Homel. 80

Lib. 19. con. Fauſt.

7 Neither do they reaſon fittly enough to the purpoſe, when they labor to proue hereby that they are not teſtimonies of the grace of God, becauſe they are alſo geuen to the wicked, which yet do thereby fele God nothing more fauourable to them, but rather procure to themſelues more greuous damnation. For by the ſame argument neither ſhould the Goſpell, which is heard and deſpiſed of many, be the teſtimony of the grace of God: nor yet Chriſt himſelf,

which was ſeen and knowen of many, of whom very fewe receiued him. The like we may alſo ſe in patentes. For a greate parte of the multitude laugheth at and ſcorneth that authentike ſeale, howſoeuer they knowe that it proceded from the Prince to ſeale his will withall: ſome regarde it not, as a thing not perteining to them: ſome alſo abhorre it: ſo that cõſidering this ſo egall relation of both, that ſame ſimilitude which I haue aboue vſed, ought more and more to be liked. Therefore it is certaine that the Lord doth offer vnto vs mercy and a pledge of his grace both in his holy word and in the Sacraments: but the ſame is not receiued but of them which receiue the word and Sacraments with ſure Faith: like as Chriſt is offred of the Father vnto ſaluatiõ, to all, yet he is not acknowledged and receiued of all. Auguſtine in one place minding to declare the ſame, ſaid that the effectualneſſe of the word is ſhewed foorth in the Sacrament: not becauſe it is ſpoken, but becauſe it is beleued. Therefore Paule, when he ſpeketh to the faithfull, ſo entreateth of Sacraments that he includeth the communion of Chriſt in them, as when he ſaith: all ye that are Baptiſed, haue put on Chriſt. Againe, we are all one body and one Spirit, which are Baptiſed in Chriſt. But when he ſpeaketh of the wrongfull vſe of Sacraments, he geueth no more to it than to colde and voide figures. Whereby he ſignifieth, that howſoeuer the wicked & hypocrites with their peruerſneſſe do either oppreſſe or darken or hinder the effect of the grace of God in the Sacraméts, yet that withſtandeth not but that where and ſo ofte as it pleaſeth God, both they may bring a true teſtimonie of the communicating of Chriſt, and the Spirite of God himſelfe may deliuer and performe that which they promiſe. We determine therefore that Sacraments are truely called teſtimonies of the grace of God, and as it were certaine ſeales of the good will which he beareth toward vs: which by ſealing it vnto vs, do by this meane ſuſteine, nouriſh, confirme, & encreaſe our faith. As for the reaſons which ſome are wont to obiect againſt this ſentence, they are to trifling and weake. They ſay that if our Faith be good, it can not be made better: for they ſay that it is no Faith, but which without ſhaking, ſtedfaſtly, and without withdrawing, reſteth vppon the mercy of God. It had bene better for ſuch to pray with the Apoſtles that the Lorde would encreaſe their Faith, than careleſly to pretẽde ſuch a perfection of faith, which neuer any of the ſonnes of men hath obteined, nor any ſhall obteine in this life. Let them aunſwer, what maner of faith they thinke that he had which ſaid: I beleue Lorde, helpe my vnbeleuingneſſe. For euen that faith, howeſoeuer it was but a begon faith, was a good

Gala. 3. 27.
1. Cor 12. 12.
Luk. 17. 5.
Marc. 9 24.

faith,

faith, and might be made better when vnbeleuingneſſe were taken away. But they are confuted by no certainer argument than by their owne conſcience. For if they confeſſe themſelues ſinners, (which whether they will or no they can not denie) they muſt needes impute the ſame to the imperfection of their faith.

8 But (ſay they) Philip aunſwered the Eunuch, that he might be Baptized, if he beleued with all his hart. What place here hath the confirmation of Baptiſme, where faith filleth the whole hart? Againe I aſke them whether they do not fele a good parte of their hart void of faith: whether they do not daily acknowledge newe encreaſes. The heathen manne gloried that he waxed olde with learning. Therfore we Chriſtians be thriſe miſerable, if we waxe olde with profiting nothing, whoes faith ought to go forwarde by all degrees of ages, till it growe into a perfect man. Therefore in this place to beleue with all the hart, is not perfectly to beleue Chriſt, but onely from the hart and with a ſincere minde to embrace him: not to be full with him, but with feruent affection to hunger, & thirſt, and ſigh towarde him. This is the maner of the Scripture, to ſay that that is done with the whole hart, which it meaneth to be done ſincerely and hartily. Of this ſort are theſe ſayings: I haue in all my hart ſought thee: I will confeſſe to thee in all my hart, and ſuch other. As on the other ſide, where he rebuketh guilefull and deceitfull men, he vſeth to reproch them with hart and hart. Then they ſay further, that if faith be encreaſed by Sacraments, the Holy Ghoſt is geuen in vaine whoes ſtrength and worke it is to begin, maintein, and make perfect faith. To whom in deede I graunt, that faith is the propre and whole work of the holy Ghoſt, by whom being enlightened we knowe God and the treaſure of his goodneſſe, and without whoes light our minde is ſo blinde, that it can ſee nothing, ſo ſenſleſſe, that it can ſmell nothing of ſpirituall things. But for one benefite of God which they ſet forth, we conſider three. For firſt the Lorde teacheth and inſtructeth vs with his word: then he ſtrengtheneth vs with Sacraments: laſt of all he ſhineth into our mindes with the light of his holy Spirit, & openeth an entrie for the word and Sacraments into our hartes, which otherwiſe ſhould but ſtrike our eares, and be preſent before our eyes, and nothing moue the inward partes.

Act. 8. 37.

Eph. 4. 13.

Pſa. 119 10. and 111. 1. & 138. 1.

Pſa. 12. 3.

9 Wherefore as touching the cõfirmation and encreaſe of faith, I would haue the reader warned (which I thinke I haue already in plaine wordes expreſſed) that I do ſo aſſigne that miniſterie to the Sacramentes, not as though I thought that there is perpetually in them I wote not what ſecret force, by which they may of themſelues

be able to further or confirme faith: but becauſe they are ordained of the Lorde to this ende, that they ſhould ſerue to the ſtabliſhing and encreaſing of faith. But then onely they do truly performe their office, when that inwarde ſchoolemaiſter the Spirit is come to them, with whoes onely power both the hartes are pearced, and affections are moued, and the entrie is ſet open for the Sacraments into our ſoules. If he be abſente, Sacraments can do no more to our mindes, than if either the brightneſſe of the ſunne ſhould ſhine vppon blinde eyes, or a voice ſounde to deafe eares. Therefore I ſo make diuiſion betweene the Spirit and ſacraments, that the power of workinge remaine with the ſpirit, and to the Sacraments be left onely the miniſtration, yea and the ſame voide and trifling without the working of the ſpirit: but of much effectualneſſe, when he inwardly worketh & putteth forth his force. Nowe it is plaine in what ſorte according to this ſentence, a godly minde is confirmed in the faith by Sacraments: that is to ſay, euen as the eyes ſee by the brightneſſe of the ſunne, and the eares heare by the ſounde of a voice: of which neither the eyes ſhould any whit perceiue any light, vnleſſe they had a ſight in themſelues that might naturally be enlightened: and the eares ſhould in vaine be knocked at with any crying whatſoeuer it were, vnleſſe they were naturally made and fit to heare. But if it be true, which ought at ones to be determined among vs, that what the ſight worketh in our eyes to ſeing of the light, what the hearing worketh in our eares to the perceiuing of a voice, the ſame is the worke of the holy Ghoſt in our hartes, both to the conceiuing, & ſuſteining, and cheriſhing and ſtabliſhing of faith: then both theſe things do likewiſe followe: that the Sacraments do nothing at all profite without the power of the holy Ghoſt: and that nothing withſtandeth but that in hartes already taught of that ſcholemaiſter, they may make faith both ſtronger and more encreaſed. Onely this difference there is, that the power of hearing and ſeing is naturally ſet in our eares and eyes: but Chriſt beſide the meaſure of nature doth by ſpeciall grace worke the ſame in our mindes.

10 Whereby thoſe obiections alſo, which comber ſome men, are diſſolued: That if we aſcribe to creatures either the encreaſe or confirmation of faith, there is wronge done to the Spirit of God, whom we ought to acknowledge the only author therof. For neither do we in the meane time take from him the praiſe either of confirming or encreaſing it: but rather we affirme, that euen this that he encreaſeth and confirmeth faith, is nothing els but with his inward enlightning to prepare our mindes to receiue that confirming which

is ſet

is ſet forth by the Sacraments. But if it be yet to darkly ſpoken, it ſhalbe made very clere by a ſimilitude which I will bring. If thou purpoſe with wordes to perſuade a man to do any thing, thou wilt ſearch out all the reaſons, whereby he may be drawen to thy opinion, and may be in a maner ſubdued to obey thy counſell. But thou haſt hetherto nothing preuailed, vnleſſe he likewiſe haue a pearcing and ſharpe iudgement, whereby he may weye what pith is in thy reaſons: vnleſſe alſo he haue a tractable wit and ready to harken to teaching: finally vnleſſe he haue conceiued ſuch an opinion of thy faithfulneſſe and wiſedome, as may be to him like a certaine foreiudgement to cauſe him to ſubſcribe. For both there are many ſtubborne heads, which a man can neuer bowe with any reaſons: and alſo where credite is ſuſpected, where authoritie is deſpiſed, little good is done euen with the willing to learne. On the other ſide let all thoſe things be preſent, they will truely bring to paſſe that the hearer, to whom thou geueſt counſell, will obey the ſelfe ſame counſels which otherwiſe he would haue laughed to ſcorne. The ſame worke alſo the Spirit worketh in vs. For leaſt the word ſhould beate our eares in vaine, leaſt the Sacramentes ſhould ſtrike our eyes in vaine, he ſheweth vs that it is God which ſpeaketh therein, he ſofteneth the ſtubborneſſe of our heart, and frameth it to the obedience which is due to the word of the Lorde. Finally he conueyeth thoſe outward wordes and Sacramentes from the eares into the ſoule. Therefore both the word & the Sacraments do confirme our faith, whē they ſet before our eyes the good will of the heauenly father toward vs, by knowledge of whom both the whole ſtedfaſtneſſe of our faith ſtandeth faſt, and the ſtrength of it encreaſeth: the Spirit confirmeth it, when in engrauing the ſame confirmation in our mindes he maketh it effectuall. In the meane time the father of lightes can not be forbidden, but as he enlightneth the bodily eyes with the beames of the ſunne, ſo he may enlightē our mindes with ſacraments, as with a brightneſſe ſet meane betweene.

11 Which propretie the Lorde taught that there was in his outwarde word, when in the parable he called it ſeede. For as ſeede, if it fall vpon a deſert and vntilled peece of grounde, will do nothing but die: but if it be throwen vpon arable lande well manured and tilled, it will bring forth her fruit with very good encreaſe: ſo the word of God, if it light vpon a ſtiffe necke, it will growe barrein as that which is ſowen vpon ſande: but if it light vpon a ſoule manured with the hande of the heauenly Spirit, it will be moſt fruitefull. But if there be like reaſon of ſeede and of the word: as we ſay that out of ſeede Mat 13. 4. Luc. 8. 15.

corne both ſpringeth and encreaſeth, and groweth vp to ripeneſſe: why may we not ſay that faith taketh out of the word of God both beginning, encreaſe, and perfection Paule very well expreſſeth both theſe things in ſundry places. For when he goeth about to put the Corinthians in remembrace howe effectually God vſed his trauaile, he glorieth that he hath the miniſterie of the Spirit, as though the power of ỹ holy Ghoſt were with an vnſeparable knot ioined with his preaching, to enlighten and thoroughly moue the minde. But in an other place when he mindeth to admoniſh them, of what force the word of God is of it ſelfe being preached by man, he compareth the miniſters themſelues to huſbandmen, which when they haue beſtowed their labor and trauaile in tilling the earth, haue no more to do. But what ſhould tilling, and ſowing, and watering profit, vnleſſe that which is ſowen ſhould receiue liuelineſſe by heauenly benefite? Therefore he concludeth, that both he that planteth and he that watereth are nothing: but that all things are to be aſcribed to God, which alone geueth the encreaſe. Therefore the Apoſtles do in their preaching vtter the power of the Spirit, ſo farre as God vſeth the inſtruments ordeined by himſelf to the ſetting forth of his ſpirituall grace. Yet we muſt kepe ſtill that diſtinction, that we remembre, what man is able to do by himſelfe, and what is propre to God.

1. Cor. 2.4.
1. Cor. 3.6.
1. Cor. 3.6.

12 Sacraments are ſo cõfirmations of our faith, that many times when the Lorde meaneth to take away the confidence of the very things that are by him promiſed in the Sacraments, he taketh away the ſacraments themſelues. When he ſpoileth and thruſteth away Adam from the gifte of immortalitie, he ſaith: Let him not eate of the fruit of life, leaſt he liue for euer. What ſaith he? Could that fruit reſtore to Adam his vncorruption, from which he was nowe fallen? No. But this is all one as if he had ſaid: Leaſt he ſhould enioy a vaine confidence if he kepe ſtill the ſigne of my promiſe, let that be ſhaken away from him which might bring him ſome hope of immortalitie. After this maner when the Apoſtle exhorteth the Epheſians to remembre that they were forein geſtes of the teſtaments, ſtrangers from the fellowſhip of Iſraell, without God, without Chriſt, he ſaith, that they were not partakers of Circumciſion. Whereby he doth (by figure of tranſnomination) ſignifie that they were excluded from the promiſe it ſelfe, which had not receiued the ſigne of the promiſe. To their other obiection, that the glory of God is conueyed to creatures, to whom ſo much power is aſcribed, and that thereby it is ſo farre diminiſhed, we haue in redineſſe to aunſwere that we ſet no power in creatures. Onely this we ſay, that God vſeth meanes and inſtru-

Geneſ. 3.3.
Ephe. 2. 12.

instruments, which he himselfe seeth to be expedient: that all things may serue his glorie, forasmuch as he is Lorde and iudge of all. Therfore as by bread and other nourishments he feedeth our body: as by the sunne he enlightneth the world: as by fire he warmeth: yet neither bread, nor the sunne, nor fire, are any thinge but so farre as by those instruments he doth distribute his blessings vnto vs: so spiritually he nourisheth faith by the Sacraments, whose onely office is to set his promises before our eyes to be loked vpō, yea to be pledges vnto vs of them. And as it is our duetie to fasten none of our affiance in other creatures, which by the liberality and bountifulnesse of God are ordeined to our vses, and by the ministery whereof he geueth vs his giftes, nor to haue them in admiration, and praise them as causes of our good: so neither ought our confidence to sticke fast in the Sacraments, nor the glorie of God to be remoued vnto them: but leauing all things, both our faith and confession ought to rise vp to him the author both of the sacraments and of all things.

13 Whereas some bring an argument out of the very name of a Sacrament, it is nothing strong. A sacrament (say they) whereas it hath among allowed authors many significations, yet it hath but one which agreeth with the signes: that is, whereby it signifieth that solemne othe which the soldior maketh to his capitaine when he entreth into professiō of a soldior. For as by that othe of warfare newe soldiors do binde their faith to the capitaine, and professe to be his soldiors: so by our signes we professe Christ our capitaine, and do testifie that we serue vnder his banner. They adde similitudes to make therby the matter more plaine. As a gowne made the Romains seuerally knowen from the Grekes which did weare clokes: as the very degrees of men at Rome were discerned by their seueral signes: the degree of Senators from the degree of knightes, by purple cote and piked shooes: againe a knight from a commoner, by a ring: so we beare our signes that may make vs seuerally knowen from prophane men. But by the things aboue said it is euident enough that the olde writers, which gaue to the signes the name of Sacraments, hadde no regarde howe this word was vsed among Latine writers, but for their owne purpose fained this newe signification, whereby they signified onely holy Signes. But if we will searche the matter more depely, it may seeme that they haue with the same relation applied this word to such a significatiō, wherewith they haue remoued the name of faith to that sense wherein it is nowe vsed. For whereas faith is a truth in performing promises: yet they haue called faith an assurednesse, or sure persuasion which is had of the truth it selfe. Liker-

wiſe whereas a ſacrament is the ſoldiors part whereby he voweth himſelfe to his capitaine: they haue made it the capitaines parte, whereby he receiueth ſoldiors into roomes of ſeruice. For by the ſacrament the Lorde doth promiſe that he will be our God, and that we ſhall be his people. But we paſſe ouer ſuch ſuttleties: foraſmuch as I thinke I haue proued with arguments plaine enough, that they hadde reſpect to nothing els but to ſignifie that theſe are Signes of holy and ſpirituall things. We receiue in deede the ſimilitudes which they bring of outward tokens: but we allowe not that that which is the laſt pointe in the ſacraments, is by them ſet for the chief yea and onely thing. But this is the firſt point, that they ſhould ſerue our faith before God: the later point that they ſhould teſtifie our confeſſion before men. According to this later conſideration thoſe ſimilitudes haue place. But in the meane time let that firſt point remaine: becauſe otherwiſe (as we haue already proued) the miſteries ſhould be but colde, vnleſſe they were helpes to our faith, and additions to doctrine ordeined to the ſame vſe and ende.

14 Againe we muſt be warned, that as theſe men do weaken the force, and vtterly ouerthrowe the vſe of ſacraments: ſo on the contrarie ſide there be ſome, which faine to ſacraments, I wote not what ſecret vertues, which are no where red to be put in them by God. By which error the ſimple and vnſkilfull are dangerouſly deceiued, while they are both taught to ſeke the giftes of God where they can not be founde, and are by little and little drawen away from God, to embrace mere vanitie in ſteede of his veritie. For the Sophiſticall ſchooles haue taught with great conſent, that the Sacraments of the newe lawe, that is to ſay thoſe which are nowe in vſe in the Chriſtian Church, do iuſtifie and geue grace, ſo that we do not lay a ſtoppe of deadly ſinne. It can not be expreſſed howe pernicious and peſtilent this opinion is, and ſo much the more, becauſe in many ages heretofore, to the great loſſe of the Church it hath preuailed in a great part of the world: Truely it is vtterly deueliſh. For when it promiſeth righteouſneſſe without faith, it driueth ſoules hedlong into deſtructiō: then becauſe it fetcheth the cauſe of righteouſneſſe from the ſacraments, it bindeth the miſerable mindes of men already of their owne accorde to much bending to the earth, with this ſuperſtitiō that they rather reſt in the ſight of a bodily thing than of God himſelfe. Which two things I would to God we had not ſo proued in experience, ſo little neede they any long profe. But what is a ſacramēt taken without faith, but the moſt certaine deſtruction of the Church? For whereas nothing is to be loked for thereof without the promiſe, and the promiſe

miſe doth no leſſe threaten wrath to the vnfaithfull, than it offreth grace to the faithfull: he is deceiued that thinketh that there is any more geuen to him by the ſacraments, than that which being offred by the word of God, he receiueth by faith. Wherupon an other thing alſo is gathered, that the affiance of ſaluation hangeth not vpon the partaking of the ſacrament, as though Iuſtification conſiſted therein: which we knowe to be repoſed in Chriſt onely, and to be communicated vnto vs no leſſe by the preaching of the Goſpell, than by the ſealing of the ſacrament: and that without that it can not wholly ſtande. So true is that which Auguſtine alſo writeth, that inuiſible ſanctification may be without a viſible ſigne, and againe that a viſible ſigne may be without true ſanctification. For (as he alſo writeth in an other place,) men do put on Chriſt ſometime vntill the receiuing of a ſacrament, ſometime euen vntill the ſanctification of life. And that firſt point may be common both to good and to euill: but this other is propre to the good and godly. Libr. 4 de queſti. vet. teſtam. Libr. 5. de bap. contra Donat. cap. 24.

15. Hereupon cometh that diſtinction if it be well vnderſtanded, which the ſame Auguſtine hath often noted, betweene a ſacrament, and the thing of the ſacrament. For it not onely ſignifieth, that the figure and truth are there conteined, but that they do not ſo hang together but that they may be ſeuered: and that euen in the very conioining the thing muſt alway be diſcerned from the ſigne, that we geue not to the one that which belongeth to the other. He ſpeaketh of the ſeparation, when he writeth that the ſacraments do worke in the onely elect that which they figure. Againe, when he writeth thus of the Iewes: When the ſacraments were common to all, the grace was not common, which is the power of the ſacraments. So nowe alſo the waſhing of regeneration is common to all: but the grace it ſelfe, whereby the membres of Chriſt are regenerate with their hed, is not common to all. Againe in an other place of the Supper of the Lorde, We alſo at this day receiue viſible meate. But the ſacrament is one thing, and the power of the ſacrament an other thing. What is this, that many receiue of the altar and dy, and in receiuing do dy? For the Lordes morſell was poiſon to Iudas: not becauſe he receiued an euell thing, but becauſe he being euell receiued a good thing euelly. A little after, The ſacrament of this thing, that is of the vnitie of the body and blood of Chriſt, is ſomewhere prepared on the Lordes table daily, ſomewhere by certaine diſtances of dayes: and thereof is receiued vnto life to ſome, and vnto deſtruction to ſome. But the thing it ſelfe whereof it is a ſacrament, is receiued vnto life to all men, but vnto deſtruction to no man, whoſoeuer is partaker of De bap. paruu. In pſal. 77. In Ioh. Homel. 28.

it. And a little before he had ſaid, He ſhall not dy which eateth: but he which perteineth to the power of the ſacrament, not to the viſible ſacrament: which eateth within, not without: which eateth with hart, not he which preſſeth with tooth. Thus you heare euery where, that a ſacrament is ſo ſeuered from his owne truth by the vnworthineſſe of the receiuer, that there remaineth nothing but a vaine and vnprofitable figure. But that thou maiſt haue not a ſigne voide of truth: but the thing with the ſigne, thou muſt conceiue by faith the word which is there encloſed. So howe much thou ſhalt by the ſacraments profite in communicating of Chriſt, ſo much profite ſhalt thou take of them.

16 If this be ſomewhat darke becauſe of the ſhorteneſſe, I will ſet it out in mo wordes. I ſay that Chriſt is the matter, or (if thou wilte) the ſubſtance of all ſacraments: foraſmuch as in him they haue all their perfectneſſe, and do promiſe nothing without him. So much leſſe tolerable is the error of Peter Lombard, which doth expreſly make them cauſes of righteouſneſſe and ſaluation, whereof they be partes. Therefore bidding all cauſes farewell which mans wit doth faine to it ſelfe, we ought to ſtay in this one cauſe. Therefore howe much we be by their miniſtery holpen to the nouriſhing, confirming, and encreaſing of the true knowledge of Chriſt in vs, and to the poſſeſſing of him more fully, and to the enioying of his richeſſe, ſo much effectualneſſe they haue with vs. But that is done when we do with true faith receiue that which is there offered. Do the wicked then (wilt thou ſay) bring to paſſe by their vnthankfulneſſe, that the ordinance of God be voide and turne to nothing? I aunſwer that that which I haue ſaid, is not ſo to be taken, as though the force and truth of the ſacrament did hang vppon the ſtate or will of him that receiueth it. For that which God hath ordeined remaineth ſteedfaſt and kepeth ſtill his nature, howeſoeuer men do varie. But ſith it is one thing to offre, an other to receiue: nothing withſtandeth but that the ſigne halowed by the word of God may be in deede that which it is called, and kepe his owne force: and yet that there come thereby no profit to an euell doer and wicked man. But Auguſtine doth in fewe wordes well aſſoile this queſtion. If (ſaith he) thou receaueſt carnally, it ceaſeth not to be ſpirituall: but it is not to thee. But as Auguſtine hath in the aforeſaid places ſhewed that a ſacrament is a thing nothing worth, if it be ſeuered from the truth thereof: ſo in an other place he geueth warning that euen in the very conioining needeth a diſtinction, leaſt we ſticke to much in the outward ſigne. As (ſaith he) to followe the letter, and to take the ſignes in ſteede of

Lib. 4. ſenten. diſt. 1.

Homel. in Ioh 26.

Libr. 3 de doct. Chriſt. cap. 9.

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the things, is a point of a ſeruile weakeneſſe: ſo to expounde the ſignes vnprofitably is a point of euell wandring error. He nameth two faultes which are here to be auoided: The one when we ſo take the ſignes as though they were geuen in vaine, and when with abacing or diminiſhing their ſecrete ſignifications by our enuiouſneſſe, we bring to paſſe that they bring vs no profite at all. The other, when in not raiſing our mindes beyonde the viſible ſigne, we geue away to the ſacrament the praiſe of all thoſe good things which are not geuen vs but of Chriſt onely, and that by the Holy Ghoſt, which maketh vs partakers of Chriſt himſelfe: and in deede by the helpe of the outwarde ſignes: which if they allure vs to Chriſt, when they be wreſted an other way, the whole profite of them is vnworthily ouerthrowen.

17 Wherefore let this remaine certaine, that there is no other office of the ſacraments than of the word of God: which is to offer and ſet forth Chriſt vnto vs, and in him the treaſures of heauenly grace: but they auaile or profit nothing, but beinge receiued by faith: euen as wine, or oile, or any other liquor, though you poure it on largely, yet it will runne beſide & periſh, vnleſſe the veſſels mouth be open to receiue it, and the veſſell though it be wette rounde about on the outſide, ſhall neuertheleſſe remaine emptie and voide within. Beſide this we muſt beware, leaſt thoſe things which haue bene writté by the olde writers ſomewhat to glorioufly to amplifie the dignitie of ſacraments, ſhould leade vs away into an error nere to this: namely that we ſhoulde thinke that there is ſome ſecret power knit and faſtened to the ſacraments, that they may of themſelues geue vs the graces of the Holy Ghoſt, like as wine is geuen in a cup: whereas onely this office is appointed to them by God, to teſtifie and ſtabliſh to vs the good will of God toward vs, and do profite no further vnleſſe the Holy Ghoſt ioine himſelfe to them, which may open our mindes and hartes, and make vs partakers of this teſtimonie, wherin alſo do clerely appere diuers and ſeuerall graces of God. For the ſacraments, as we haue aboue touched, are that thing to vs of God, which to men are meſſangers of ioyfull things, or earneſtes in ſtabliſhing of bargaines: which do not of themſelues geue any grace, but do tell and ſhewe vs, and (as they be earneſtes and tokens,) do ratifie vnto vs thoſe things that are geuen vs by the liberalitie of God. The Holy Ghoſt (whom the ſacraments do not in comon without difference bring to all men, but whom the Lorde peculiarly geueth to them that be his) is he that bringeth the graces of God with him, which geueth to the ſacraments place in vs, which maketh them to

bring forth fruit. But although we do not denie that God himſelfe with the moſt preſent power of his Spirit is preſent with his owne inſtitution, leaſt the miniſtration which he hath ordeined of the ſacraments ſhould be fruitleſſe & vaine: yet we affirme, that the inward grace of the Spirit, as it is ſeuered from the outward miniſterie, ſo ought to be ſeuerally weyed and conſidered. God therefore truely performeth in deede whatſoeuer he promiſeth and figureth in ſignes: neither do the ſignes want their effect, that the author of them may be proued true and faithfull. The queſtion here is onely whether God worketh by his owne and by inward power (as they call it) or do reſigne his office to outwarde ſignes. But we affirme, that whatſoeuer inſtruments he vſe, his originall working is nothing hindered thereby. When this is taught concerning the ſacraments, both their dignitie is honorably ſet out, and their vſe is plainely ſhewed, and their profitableneſſe is abundantly reported, and the beſt meane in all theſe things is reteined, that neither any thing be geuen to them which ought not, nor againe any thing be taken from them which is not cõuenient to be taken from them. In the meane time that fained deuiſe is taken away, whereby the cauſe of iuſtification and power of the Holy Ghoſt is encloſed in elements as in veſſels or waggons, and that principall force which hath bene omitted of other is expreſly ſet out. Here alſo it is to be noted, that God inwardly worketh that which the miniſter figureth and teſtifieth by outward doing: leaſt that be drawen to a mortall man, which God claimeth to himſelfe alone. The ſame thing alſo doth Auguſtine wiſely touch. Howe (ſaith he) doth both Moſes ſanctifie, and God? Not Moſes for God: but Moſes with viſible ſacraments by his miniſterie, but God with inuiſible grace by his holy Spirit: where alſo is the whole fruit of viſible ſacraments. For without this ſanctification of inuiſible grace, what do thoſe viſible ſacraments profite?

Queſti. vet. teſtam li 3. cap. 84.

18 The name of ſacramẽt, as we haue hetherto entreated of the nature of it, doth generally conteine all the ſignes that euer God gaue to men, to certifie and aſſure them of the truth of his promiſes. Thoſe he ſometime willed to remaine in naturall things, ſometime he deliuered them in miracles. Of the firſt kinde theſe be examples, as when he gaue to Adam and Eue, the tree of life for an earneſte of immortalitie, that they might aſſure themſelues of it, ſo long as they did eate of the frute thereof. And when he did ſet the heauenly boaw for a monument to Noe and his poſteritie, that he would no more from thenſe forth deſtroy the earth with ouerflowing of water. Theſe Adam and Noe had for ſacraments. Not that the tree did

Gen. 2. 17. and 3. 3
Gen. 9 13.

geue

geue them immortalitie, which it could not geue to it selfe: nor that the Boawe (which is but a striking backe of a sunbeame vpon the cloudes against it) was of force to hold in the waters: but because they had a marke grauen in them by the word of God, that they should be examples and seales of his testaments. And the tree was a tree before, and the boawe a boawe. When they were written vppon with the word of God, then a newe forme was put into them, that they shoulde begin to be that which they were not before. That no man should thinke these things spoken without cause, the boawe it selfe is at this day also a witnesse of that couenant, which God made with Noe: which boawe so ofte as we beholde, we reade this promise of God wrytten in it, that the earth shall neuer be destroyed with ouerflowing of waters. Therfore if any fonde Philosopher, to scorne the simplicitie of our faith, do affirme that such varietie of colours doth naturally arise of reflected beames and a cloude set against them: let vs graunt it in deede, but let vs laugh to scorne his senslesse follie, which doth not acknowledge God the Lorde and gouernor of nature: which at his owne will vseth all the elements to the seruice of his owne glory. If he had emprinted such tokens in the sunne, the starres, the earth, stones, and such like, they should all haue bene sacraments to vs. Why are not vncoined and coined siluer both of one value, sith they are both one metall? euen because the one hath nothing but nature: when it is striken with a common marke, it is made money, and receiueth a newe valuation. And shall not God be able to marke his creatures with his word, that they may be made sacraments, which before were naked elemẽts? Of the second kinde these were examples, when he shewed to Abraham a light in a smoking ouen: when he watered the fleece with dewe, the earth remaining dry: againe he watered the earth, the fleece being vntouched, to promise victory to Gedeon: when he drewe the shadowe of the diall ix. lines backeward, to promise safety to Ezechias. These things, when they were done to relieue and stablishe the weakenesse of their faith, were then also sacraments.

Gen. 15. 17. Iud. 6. 37. 2. King. 20. 9. Esa. 38. 7.

19 But our presente purpose is, to discourse peculiarly of those sacraments, which the Lorde willed to be ordinarie in his Church, to nourishe his worshippers and seruantes into one faith and the confession of one faith. For (to vse the wordes of Augustine) men can be congeled together into no name of religion either true or false, vnlesse they be bounde together with some fellowship of visible signes and sacramentes. Sith therefore the most good Father foresawe this necessitie, he did from the beginning ordeine certaine

Libr. 9. contra. Faust. Manic. cap. 11.

ſary that there ſhoulde be ſome ſatisfaction which ſhould be payd to the iudgemẽt of God. That therfore there ſhould be ſome one chief Biſhop, a mediatour betwene God and men, which ſhoulde ſatisfie God by ſheding of blood, and by offring of a Sacrifice which ſhoulde ſuffice for the forgiuenes of ſinnes. This chiefe Prieſt was Chriſt: he himſelfe ſhed his owne blood: he himſelfe was the Sacrifice: for he offred himſelfe obedient to his Father vnto death: by which obedience he tooke away the diſobedience of man, which had prouoked the diſpleaſure of God.

Heb. 4. 14. & 5. 5. & 9. 11 Phi. 2. 8 Rom. 5. 19.

22 As for our Sacramentes, they do ſo much more clearely preſent Chriſt vnto vs, as he was more neerely ſhewed to men, ſince he hath bin truly deliuered of his Father ſuch as he had bin promiſed. For Baptiſme doth teſtifie vnto vs that we are cleanſed and waſhed, the Supper of thankeſgiuing teſtifieth that we be redeemed. In water, is figured waſhing: in blood, ſatisfaction. Theſe two things are found in Chriſt, which (as Iohn ſaith) came in water and blood, that is to ſay that he might cleanſe and redeeme. Of which thing the Spirit of God alſo is a witneſſe. Yea there are three witneſſes in one, Water, Blood, and Spirit. In water and blood we haue a teſtimonie of cleanſing and redeeminge: but the Spirite the principall witneſſe bringeth vnto vs aſſured credit of ſuch witneſſinge. This hie myſtery hath notably well bin ſhewed vs in the croſſe of Chriſt, when water & blood flowed out of his holy ſide: which ſide for that cauſe Auguſtin rightfully called the fountaine of our Sacramentes: of which yet we muſt entreate ſomewhat more at large. There is no dout but that more plentifull grace alſo of the Spirite doth here ſhewe foorth it ſelfe if you compare time with time. For that pertaineth to the glory of the kingdom of Chriſt, as we gather out of many places, but ſpecially out of the 7. Chapter of Iohn. In which ſenſe we muſt take that ſayinge of Paule, that vnder the law were ſhadowes, but in Chriſt is the body. Neither is it his meaning to ſpoyle of their effect the teſtimonies of grace, in which Gods will was in the olde time to proue himſelfe to the Fathers a true ſpeaker, euen as at this day he doth to vs in Baptiſme and in the holy Supper. But onely his purpoſe was by way of compariſon to magnifie that which was giuen vs, leaſt any ſhoulde thinke it maruelous, that the Ceremonies of the law were aboliſhed by the comming of Chriſt.

1. Ioh. 5 6. Ioh. 19. 34. Homil. in Iohn. 20. Colo. 2. 17.

23 But that ſame ſchoole doctrine (as I may alſo briefly touch this by the way) is vtterly to be hiſſed out, whereby there is noted ſo great a difference betwene the Sacraments of the olde and new law, as though thoſe did nothinge but ſhadow out the grace of God, and

theſe do preſently giue it. For the Apoſtle ſpeaketh no leſſe honorably of thoſe thā of theſe, when he teacheth that the Fathers did eate the ſame ſpirituall meate which we eate, and expoundeth that ſame meate to be Chriſt. Who dare make that an empty ſigne, which deliuered to the Iewes a true communion of Chriſt? And the grounde of the cauſe which the Apoſtle there handeleth, doth plainly fight on our ſide. For, that no man truſting vpon a colde knowledge of Chriſt, and empty title of Chriſtianity, and outward tokens, ſhould preſume to deſpiſe the iudgement of God: he ſheweth foorth examples of Gods ſeuerity to be ſeene in the Iewes: that we ſhoulde knowe that the ſame paines which they haue ſuffred, hang ouer vs, if we followe the ſame faultes. Now that the compariſon might be fit, it behoued that he ſhoulde ſhewe that there is no vnegallneſſe betwene vs and them in thoſe good thinges whereof he did forbid vs to boaſt falſely. Therefore firſt he maketh vs egall in the Sacramentes, and leaueth to vs not ſo much as any ſmall peece of prerogatiue, that might encourage vs to hope of eſcapinge vnpuniſhed. Neitheir verely is it lawfull to giue any more to our Baptiſme, than he in an other place giueth to circumciſion, when he calleth it the ſeale of the righteouſneſſe of Faith. Whatſoeuer therefore is at this day giuen vs in our Sacraments, the ſame thing the Iewes in old time receiued in theirs. that is to ſay, Chriſt with his ſpirituall richeſſe. What power our Sacramentes haue, the ſame they alſo felt in theirs: that is to ſay, that they were to them ſeales of Gods good will towarde them, into the hope of eternall ſaluation. If they had bin apt expoſitors of the Epiſtle to the Hebrues, they woulde not haue ſo bin blinded. But when they read there, that ſinnes were not cleanſed by the Ceremonies of the law, yea that the olde ſhadowes had no auailing force to righteouſneſſe: they neglectinge the compariſon which is there handeled, while they tooke holde of this one thing, that the law of it ſelfe nothing profited the folowers of it, thought ſimply that the figures were voide of trueth. But the Apoſtles meaning is to bring the ceremonial law to nothing, vntill it come to Chriſt, vpon whom alone hangeth al the effectualneſſe of it.

1. Cor. 10. 3.

Rom. 4. 11.

He. 10. 1.

24 But they will obiect thoſe thinges which are red in Paul concerning the circumciſion of the letter, that it is in no eſtimation with God, that it giueth nothing, that it is vaine. For ſuch ſayings ſeeme to preſſe it downe farre beneth Baptiſme. Not ſo. For the very ſame might rightfully be ſayd of Baptiſme. Yea and alſo the ſame is ſayd, firſt of Paule himſelfe, where he ſheweth that God regardeth not the outward waſhinge whereby we enter into profeſſion of religion, vn-

1. Cor. 10. 5.

leſſe the minde within be both cleanſed and continue in cleanneſſe to the ende: againe of Peter, when he teſtifieth that the trueth of
1.Pet.3.21. Baptiſme ſtandeth not in the outward waſhing, but in a good witneſſinge, of conſcience. But he ſeemeth alſo in an other place vtterly to
Colo.2.18. deſpiſe the circumciſion made with hand, when he compareth it with the circumciſion of Chriſt. I anſwere that euen in this place nothing is abated of the dignitie of it. Paule there diſputeth againſt them, which required it as neceſſary when it was now abrogate. Therfore he warneth the faithfull, that leauing the olde ſhadowes they ſhould ſtande faſt in the trueth. Theſe maiſters (ſayth he) inſtantly call vpon you, that your bodies may be circumciſed. But ye are ſpiritually circumciſed according to the ſoule and body. Ye haue therefore the deliuerance of the thinge in deede, which is much better than the ſhadowe. A man might take exception to the contrary and ſay that the figure is not therefore to be deſpiſed becauſe they hadde the thing in deede: foraſmuch as the putting of of the olde man of which he there ſpake, was alſo among the Fathers, to whom yet outwarde Circumciſion hadde not bin ſuperfluous. He preuenteth this obiection, whē he by & by addeth, that the Coloſſians were buried with Chriſt by Baptiſme. Whereby he ſignifieth that at this day Baptiſme is the ſame to Chriſtians, which circumciſion was to the olde people: and therfore that circumciſion can not be enioined to Chriſtians without wrong done to Chriſt.

25 But that which followeth and which I euen nowe alleaged, is harder to aſſoyle, that all the Iewiſhe Ceremonies were ſhadowes of things to come, and that in Chriſt is the body: but moſt hard of all is that which is entreated in many chapters of the Epiſtle to the Hebrues, that the blood of beaſtes, attained not to conſciences: that the law had a ſhadow of good thinges to come, not an image of thinges: that the folowers of it obtained no perfectiō of ỹ Ceremonies of Moſes: and ſuch other. I go backe to that which I haue already touched, that Paule doth not therefore make the Ceremonies ſhadowiſh, becauſe they had no ſounde thing in them: but becauſe the fufillinge of them was after a certaine manner hanged in ſuſpenſe vntill the deliueringe of Chriſt. Againe I ſay that this is to be vnderſtanded not of the effectualneſſe, but rather of the maner of ſignifying. For til Chriſt was manifeſtly ſhewed in the fleſh, all the ſignes did ſhadow him out as abſent, howeſoeuer he did inwardly vtter to the faithfull the preſence of his power and of himſelfe. But this we ought chiefely to marke, that in all thoſe places Paule doth not ſpeake ſimply, but by way of contention. Becauſe he ſtriued with the falſe Apoſtles, which

would

would haue godlineſſe to conſiſt in the Ceremonies onely without any reſpect of Chriſt: to confute them, it ſufficed onely to entreate, of what value Ceremonies are by themſelues. This marke alſo the author of the Epiſtle to the Hebrues followed. Let vs therefore remember that here is diſputed of Ceremonies, not as they be taken in their owne and naturall ſignification, but as they be wreſted to a falſe and wrongfull expoſition: not of the lawfull vſe of them, but of the abuſe of ſuperſtition. What maruell is it therefore if Ceremonies beinge ſeuered from Chriſt, are vnclothed of all force? For all ſignes whatſoeuer they be, are brought to nought, when the thing ſignified is taken away. So when Chriſt had to do with them which thought that Manna was nothinge elſe but meate for the belly, he applieth his ſpeeche to their groſſe opinion, and ſayth that he miniſtreth better meate, which may feede ſoules to hope of immortality. But if you require a plainer ſolution, the ſumme of all tendeth to this: Firſt, that al that furniture of Ceremonies, which was in the law of Moſes, is a vaniſhinge thinge and of no value, vnleſſe it be directed to Chriſt. Secondly, that they ſo had reſpect to Chriſt, that when he at length was manifeſtly ſhewed in the fleſhe, they had their fulfillinge. Finally that it behoued that they ſhoulde be taken away by his comminge, euen as a ſhadow vaniſheth away in the cleare light of ỹ ſunne. But becauſe I do yet differre lõger diſcourſe of that matter vnto that place where I haue purpoſed to compare Baptiſme with circumciſion, therefore I do now more ſparingly touch it. Iohn. 6. 27.

26 Perhaps alſo thoſe immeaſurable praiſes of the Sacramentes, which are read in the olde writers concerninge our ſignes, deceiued thoſe miſerable Sophiſters. As this of Auguſtine. That the Sacraméts of the olde law did only promiſe the Sauiour, but ours do giue ſaluation. When they marked not that theſe & ſuch other formes of ſpeaking were ſpoken: they alſo publiſhed their exceſſiue doctrines, but in a cleane contrary ſenſe from the wrytinge of the olde Fathers. For Auguſtine meant no other thinge in that place, than as the ſame Auguſtine wryteth in an other place, That the Sacramentes of the law of Moſes did foretell of Chriſt, but ours do tell of him preſent. And againſt Fauſtus. That thoſe were promiſes of thinges to be fulfilled, theſe were tokens of thinges fulfilled: as if he ſhoulde ſay, that thoſe figured him whẽ he was looked for, but ours do as it were ſhew him preſent which hath bin already deliuered. Moreouer he ſpeaketh of the maner of ſignifyinge, as alſo he ſheweth in an other place. The lawe (ſayth he) and the Prophetes had Sacramentes, foretellinge of a thing to come: but the Sacramentes of our time do teſtifie that that In pro. em enarr pſ. 73. queſt. ſuper numer. cap. 33. Libr. 9. cap. 14. Li. 2. c8. lit. petil cap. 37.

is already come,which thoſe did declare to be to come.But what he thought of the thinge and effectuallneſſe, he expoundeth in many places: as when he ſayth, that the Sacramentes of the Iewes were in ſignes,diuerſe:but in the thing ſignified,egal with ours:diuerſe in viſible forme,but egal in ſpiritual power. Againe:In diuerſe ſignes is all one Faith: ſo in diuerſe ſignes, as in diuerſe wordes:becauſe wordes change their ſoundes by times: and truely wordes are nothinge but ſignes. The Fathers did drinke the ſame ſpirituall drinke, for they dronke not the ſame bodily drinke.See ye therfore,Faith remaining one, the ſignes varied. To them the rocke was Chriſt: to vs that is Chriſt which is ſet vppon the altar. And they dronke for a great Sacramẽt,the water flowing out of the rocke:what we drinke, the faithfull knowe. If thou conſider the viſible forme,they dronke an other thing:if an vnderſtãdable ſignification,they dronk the ſame ſpiritual drinke. In an other place, in the myſtery the ſame is their meate and drinke which is ours: but the ſame in ſignification,not in forme: becauſe the ſelfe ſame Chriſt was figured to them in the rocke, & ſhewed to vs in the fleſh. Howebeit in this behalfe alſo we graunt that there is ſome dtfference. For both Sacramentes do teſtifie that the fatherly good will of God and the graces of the holy Ghoſt are offered vs in Chriſt:but our Sacramentsteſtify it more clearely & brightly.In both is a deliuering of Chriſt:but in theſe more plenteous and fuller, namely as that difference of the olde and new Teſtament beareth,of which we haue entreated before. And this is it that the ſame Auguſtine meant(whom we more oftẽ allege as the beſt & faithfulleſt witneſſe of all the olde writers) where he teacheth, that when Chriſt was reuealed, Sacramentes were ordained both in number fewer,in ſignification hier,in force more excellent.Of this thing alſo it is expedient ỹ the readers briefely be warned,that whatſoeuer the Sophiſters haue triflingly taught concerning ỹ worke wrought, is not onely falſe, but diſagreeth with the nature of the Sacramentes, which God hath ordained, that the faithfull beinge voide and needy of all good thinges ſhould bringe nothing thither but beggery. Whereupon foloweth that in receiuing them,theſe men do nothinge whereby they may deſerue praiſe: or that in this doinge (which in their reſpect is merely paſſiue)no worke can be aſcribed vnto them.

Homil. In Ioh. 26.

In pſal. 77.

Lib. 9. con. fau. cap. 13.

de doct. Chriſt. Lib. 3.

Epi. ad Ianu.

The xv. Chapter.

Of Baptiſme.

BAptiſme is a ſigne of the entringe wherewith we are receiued into the felowſhip of ỹ Church, that beinge graffed into Chriſt we may be reckened amonge the children of God. Now it was giuen vs of God to this end, (which I haue taught to be common to all the myſteries) firſt, that it ſhoulde ſerue to our Faith with him, and to our confeſſion before menne. We will orderly declare the manner of both purpoſes. Baptiſme bringeth three thinges to our Faith, which alſo muſt be ſeuerally entreated of. This is the firſt which the Lord ſetteth out vnto vs, that it ſhoulde be a token and proofe of our cleanſinge: or (to expreſſe my minde better) it is like to a certaine ſealed charter, whereby he confirmeth vnto vs, that all our ſinnes are ſo defaced, cancelled, and blotted out, that they may neuer come in his ſight, not be rehearſed, not be imputed. For he willeth ỹ all they that beleue, ſhould be baptiſed into forgiuenes of ſinnes. Therefore they which thought that baptiſme is nothinge elſe but a marke and token wherby we profeſſe our religion before men, as ſouldiars beare the conuſance of their capitaine for a marke of their profeſſion, wey not that which was the chiefe thing in baptiſme. That is this, that we ſhould receiue it with this promiſe, that whoſoeuer beleue & are baptiſed, ſhalbe ſaued. Mar. 16 16.

2 In this ſenſe is that to be vnderſtoode which Paule writeth, that the Church is ſanctified of Chriſt her ſpouſe, and cleanſed with waſhinge of water in the word of life. And in an other place, that we are ſaued according to his mercy by the waſhing of regeneration and of the renuinge of the holy Ghoſt. And that which Peter writeth, that baptiſme ſaueth vs. For Paules will was not to ſignifie, that our waſhinge and ſaluation is perfectly made by water, or that water containeth in it ſelfe the power to cleanſe, regenerate, & renue. Neither did Peter meane the cauſe of ſaluation, but onely the knowledge and certaynetie of ſuch giftes to be receiued in this Sacramente: which is euidently enough expreſſed in the wordes themſelues. For Paule knitteth together the worde of life, and baptiſme of water: as if he had ſaid, that by the Goſpell the meſſage of waſhing and ſanctifyinge is brought vs, that by baptiſme ſuch meſſage is ſealed. And Peter immediatly adioyneth, that that baptiſme is not the puttinge away of the filthineſſe of the fleſh, but a good conſcience before God, which is of Fayth. Yea baptiſme promiſeth vs no other cleanſing, but by the ſprinklinge of the blood of Chriſt: which is figured by water, Ephe. 5. 26. Tit. 3. 5. 1. Pet. 3 22.

for the likeneſſe of cleanſinge and waſhinge. Who therefore can ſay that we be cleanſed by this water, which certainly teſtifieth that the blood of Chriſt is our true and only waſhing? So that from no where elſe can be fetched a ſurer reaſon to cõfute their blinde errour which referre all thinges to the power of the water, than from the ſignification of Baptiſme it ſelfe: which doth withdraw vs as well from that viſible element which is ſet before our eies, as from all other meanes, that it may binde our mindes to Chriſt alone.

3 Neither is it to be thought that Baptiſme is applied only to the time paſt, that for new fallinges, into which we fall backe after Baptiſme, we muſt ſeeke new remedies of cleanſing in I wote not what other Sacramentes, as though the force of Baptiſme were worne out of vſe. By this errour it came to paſſe in old time, that ſome would not be Baptiſed but in the vttermoſt perill of life, & at their laſt gaſpings, that ſo they might obtaine pardon of their whole life. Againſt which wayward ſuttle prouiſion the old Biſhops ſo oft inuey in their wrytinges. But thus we ought to thinke, that at what time ſoeuer we be Baptiſed, we are at once waſhed and cleanſed for all our life. Therfore ſo oft as we fall we muſt go backe to the remembrance of Baptiſme, & therwith we muſt arme our minde, that it may be alway certaine & aſſured of the forgiuenes of ſinnes. For though when it is once miniſtred, it ſeemeth to be paſt, yet by later ſinnes it is not aboliſhed. For the cleannes of Chriſt is therein offred vs: that alway floriſheth, is oppreſſed with no ſpottes, but ouerwhelmeth & wipeth away all our filthineſſe: yet ought we not to take thereof a liberty to ſinne in time to come (as verily we be not hereby armed to ſuch boldnes) but this doctrine is giuen only to them, which when they haue ſinned, do grone weried & oppreſſed vnder their ſinnes, that they may haue wherwith they may raiſe vp and comfort themſelues, leaſt they ſhould fall into confuſion and deſperation. So Paul ſaith, that Chriſt was made to vs a propitiator, vnto the forgiuenes of faults going before. Wherein he he denieth not that therein is obtained perpetuall & continuall forgiuenes of ſinnes euen vnto death: but he meaneth that it was giuẽ of the Father, onely to poore ſinners, which wounded with the ſearinge iron of conſcience, do ſigh to ỹ Phiſitian. To theſe the mercy of God is offred. They which by eſcaping of puniſhment do hunt for matter & liberty to ſinne, do nothinge but prouoke to themſelues the wrath and iudgement of God.

Rom. 3. 25.

4 I know in dede that it is commonly thought otherwiſe, that by the benefite of repentance and of the keies we do after Baptiſme obtaine forgiuenes, which at our firſt regeneration is giuen vs by onely

Baptiſme

Baptiſme. But they which deuiſe this do erre herein that they do not remember that the power of the keies, whereof they ſpeake, doth ſo hang vpon Baptiſme that it ought in no wiſe to be ſeuered. The ſinner receiueth forgiueneſſe by the miniſtery of the Church, namely not without the preachinge of the Goſpell. But what maner of preaching is that? That we be cleanſed frō ſinnes by the blood of Chriſt. But what ſigne and teſtimony is there of that waſhing, but Baptiſme? We ſee therefore howe that abſolution is referred to Baptiſme. And this errour hath bred vs the fained Sacrament of penance: of which I haue touched ſomewhat before, and the reſidue I will make an ende of in place fit for it. But it is no maruel if men, which according to the groſſeneſſe of their witte were immeaſurably faſt tied to outwardthinges, haue in this behalfe alſo bewrayed that fault, that not contented with the pure inſtitution of God, they did thruſt in newe helpes fained of themſelues. As though Baptiſme it ſelfe were not a Sacrament of repentance. But if repentance be commended to vs for our whole life, the force alſo of Baptiſme ought to be extended to the ſame boundes. Wherefore it is alſo no dout but that all the godly throughout al their life long, ſo oft as they be vexed with knowledge in conſcience of their owne ſinnes, dare call backe themſelues to the remembrance of Baptiſme, that thereby they may confirme thēſelues in the affiance of that only and continuall waſhing which we haue in the blood of Chriſt.

5 It bringeth alſo an other frute, becauſe it ſheweth vs our mortification in Chriſt, & new life in him. For (as the Apoſtle ſaith) we are baptiſed into his death, being buried together with him into death, that we may walke in newneſſe of life. By which wordes he doth not only exhorte vs to the followinge of him (as though he did ſay, that we are by Baptiſme put in mind, that after a certaine example of the death of Chriſt, we ſhould die to our luſtes: and after the example of his reſurrection, we ſhould be raiſed vp to righteouſneſſe) but he fetcheth the matter much deeper: that is to ſay, that by Baptiſme Chriſt hath made vs partakers of his death, that we may be graffed into it. And as the graffe receiueth ſubſtance and nouriſhment of the roote into which it is graffed: ſo they that receiue Baptiſme with ſuch faith as they ought, do truely feele the effectuallnes of the death of Chriſt in the mortifyinge of their fleſh: and therewithall alſo they feele the effect of his reſurrection in the quickeninge of the Spirit. Hereupon he gathereth matter of exhortation: that if we be Chriſtians, we ought to be dead to ſinne, and to liue to righteouſneſſe. This ſelfe ſame argument he vſeth in an other place: that we be circumciſed, and haue Ro. 6. 3. Colo 2. 12.

Tit.3.5. put of the olde man, ſince that we be buried in Chriſt by Baptiſme. And in this ſenſe, in the ſame place which we haue before alleaged, he called it the waſhing of regeneration & of renuinge. Therefore firſt free forgiueneſſe of ſinnes & imputation of righteouſnes is promiſed vs, & then the grace of the holy Ghoſt, which may reforme vs into newneſſe of life.

6 Laſt of all our Faith receiueth alſo this profit of Baptiſme, that it certainly teſtifieth vnto vs, that we are not onely graffed into the death and life of Chriſt, but that we are ſo vnited to Chriſt himſelfe

Matt.3.13. that we are partakers of all his good thinges. For therefore he hath dedicated and hallowed Baptiſme in his owne body, that he might haue it common with vs, as a moſt ſtrong bonde of the vnity and fellowſhippe which he vouchſaued to enter into with vs: ſo that Paule

Gala.3.17. proueth therby that we be the children of God, becauſe we haue put on Chriſt in baptiſme. So we ſee that the fulfillinge of baptiſme is in

Act.8.16.&19.5. Chriſt, whom alſo for this reaſon we call the proper obiect of baptiſme. Therefore it is no maruell if it be reported that the Apoſtles baptiſed into his name, which yet were commaunded to baptiſe into the name of the Father alſo and of the holy Ghoſt. For whatſoeuer giftes of God are ſet foorth in baptiſme, are founde in Chriſt alone. And yet it can not be, but that he which baptiſeth into Chriſt,

Mat.28.19. do therewithall call vppon the name of the Father and of the holy Ghoſt For we are therfore cleanſed with his blood, becauſe the mercifull Father according to his incõparable kindnes, willing to receiue vs into fauour, hath ſet him a mediator in the middeſt, to procure to vs fauour with him. But regeneratiõ we ſo only obtaine by his death and reſurrection, if being ſanctified by the Spirite we be endued with

Matt 3.6. a newe and ſpirituall nature. Wherefore both of our cleanſing & re-

Luc.3.16. generation: we obtaine & after a certaine maner diſtinctly perceiue the cauſe in the Father, the matter in the Sonne, and the effect in the

Iohn.3.23.&4.1. holy Ghoſt. So Iohn firſt baptiſed, ſo afterward the Apoſtles, with the baptiſme of repentance into the forgiueneſſe of ſinnes: meaninge by this word repentance, ſuch regeneration: and by forgiuenes of ſinnes, waſhing.

7 Wherby alſo it is made moſt certaine, that the miniſtery of Iohn

Act.2.28. was altogether the ſame which was afterward cõmitted to the Apoſtles. For the diuers handes wherewith it is miniſtred, make not the baptiſme diuers: but the ſame doctrine ſheweth it to be the ſame Baptiſme. Iohn & the Apoſtles agreed into one doctrine: both baptiſed into repentance, both into the forgiueneſſe of ſinnes, both into the name of Chriſt, from whom was both repentance and forgiueneſſe of

ſinnes.

sinnes. Iohn said that he was the lambe of God, by whom the sinnes of the world should be taken away: where he made him the Sacrifice acceptable to the Father, the propitiator of righteousnesse, the author of saluation. What coulde the Apostles adde to this confession? Wherfore let it trouble no man, that the olde writers labour to seuer the one frō the other, whose voice we ought not so much to esteeme that it may shake the certainety of the Scripture. For who will rather harken to Chrysostome denying that forgiuenes of sinnes was comprehended in the baptisme of Iohn, than to Luke contrariwise affirminge that Iohn preached the baptisme of repentance into the forgiuenes of sinne? Neither is that suttelty of Augustine to be receiued, that in the baptisme of Iohn, sinnes were forgiuen in hope, but in the baptisme of Christ they are forgiuen in dede. For whereas the Euangelist plainely testifieth, that Iohn in his baptisme promised the forgiuenes of sinnes: what nede we to abate this title of commendation, whē no necessity compelleth vs vnto it? But if any man seke for a differēce out of the word of God, he shall find none other but this, that Iohn baptised into him that was to come, the Apostles into him that had already presented himselfe.

Iohn. 1. 29.
Homil. in Matt. 14.
Luc. 3 3 Li. 3. de Baptis. cont. Donat. cap. 10.
Luc. 3. 16.
Act. 19. 4.

8 As for this that more abundant graces of the Spirite were poured out since the resurrection of Christ, it maketh nothing to stablish a diuersity of baptismes. For the Baptisme which the Apostles ministred while he was yet conuersant in earth, was called his: yet it had no larger plentifullnesse of the Spirite, than the baptisme of Iohn. Yea euen after his ascension, the Spirite was not giuen to the Samaritans aboue the common measure of the Faithfull before the ascension, although they were baptised into the name of Iesus, till Peter and Iohn were sent vnto them to lay their handes vpon them. This onely thinge, as I thinke, deceiued the olde wryters, that they sayd that the baptisme of Iohn was but a preparation to the baptisme of Christ, because they reade, that they were baptised againe of Paule, which had once receiued the baptisme of Iohn. But howe much they were herein deceiued, shall elsewhere be plainely declared in place fit for it. What is it therefore that Iohn sayd, that he baptised in dede with water, but that Christ shoulde come which should baptise with the holy Ghost, and with fyer? This may in fewe wordes be assoyled. For he meant not to put difference betwene the one baptisme and the other, but he cōpared his own person with the person of Christ, sayinge that himselfe was a minister of water, but that Christ was the giuer of the holy Ghost, and shoulde declare this power by visible miracle the same day that he shoulde sende the holy Ghost, to the

Act. 8. 14.
Matt. 3. 11.
Act. 2. 3

Apoſtles vnder fyry tonges. What could the Apoſtles boaſt of more than this? What more coulde they alſo that baptiſe at this day? For they be only miniſters of the outward ſigne, and Chriſt is the author of the inwarde grace: as the ſame olde writers themſelues do euery where teach,& ſpecially Auguſtine,whoſe prinicipall ſtay againſt the Donatiſtes is this, that what a one ſoeuer he be, that baptiſeth, yet only Chriſt is ruler of it.

9 Theſe thinges which we haue ſpoken both of mortification and of waſhinge, are ſhadowed out in the people of Iſraell,whom for the ſame cauſe the Apoſtle ſayth to haue bin baptiſed in the cloude and in the ſea.Mortifying was figured, when the Lord deliueringe them out of the hande of Pharao and from cruell bondage,made for them a way through the redde ſea, and drowned Pharao himſelfe, and the Ægyptians their enemies, that followed them hard at their backes, and were euen in their neckes to ouertake them. For after the ſame maner alſo he promiſeth to vs in baptiſme,and by a ſigne giuen ſheweth vs, that we are by his power brought forth and deliuered out of the thraldome of Ægypt, that is to ſay, out of the bondage of ſinne: that our Pharao is drowned, that is to ſay the Deuill, although euen ſo alſo he ceaſſeth not to exerciſe & weary vs. But as that Ægyptian was not throwen downe into the bottome of the ſea,but being ouerthrowen on the ſhore, did yet with terrible ſight make the Iſraelites afraid,but could not hurt them:ſo this our enemy yet in dede threatneth,ſheweth his weapons,is felt,but can not ouercome.In the cloud was a ſigne of cleanſinge. For as then the Lord couered them with a cloude caſt ouer them, and gaue them refreſhinge colde, leaſt they ſhould faint and pine away with to cruell burning of the ſunne:ſo in baptiſme we acknowledge our ſelues couered and defended with the blood of Chriſt,leaſt the ſeuerity of God,which is in deede an intollerable flame, ſhould lie vpon vs. But although this myſtery was then darke and knowen to few:yet becauſe there is none other way to obtaine ſaluation, but in thoſe two graces, God woulde not take away the ſigne of them both from the olde Fathers,whom he had adopted to be heires.

1.Cor. 10.2. Exo.14 21. Num.9. 14.

10 Nowe it is cleare, howe falſe that is which ſome haue lately taught,and wherein ſome yet continue, that by Baptiſme we be looſed and deliuered from original ſinne,and from the corruption which was from Adam ſpread abroade into his whole poſterity,and that we be reſtored into the ſame righteouſnes and purenes of nature,which Adam ſhoulde haue obtained,if he had ſtand faſt in the ſame vprightneſſe wherein he was firſt created. For ſuch kinde of teachers neuer

vnderſtoode what was originall ſinne, nor what was originall righteouſneſſe, nor what was the grace of baptiſme. But we haue already proued, that originall ſinne is the peruerſeneſſe & corruption of our nature, which firſt maketh vs gilty of the wrath of God, & then alſo bringeth forth workes in vs, which the Scripture calleth the workes of the fleſh. Therefore theſe two pointes are ſeuerally to be marked, namely that we being in all partes of our nature defiled and corrupted are already for ſuch corruption only, holden worthily condemned and conuicted before God, to whom nothinge is acceptable but righteouſnes, innocence and cleannes. Yea & very infantes themſelues bringe their owne damnation with them from their mothers wombe. Who, although they haue not yet brought forth the frutes of their iniquity, yet haue the ſeede thereof encloſed within thē. Yea their whole nature is certaine ſeede of ſinne, therefore it can not but be hatefull & abhominable to God. The faithful are certified by baptiſme that this damnation is taken away, and driuen from them: foraſmuch (as we haue already ſaid) the Lord doth by this ſigne promiſe vs that full & perfect forgiueneſſe is graunted both of the fault which ſhould haue bin imputed to vs, & of the paine which we ſhould haue ſuffred for the fault: they take holde alſo of righteouſnes, but ſuch as the people of God may obtaine in this life, that is to ſay by imputatiō only: becauſe the Lord of his owne mercy taketh them for righteous and innocent. Gala. 5. 19.

11 The other point is, that this peruerſeneſſe neuer ceaſſeth in vs, but continually bringeth forth new frutes, namely thoſe works of the fleſh which we haue before deſcribed: none otherwiſe thā a burning fornace continually bloweth out flame & ſparcles, or as a ſpringe infinitely caſteth out water. For luſt neuer vtterly dieth & is quenched in men, vntill being by death deliuered out of the body of death, they haue vtterly put of thēſelues. Baptiſme in dede promiſeth vs that our Pharao is drowned, & the mortification of ſinne: yet not ſo that it is no more, or may no more trouble vs, but onely that it may not ouercome vs. For ſo long as we liue encloſed within this priſon of our body, the remnantes of ſinne ſhall dwell in vs: but if we holde faſt by faith the promiſe giuen vs of God in baptiſme, they ſhall not beare rule nor reigne. But let no man deceiue himſelfe: Let no man flatter himſelfe in his owne euil, when he heareth that ſinne alway dwelleth in vs. Theſe things are not ſpoken to this ende, that they ſhould careleſly ſlepe vpon their ſinnes, which are otherwiſe too much enclined to ſinne: but only, that they ſhould not faint & be diſcouraged, which are tickled & pricked of their fleſh. Let them rather thinke that they

are yet in the way, and let thē beleue that they haue much profited, when they feele that there is daily somewhat minished of their lust, till they haue attained thither whither they trauaile, namely to the last death of their flesh, which shalbe ended in ỹ dying of this mortal life. In the meane time let them not cesse both to striue valiantly, and to encourage them to go forward, and to stirre them vp to full victorie. For this also ought more to whet on their endeuours, that they see that after that they haue longe trauailed, they haue yet no small busines remaininge. This we ought to holde: we are baptised into the mortifyinge of our flesh, which is begon by baptisme in vs, which we daily folow: but it shalbe made perfect when we shall remoue out of this life to the Lord.

12 Here we say no other thing, than the Apostle Paule in the seuenth Chapter to the Romaines most clearely setteth out. For after that he had disputed of free righteousnes, because some wicked men did thereof gather, that we might liue after our owne lust, because we shoulde not be acceptable to God by the deseruinges of workes: he addeth, that all they that are clothed with the righteousnes of Christ, are therewith regenerate in Spirite, and that of this regeneration we haue an earnest in baptisme. Hereupon he exhorteth the faithfull, that they suffer not sinne to haue dominion in their members. Now because he knewe that there is alway some weakenesse in the faithfull: that they shoulde not therefore be discouraged, he adioyneth a comfort, that they are not vnder the lawe. Because againe it might seeme, that Christians might growe insolent, because they are not vnder the yoke of the law, he entreateth what maner of abrogating that is, and therwithall what is the vse of the law: which question he had now the second time differred: The summe is, that we be deliuered from the rigour of the lawe, that we shoulde cleaue to Christ: but that the office of the law is, that we being conuinced of our peruersenesse, shoulde confesse our owne weakenesse and misery. Now forasmuch as that peruersenes of nature doth not so easily appeare in a prophane man, which followeth his owne lustes without feare of God: he setteth an example in a man regenerate, namely in himselfe. He saith therefore that he hath a continuall wrastling with the remnantes of his flesh, and that he is holden bounde with miserable bondage, that he can not consecrate himselfe wholly to the obediēce of the law of God. Therefore he is cōpelled with groning to crie out: Vnhappie am I. Who shall deluer me out of this body subiect to death? If the children of God be holden captiue in prison so long as they liue, they must nedes be much carefully grieued with thinkinge

Rom.6. 14.

Rom.7. 24.

vpon

vpon their owne perill, vnleſſe this feare be met withall. Therefore he adioyneth to this vſe a comfort, that there is no more damnation to them that are in Chriſt Ieſu. Where he teacheth, that they whom the Lord hath once receiued into fauour, engraffed into the communion of his Chriſt, hath by baptiſme admitted into the felowſhip of his Church, while they continue in the faith of Chriſt, although they be beſieged of ſinne, yea & cary ſinne about within them, yet are acquited from giltines & condemnation. If this be the ſimple & natural expoſition of Paul, there is no cauſe why we ſhould ſeeme to teache any new vnwonted thing. Rom. 8.

13 But baptiſme ſo ſerueth our confeſſion before men. For it is a marke, whereby we openly profeſſe that we woulde be accompted amonge the people of God: whereby we teſtifie that we agree with all Chriſtians into the worſhipping of one God & into one religion: finally wherby we openly affirme our faith: that not only our heartes ſhoulde breath out the praiſe of God, but alſo our tongue, and all the members of our body ſhoulde ſounde it out with ſuch vtterances as they be able. For ſo, as we ought, all our thinges are employed to the ſeruice of the glory of God, whereof nothing ought to be voyd, and other may by our example be ſtirred vp to the ſame endeuours. Hereunto Paul had reſpect, when he asked the Corinthians, whether they had not bin baptiſed into the name of Chriſt: meaning verily, that euen in this that they were baptiſed into his name, they auowed themſelues vnto him, ſwore to his name, & bounde their faith to him before men, that they coulde no more confeſſe any other, but Chriſt alone, vnles they would forſake the confeſſion which they had made in baptiſme. 1. Cor. 1. 2.

14 Now ſith it is declared what our Lord had regard vnto in the inſtitution of baptiſme: it is plaine to iudge what is the way for vs to vſe and receiue it. For ſo farre as it is giuen to the raiſinge, nouriſhing and confirming of our faith, it is to be taken as ſtom the hande of the author himſelfe: we ought to holde it certaine and fully perſuaded, that it is he which ſpeaketh to vs by the ſigne, that it is he which clenſeth vs, waſheth vs, & putteth away the remẽbrance of our ſinnes, that it is he which maketh vs partakers of his death, which taketh away from Satan his kingdome, which febleth the forces of our luſt, yea which groweth into one with vs, that being clothed with him we may be reckened the children of God: that theſe things, I ſay, he doth inwardly ſo truely & certainly performe to our ſoule, as we certainly ſee our body outwardly to be waſhed, dipped, and clothed. For this either relation, or ſimilitude, is the moſt ſure rule of Sacraments:

that in bodily thinges we ſhould beholde ſpirituall thinges, as if they were preſently ſet before our eies, foraſmuch as it hath pleaſed the Lorde to repreſent them by ſuch figures: not for that ſuch graces are bounde and encloſed in the Sacrament, that they ſhould be giuen vs by the force thereof: but only becauſe the Lorde doth by this token teſtifie his will vnto vs, that is, that he will giue vs all theſe thinges. Neither doth he onely feede our eyes with a naked ſight, but he bringeth vs to the thing preſent, and together fullfilleth that which it figureth.

15 Hereof let Cornelius the capitaine be an example, which was
Act. 10. 48. baptiſed, hauinge before receiued forgiueneſſe of ſinnes and viſible graces of the holy Ghoſt: ſeeking not by baptiſme a larger forgiuenes but a more certaine exerciſing of Faith, yea an encreaſe of confidence by a pledge. Paraduenture ſome man will obiect: why therefore did
Act. 9. 17. Ananias ſay to Paule, that he ſhoulde waſhe away his ſinnes by baptiſme, if ſinnes be not waſhed away by the power of baptiſme it ſelfe? I aunſwere: We are ſayd to receiue, to obtaine, to get that which ſo farre as concerneth the feeling of our faith, is giuen vs of the Lorde, whether he do then firſt teſtifie it, or beinge teſtified doth more and certainelier confirme it. This therefore onely was the meaninge of Ananias: that thou mayeſt be aſſured, Paule, that thy ſinnes are forgiuen thee, be baptiſed. For the Lorde doth in baptiſme promiſe forgiueneſſe of ſinnes: receiue this, and be out of care. Howebeit I meane not to diminiſhe the force of baptiſme, but that the thinge and the trueth is preſent with the ſigne, ſo farre as God worketh by outwarde meanes. But of this Sacrament, as of all other, we obtaine nothinge but ſo much as we receiue by Faith. If we want fayth, it ſhalbe for a witneſſe of our vnthankefullnes, wherby we may be declared gilty before God, becauſe we haue not beleued the promiſe there giuen. But ſo farre as it is a ſigne of our confeſſion, we ought
1. Cor. 12. 13. by it to teſtifie that our affiance is in the mercie of God, and our cleanneſſe is in the forgiueneſſe of ſinnes, which is gotten vs by Ieſus Chriſt: and that by it we enter into the Church of Chriſt, that we may with one conſent of Faith and charitie liue of one minde with all the faithfull. This laſt point didde Paule meane, when he ſayeth that we are all baptiſed in one Spirite, that we may be one body.

16 Nowe if this be true which we determine, that a Sacrament is not to be weyed accordinge to his hande of whom it is miniſtred, but as of the very hande of God, from whom without dout it proceeded: hereupon we may gather, that nothinge is added to it nor taken from

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it by the worthineſſe of him by whoes hande it is deliuered. And euen as among men, if a letter be ſent, ſo that the hand and the ſeale be well knowen, it maketh no matter who or what maner of man be the carrier: ſo it ought to ſuffice to acknowe the hande and ſeale of our Lorde in his Sacramẽts, by what carrier ſoeuer they be brought. Hereby the error of the Donatiſtes is very well confuted, which meaſured the force and value of the Sacrament by the worthineſſe of the miniſter. Such at this day are our Catabaptiſtes, which deny that we be rightly baptiſed, becauſe we were baptiſed by wicked men and idolatrers in the popiſh kingdome: therefore they furiouſly call vpon vs to be baptiſed again. Againſt whoes follies we ſhalbe armed with a reaſon ſtrong enough, if we thinke that we were profeſſed by baptiſme not into the name of any man, but into the name of the Father, the Sonne, and the Holy Ghoſt, and that therefore it is not the baptiſme of man, but of God, of whomſoeuer it be miniſtred. Mat. 28 19. Although they were neuer ſo much ignorant or deſpiſers of God and all godlineſſe, which baptiſed vs: yet they did not baptiſe vs into the fellowſhippe of their owne ignorance or ſacrilege, but into the faith of Ieſus Chriſt: becauſe they called not vpon their owne name, but the name of God, nor baptiſed vs into any other name. Nowe if it were the baptiſme of God, it hath verily encloſed in it a promiſe of the forgeueneſſe of ſinnes, the mortifying of the fleſh, the ſpirituall quickning, and the partaking of Chriſt. So it nothing hindered the Iewes, to haue bene circumciſed of vncleane prieſts and apoſtates: neither was the ſigne therefore voide, that in needed to be done of newe: but it was ſufficient to returne to the naturall beginning. Where they obiect that baptiſme ought to be celebrate in the aſſemblie of the godly, that proueth not, that that which is faultie in parte, ſhould deſtroy the whole force thereof. For when we teache what ought to be done that baptiſme may be pure, and voide of all defiling, we do not aboliſhe the ordinance of God, although idolatrers corrupt it. For when in olde time Circumciſion was corrupted with many ſuperſtitions, yet it ceaſſed not to be taken for a ſigne of grace: neither did Ioſias and Ezechias, when they gathered out of all Iſraell them that had departed from God, call them to a ſeconde Circumciſion.

17 Now where as they aſke vs, what faith of ours hath yet followed bptiſme in certaine yeares paſt, that they might thereby proue that the baptiſme is voide, which is not ſanctified vnto vs, but by the word of promiſe receiued by faith: to this queſtion we aunſwer, that we in deede being blinde & vnbeleuing, did in a long time not holde

faſt ỹ promiſe giuē vs in baptiſme: yet the promiſe it ſelfe, for as much as it was of God, continued alway ſtayed, ſtedfaſt, and true. Although all menne be liers and faithbreakers, yet God ceſſeth not to be true: Rom. 3. although all menne be loſt, yet Chriſt remaineth ſaluation. We con- 3. feſſe therefore that baptiſme, for that time profited vs nothing at all: foraſmuch as in it the promiſe offered vs, without which baptiſme is nothing, lay nothing regarded. Nowe ſith by the grace of God, we haue begonne to waxe wiſer, we accuſe our owne blindneſſe and hardneſſe of hart, which haue ſo long bene vnthankefull to his ſo great goodneſſe. But we beleue that the promiſe it ſelfe is not vaniſhed away: but rather thus we cōſider, God by baptiſme promiſeth the forgeueneſſe of ſinnes, and ſith he hath promiſed it, will vndoutedly performe it to all that beleue it. That promiſe was offred vs in baptiſme: by faith therefore let vs embrace it. It hath in deede long bene buried from vs becauſe of infidelitie: nowe therefore let vs receiue it by faith. Wherfore where the Lord calleth the Iewiſh people to repentance, he geueth them no commaundement of a ſeconde Circumciſion, which being (as we haue ſaid) circumciſed with a wicked and vngodly hande, liued a certaine time entangled with the ſame wickedneſſe. But he earneſtly calleth vppon the onely turning of the hart. Becauſe, howe ſoeuer the couenāt was broken of them, yet the ſigne of the couenant, by the ordinance of the Lorde, remained alway ſtedfaſt and inuiolable. Therefore with the onely condition of repentance they were reſtored into the couenant which the Lorde had ones made with them in Circumciſion: which yet being receiued by the hande of a leaguebreaker prieſt, ſo much as in them lay, they had defiled againe, and the effect whereof they had quenched.

18 But they thinke that they ſhake a fiery darte at vs, when they Act. 19. allege that Paule rebaptiſed them which were ones baptiſed with 3. the baptiſme of Iohn. For if by our owne confeſſion, the baptiſme of Iohn was altogether the ſame that oures is nowe: euen as they hauing bene before peruerſely inſtructed, when they were taught the true faith, they were againe baptiſed into it: ſo that baptiſme, which was without true Doctrine, is to be taken for nothing, and we ought to be newely baptiſed againe into the true religion, wherewith we are nowe firſt inſtructed. Some thinke, that there was ſome wrongfully affectioned manne to Iohn, which hadde entred them with their firſt baptiſme rather to a vaine ſuperſtition. Of which thing they ſeeme to gather a coniecture hereupon, becauſe they cōfeſſed themſelues to be vtterly ignorant of the Holy Ghoſt: whereas Iohn verily would

would neuer haue ſente away from himſelfe ſcholars ſo vntaught. But neither is it likely that the Iewes, although they had not bene baptiſed at all, were deſtitute of all knowledge of the Holy Ghoſt, which is famouſly ſpoken of by ſo many teſtimonies of the ſcripture. Where as therefore they aunſwere that they knowe not whether there be a Holy Ghoſt, it is to be vnderſtanded as if they had ſaid that they haue not yet heard, whether the graces of the Spirit, of which Paule aſked them, were geuen to the Diſciples of Chriſt. But I graunt that that was the true baptiſme of Iohn, and all one and the ſelfe ſame with the baptiſme of Chriſt: but I deny that they were baptiſed againe. What then meane theſe wordes, they were baptiſed in the name of Ieſus? Some do expound it, that they were but inſtructed of Paule with true Doctrine. But I hadde rather vnderſtande it more ſimply, to be the baptiſme of the Holy Ghoſt, that is to ſay, that the viſible graces of the Spirit were geuen them by the laying on of handes: which to be expreſſed by the name of baptiſme, is no newe thing. As on the day of Pẽtecoſte it is ſaid, that the Apoſtles remembred the wordes of the Lorde, concerning the baptiſme of fier and of the Spirit. And Peter ſaith that the ſame came to his remẽbrance, when he ſawe thoſe graces poured out vpon Cornelius, and his houſeholde and kinred. Neither is that contrarie which is after adioined, When he had layd his hands on them, the Holy Ghoſt came downe vpon them. For Luke doth not tell of two diuerſe things: but followeth the maner of telling commonly vſed among the Hebrues, which do firſt propounde the ſumme of the matter, and then do ſet it out more at large. Which euery man may perceiue by the very framing together of the wordes. For he ſaith, When they had heard theſe things, they were baptiſed in the name of Ieſus. And when Paul had layed his handes vpon them, the Holy Ghoſt came downe vpon them. In this latter ſentence is deſcribed, what maner of baptiſme that was. If ignorance do ſo corrupt a former Baptiſme, that it muſt be amended with a ſeconde baptiſme: the Apoſtles ſhould haue bene rebaptiſed firſt of all, which in whole three yeres after their baptiſme, had ſcarcely taſted any ſmall parcell of purer doctrine. And nowe among vs what riuers might ſuffice to renewe ſo many waſhings, as there be ignorances by the mercy of the Lorde daily amended in vs?

Act. 1. 5

Act. 11. 16.

19 The force, dignitie, profit, and ende of the miſterie, if I be not deceiued, ought by this time to be plaine enough. So much as concerneth the outwarde ſigne, I would to God the naturall inſtitution of Chriſt had preuailed ſo much as was mete, to reſtraine the boldeneſſe of men. For, as though it were a contemptible thing to be

baptiſed with water according to the precept of Chriſt, there is inuented bleſſing, or rather enchaunting, to defile the true hallowing of the water. Afterwarde was added a taper with chreſme: but the blowing ſeemed to opē the gate to baptiſme. But although I am not ignorant, howe auncient is the beginning of this added packe: yet it is lawfull both for me and all the godly to refuſe whatſoeuer things men haue preſumed to adde to the ordinance of Chriſt. When Satan ſawe that by the fooliſh light credit of the world at the very beginnings of the Goſpel his deceites were eaſily receiued, he brake foorth into groſſer mockeries. Hereupon ſpittle, and like trifles, were openly brought in with vnbridled libertie to the reproche of baptiſme. By which experiēces let vs learne that nothing is either holier, or better, or ſafer, than to be cōtent with the authoritie of Chriſt alone. Howe much better therefore was it, leauing ſtagelike pompes, which daſell the eyes of the ſimple, and dull their mindes, ſo oft as any was to be baptiſed, that he ſhould be preſented to the aſſemblie of the faithfull, and be offred to God, the whole Church loking on as a witneſſe: and praying ouer him: that the confeſſion of faith ſhould be rehearſed, wherewith he that is to be catechiſed ſhould be inſtructed: that the promiſes ſhould be declared which are conteined in baptiſme: that the inſtructed ſhould be baptiſed in the name of the Father, and the Sonne, and the Holy Ghoſt: at length that he be ſente away with prayers and thankeſgeuing. So is nothing omitted that might make to the matter, and that the onely Ceremonie which proceded from God the author thereof, ſhould moſt clerely ſhine, being not ouerwhelmed with any forein filthineſſe. But whether he be wholy dipped which is baptiſed, and that thriſe or once, or whether he be but ſprinkled with water onely poured vpon him, it maketh very little matter: but that ought to be at libertie to Churches according to the diuerſitie of contrees. Howbeit the very word of baptizing ſignifieth to dippe, and it is certaine that the maner of dipping was vſed of the olde Church.

20 This alſo perteineth to the purpoſe, to knowe that it is done amiſſe if priuate men take vpon themſelues the adminiſtration of baptiſme. For as well the diſtribution of this as of the Supper is a part of the eccleſiaſticall miniſterie. For Chriſt did not cōmaunde women, nor yet euery ſort of men, ỹ they ſhould baptize: but whom he had ordeined his Apoſtles, to them he gaue this commaundement. And when he commaunded his diſciples to do that in the miniſtration of the Supper which they had ſene him do, when he executed the office of a right diſtributer: he would without dout, that they ſhould

therein

therein followe his example. As for this that in many ages paſt, yea and in a maner at the very beginning of the Church, it hath bene receiued in vſe, that lay men might baptiſe in perill of death, if the miniſter were not preſent in time, I ſe not with howe ſtrong a reaſon it may be defended. The very olde Fathers themſelues, which either helde or ſuffred this maner, were not ſure whether it were well done. For Auguſtine ſeemeth to haue this dout, when he ſaith: Although a lay man compelled by neceſſitie do geue baptiſme, I can not tell whether a man may godlily ſay that it ought to be iterate. For if it be done when no neceſſitie compelleth, it is the vſurping of an other mans office: but if neceſſitie enforceth, it is either none or a veniall ſinne. Moroeuer of women it was decreed without any exception in the Councell at Carthage, that they ſhould not preſume to baptiſe at all. But there is danger, leaſt if he which is ſicke ſhould die without baptiſme, he ſhould be depriued of the grace of regeneration. Not ſo. God pronounceth that he adopteth our infantes to be his owne, before they be borne, when he promiſeth that he will be a God to vs and to our ſeede after vs. In this word is conteined their ſaluation. Neither ſhall any man dare to be ſo reprochefull againſt God, to deny that his promiſe is of it ſelfe ſufficient to worke the effect thereof. Howe much harme that doctrine being euill expounded, that baptiſme is of neceſſitie to ſaluation, hath brought in, fewe do marke: and therefore they take leſſe heede to themſelfe. For where this opinion is growen in force, that all are loſt to whom it hath not happened to be waſhed with water, our ſtate is worſe than the ſtate of the olde people, as though the grace of God were nowe more narrowly ſtreigthened than it was vnder the lawe. For Chriſt ſhalbe thought to be come, not to fulfill the promiſes, but to aboliſh them: foraſmuch as the promiſe which then was of it ſelfe effectual enough to geue health before the eighth day, nowe ſhould not be of force without helpe of the ſigne.

Libro. contra. epiſtol. parm. 2. cap. 13. Cap. c.

21 But howe the cuſtome was before that Auguſtine was borne, firſt is gathered of Tertullian, that it is not permitted to a woman to ſpeake in the Church, nor to teach, nor to baptiſe, nor to offer, that ſhe ſhoulde not claime to her ſelfe the execution of any mans office, much leſſe of the Prieſts. Of the ſame thing Epiphanius is a ſubſtantiall witneſſe, where he reprocheth Marcion, that he gaue women libertie to baptiſe. Neither am I ignorant of their aunſwere which thinke otherwiſe, that is, that common vſe much differeth from extraordinarie remedie, when extreme neceſſitie enforceth: but when he pronouncing that it is a mockerie to geue womē liberty to baptiſe,

Libro. contra. Here. 1.

excepteth nothing, it ſufficiently appeareth that he cõdemneth this corruption, ſo that it is by no color excuſable. Alſo in the third boke, where teaching that it was not permitted euen to the holy mother of Chriſt, he addeth no reſtrainte.

Exo. 4. 25. 22 The example of Sephora is vnſeaſonably alleged. For wheras the Angell of God was appeaſed, after that ſhe taking a ſtone, circumciſed her ſonne, thereupon it is wrongfully gathered that her doing was allowed of God. Otherwiſe it ought to be ſaid, that the worſhipping which the nations that were brought out of Aſſyria raiſed vp, pleaſed God. But by other ſtrong reaſons it is proued, that that which a fooliſh woman did, is wrongfully drawen to an example of imitation. If I ſhould ſay that it was a certaine ſingular caſe, which ought not to be made an example, and ſpecially that ſith it is no where red that in olde time there was geuen to the Prieſts a ſpeciall cõmaundement to circumciſe, the order of Circumciſion & baptiſme

Mat. 28. 19. is vnlike: this ſhould be ſtrong enough to confute them. For the wordes of Chriſt are plaine: Go ye, teache all nations, and baptiſe. When he ordeined the ſelfe ſame men publiſhers of the Goſpel, &

Heb. 5. 4. miniſters of baptiſme: & none (as the Apoſtle witneſſeth) doth take honor vpon himſelfe in the Church, but he that is called as Aaron:

Rom. 14 23. whoſouer without lawfull calling baptiſeth, he ruſheth into an other mans office. Euen in the ſmalleſt things, as in meate & drinke, whatſoeuer we enterpriſe with a doutefull cõſcence, Paule openly crieth out to be ſinne. Therefore in womens baptiſing is much more greuouſly ſinne, where it is euident that they breake the rule appointed by Chriſt: foraſmuch as we knowe that it is vnlawfull to plucke in ſonder thoſe things that God conioineth. But all this I paſſe ouer. Onely I would haue the reders to note, that Sephoraes purpoſe was nothing leſſe, than to do any ſeruice to God. Seing her ſonne to be in danger, ſhe grudged, and murmured, and not without ſtomaching threwe the foreſkinne vppon the grounde, ſhe ſo taunted her huſbande, that ſhe was alſo angrie with God. Finally it is plaine that all this came of a furiouſneſſe of minde, becauſe ſhe murmured againſt God and her huſbãde, for that ſhe was compelled to ſhed the blood of her ſonne. Moreouer if ſhe had in all other things behaued her ſelfe well, yet herein is an vnexcuſable raſhe preſumption that ſhe circumciſed her ſonne, her huſbande being preſente, not any priuate manne, but Moſes the principall Prophete of God, than whom there neuer roſe any greater in Iſraell: which was no more lawfull for her to do, than at this day it is for women in the ſight of the biſhoppe. But this controuerſie ſhall by and by be eaſily taken away by this prin-

principle, that infantes are not debarred from the kingdome of heauen, whom it happeneth to departe out of this preſent life before that it be graunted them to be dipped in water. But it is already proued, that no ſmall wrong is done to the couenant of God, if we do not reſt in it, as though it were weake of it ſelfe: whereas the effect thereof hangeth neither vpon baptiſme, nor vpon any additions. There is afterward added to it a Sacrament like a ſeale, not that it bringeth effectualneſſe to the promiſe of God as to a thing weake of it ſelfe, but onely confirmeth it to vs. Whereupon followeth, that the children of the faithfull are not therefore baptiſed, that they may then firſt be made the children of God, which before were ſtraungers from the Church, but rather that they be therfore receiued by a ſolemne ſigne into the Church, becauſe by the benefite of the promiſe they did already belong to the body of Chriſt. Therefore if in omitting the ſigne there be neither ſlouthfulneſſe, nor contempte, nor negligence, we are free from all danger. It is therefore much more holy, to geue this reuerence to the ordinance of God, that we ſeke Sacraments from no where els, than where the Lorde hath lefte them. When we may not haue them of the Church, the grace of God is not ſo bounde to them, but that we may obteine them by faith out of the word of the Lorde.

The xvj. Chapter.

That the Baptiſme of infantes doth very vvell agree vvith the inſtitution of Chriſt and the nature of the ſigne.

BVt foraſmuch as in this age, certaine phrentike Spirits haue raiſed vp ſore troubles in the Church for the Baptiſme of infantes, and do not yet ceſſe to turmoile: I can not choſe but I muſt ioine here an addition to reſtrain their furiouſneſſe. If paraduenture it ſhall ſeeme to ſome man to be very much to long, let him (I beſech him) wey with himſelf, ẏ we ought ſo much to eſteeme the pureneſſe of doctrine in a moſt great matter, together with the peace of the Church, that nothing ought to be lotheſomly receiued, which may auaile to procure them both. Beſide ẏ, I ſo ſtudy to frame this diſcourſe, that it ſhall be of no ſmall importance to the clerer declaration of the miſtery of baptiſme. They aſſaile the baptiſme of infantes with an argumẽt in deede fauourable in ſhewe, ſaying that it is grounded vpon no inſtitution of Chriſt, but that it was brought in onely by the boldneſſe of men, and peruerſe curiouſneſſe, and then afterward with fonde eaſineſſe raſhly receiued in vſe. For a ſacramẽt,

vnleſſe it reſt vpon a certaine fundation of the word of God, hangeth but by a thred. But what if, when the matter is wel conſidered, it ſhall appeare that the Lordes holy ordinãce is falſely & vniuſtly charged with ſuch a ſclaunder? Let vs therefore ſearche out the firſt beginning of it. And if it ſhall appeare, that it was deuiſed by the onely raſhneſſe of men, then bidding it farewell, let vs meaſure the true obſeruation of baptiſme by the onely will of God. But if it ſhalbe proued that it is not deſtitute of his certaine authoritie, we muſt beware, leſt in pinching the holy ordinãces of God, we be alſo ſclaunderous againſt the author himſelfe.

2 Firſt it is a doctrine well enough knowen, and cõfeſſed among all the godly, that the right conſideration of the ſignes, conſiſteth not onely in the outward Ceremonies: but principally hangeth vpon the promiſe, and vppon the ſpirituall miſteries, for figuring whereof the Lorde ordeineth the Ceremonies themſelues. Therfore he that will perfectly learne of what value baptiſme is, to what ende it tendeth, finally what it is: let him not ſtay his thought vpon the elemente and bodily ſight: but rather let him raiſe it vp to the promiſes of God, which are therein offred vs, and to the inwarde ſecretes which are therein repreſented vnto vs. He that knoweth theſe things, hath atteined the ſound truth of baptiſme, and the whole ſubſtance thereof, as I may ſo call it: and thereby alſo he ſhalbe taught, what is the reaſon, and what is the vſe of the outward ſprinkling. Againe he that contemptuouſly paſſing ouer theſe, ſhall haue his minde wholly faſtened & bounde to the viſible Ceremonie, ſhall vnderſtande neither the force nor propertie of baptiſme: nor yet ſo much as this, what the water meaneth, or what vſe it hath. Which ſentence is proued with ſo many and ſo cleare teſtimonies of Scripture, that we neede not at this preſent to tarry long about it. Therfore it remaineth now, that we ſeke out of the promiſes geuen in baptiſme, what is the force and nature of it. The Scripture ſheweth, that the clenſing of ſinnes, which we obteine of the blood of Chriſt, is here firſt ſhewed: then the mortifying of the fleſh, which ſtandeth vpon the partaking of his death, by which the faithfull are regenerate into newneſſe of life, yea and into the fellowſhip of Chriſt. To this ſumme may be referred whatſoeuer is taught in the Scriptures concerning baptiſme: ſauing that beſide this it is a ſigne to teſtifie religion before men.

3 But foraſmuch as before the inſtitution of baptiſme, the people of God had circumciſion in ſteede thereof: let vs ſe what theſe two ſignes differ the one from the other, and with what likeneſſe they agree together. Whereupon may appeare what is the relation of the

one to the other. Where the Lorde gaue circumcision to Abraham to be kept, he telleth him before, that he would be God to him and to his seede: adding, that with him is the flowing store and suffisance of all things, that Abraham should accompt that his hande should be to him a spring of all good things. In which wordes the promise of eternall life is conteined: as Christ expoundeth it, bringing an argument from hense to proue the immortalitie of the faithfull, and the resurrection. For God (saith he) is not the God of the dead, but of the liuing. Wherefore Paule also shewing to the Ephesians from what destruction the Lorde had deliuered them, gathereth by this that they had not bine admitted into the couenãte of circumcision, that they were without Christ, without God, without hope, strangers from the testaments of the promise: all which things the couenante it selfe conteined. But the first accesse to God, the first entrie to immortall life, is the forgeueneſſe of sinnes. Whereupon is gathered, that this forgeueneſſe aunswereth to the promise of baptisme concerning our clensing: Afterwarde the Lorde taketh couenante of Abraham that he should walke before him in pureneſſe and innocence of hart: which belongeth to mortifying or regeneration. And that no man should dout, that circumcision is a signe of mortifying, Moses in an other place doth more plainly declare it, when he exhorteth the people of Israel, to circumcise the vncircumcised skinne of the hart, because they were seuerally chosen to be the people of God out of all the nations of the earth. As God, where he adopteth the posteritie of Abraham to his people, commaundeth them to be circumcised: so Moses pronounceth that the hartes ought to be circumcised, declaring verily what is the trueth of this circumcision. Then that no man should endeuor toward it by his owne strength, he teacheth that they neede the grace of God. All these things are so often repeted of the Prophets, that I neede not to heape into this place many testimonies, which do eche where offer themselues. We haue proued therefore, that in circumcision a spirituall promise was vttered to the Fathers, such as in baptisme is geuen: forasmuch as it figured to them the forgeueneſſe of sinnes, and the mortifying of the flesh. Moreouer as we haue taught that Christ is the fundation of baptisme, in whom both these things remaine: so it is euident that he is also of circumcision. For he is promised to Abraham, and in him the blessing of all nations. To the sealing of which grace, the signe of circumcision is added.

Gen. 17. 10.
Mat. 22. 32.
Luk. 20 38.
Eph. 2. 12.
Deu. 10. 16.
Deu. 30 6.

4 Nowe we may easily se, what there is like in these two signes, or what there is differing. The promises, whereupon we haue de-

clared that the power of the signes cõsisteth, is all one in both, namely of the fatherly fauor of God, of the forgeueneſſe of sinnes, of life euerlasting. Then, the thing figured also is all one and the same, namely regeneration. The fundation wherupon the fulfilling of these things standeth, is all one in both. Wherefore there is no difference in the inwarde misterie, whereby the whole force and propertie of the Sacraments is to be weyed. The vnlikeneſſe that remaineth, lieth in the outward Ceremonie, which is the smalleſt portion: whereas the chiefeſt part hangeth vpon the promiſe and the thing signified. Therefore we may determine, that whatſoeuer agreeth with circumcision doth also belong to baptiſme, except the difference of the visible Ceremonie. To this relation and compariſon, the Apoſtles rule leadeth vs by the hande, whereby we are commaunded to examine all expoſition of ſcripture by the proportiõ of faith. And truely the trueth doth in this behalfe almoſt offer it ſelfe to be felte. For as circumciſion, becauſe it was a certaine token to the Iewes, whereby they were certified that they were choſen to be the people and houſeholde of God, and they againe on their behalues profeſſed that they yelded themſelues to God, was their firſt entrie into the Church: ſo nowe alſo we by baptiſme enter into profeſſion of God, that we may be reckned among his people, and mutually ſweare to his name. Wherby it appeareth out of controuerſie, that baptiſme is come into the place of circumciſion, that it may haue the ſame office with vs.

Rom. 13.

¶ Nowe if we liſt to ſearch out, whether baptiſme be lawfully communicate to infantes: ſhall we not ſay that he doth to much play the foole, yea dote, which will reſt onely vpon the element of water, and the outward obſeruation, but can not abide to bende his minde to the ſpirituall miſteries? Whereof if there be any conſideration had, it ſhall without dout certainely appeare that baptiſme is rightfully geuen to infantes, as the thing that is due vnto them. For the Lorde in olde time did not vouchesaue to admit them to circumciſion, but that he made them partakers of all thoſe things which were then ſignified by circumciſion. Otherwiſe he ſhould with mere deceites haue mocked his people, if he had fed them with deceitfull ſignes, which is horrible euen to be heard of. For he pronounceth expreſly, that the circumciſion of a litle infante ſhould be in ſteede of a ſeale to ſeale the promiſe of the couenant. But if the couenant remaine vnbroken and ſteedfaſt, it doth at this day no leſſe belong to the children of Chriſtians, than vnder the olde teſtament it perteined to the infantes of the Iewes. But if they be partakers of the

thing

thing ſignified, why ſhall they be debarred from the ſigne? if they haue the trueth, why ſhall they be put backe from the figure? Although the outward ſigne cleaue faſt together with the word in the Sacrament, ſo that they can not be plucked in ſonder: yet if they be ſeuerally cõſidered, whether of them, I pray you, ſhall we eſteeme of more value? Truely ſith we ſe that the ſigne ſerueth the word, we muſt ſay that it is vnder it, and muſt ſet it in the inferior place. Sith therefore the word of Baptiſme is extended to infantes: why ſhall the ſigne, that is to ſay, the addition hanging to the word, be debarred from them? This one reaſon, if there were no mo, were aboundantly enough to confute all them that will ſpeake to the contrary. That which is obiected, that there was a day certainely ſet for circumciſion, is altogether but a ſhift. We graunte that we be not nowe bounde to certaine dayes, like the Iewes: but when the Lorde, howſoeuer he certainely appointeth no day, yet declareth that he is pleaſed that infantes ſhould with a ſolemne formal vſage be receiued into his couenant: what ſeke we more?

6 Howbeit the Scripture openeth vnto vs yet a certainer knowledge of the truth? For it is moſt euident, that the couenant which the Lorde ones made with Abraham, is at this day no leſſe in force to Chriſtians, than it was in olde time to the Iewiſh people: yea and that this word hath no leſſe reſpect to Chriſtians, than it then had reſpect to the Iewes. Vnleſſe parhappes we thinke, that Chriſt hath by his comming diminiſhed, or cut ſhort the grace of his Father. Which ſaying is not without abhominable blaſphemie. Wherefore as euen the children of the Iewes were called a holy ſeede, becauſe being made heires of the ſame couenant they were made differing from the children of the vngodly: for the ſame reaſon euen yet alſo the children of Chriſtians are accompted holy, yea although they be the iſſue but of one parent faithfull: and (as the Apoſtle witneſſeth) they differ from the vncleane ſeede of idolatrers. Nowe when the Lord immediatly after the couenant made with Abraham, commaunded the ſame to be ſealed in infantes with an outward Sacrament: what cauſe will Chriſtians allege, why they ſhould not at this day teſtifie and ſeale the ſame in their children? Nether let any man obiect againſt me, that the Lorde commaunded his couenant to be confirmed with no other ſigne than of circumciſion, which is long agoe taken away. For we haue in redineſſe to aunſwere, that for the time of the olde teſtament he ordeined circumciſion to confirme his couenant: but circumciſion being taken away, yet alway remaineth the ſame maner of confirming which we haue common with the

1. Cor. 7. 14. Gen. 17. 12.

Iewes. Wherefore we muſt alway diligently conſider what is cõmon to both, and what they haue ſeuerall from vs. The couenant is common, the cauſe of confirming it is common. Onely the maner of confirming is diuerſe, becauſe circumciſion was that to them, in place whereof baptiſme hath ſucceded among vs. Otherwiſe if the teſtimonie, whereby the Iewes were aſſured of the ſaluation of their ſeede, be taken away from vs, it ſhould be brought to paſſe by the comming of Chriſt, that the grace of God ſhould be darker and leſſe approued by teſtimonies to vs, than it was before to the Iewes. If that can not be ſaid without extreme ſclaunder of Chriſt, by whom the infinite goodneſſe of the Father hath more clerely and liberally than euer heretofore bine poured fourth vpon the earth, & declared to men: we muſt needes graunt, that it is at the leſt not more pinchingly to be ſuppreſſed, nor to be ſet foorth with leſſe teſtimonie, than it was vnder the darke ſhadowes of the lawe.

7 Wherefore the Lorde Ieſus, minding to ſhewe a token whereby the world might vnderſtande that he was come rather to enlarge than to limit the mercy of God, gently embraced children offred vnto him, rebuking the diſciples which went about to forbid them to come to him: foraſmuch as they did leade thoſe, to whom the kingdome of heauen belongeth, away from him by whome alone the entrie is open into heauen. But (will ſome man ſay) what like thing hath baptiſme with this embracing of Chriſt. For neither is it reported that he Baptiſed thẽ, but that he receiued them, embraced them, and wiſhed them well. Therfore if we liſt to followe his example, lette vs helpe infantes with prayer, but not baptiſe them. But let vs wey the doinges of Chriſt ſomwhat more hedefully, than ſuch kinde of men do. For neither is this to be lightly paſſed ouer, that Chriſt commaundeth infantes to be brought vnto him, adding a reaſon why, becauſe of ſuch is the kingdome of heauen. And afterwarde he witneſſeth his will with deede, when embracing them he commendeth them to his Father with his prayer and bleſſing. If it be mete that infantes be brought to Chriſt, why is it not alſo mete that they be receiued to baptiſme, the ſigne of our communion and fellowſhip with Chriſt? If the kingdome of heauen be theirs, why ſhall the ſigne be denied them, whereby there is as it were an entrie opened into the Church, that being admitted into it they may be admombred among the heires of the heauenly kingdome? Howe vniuſt ſhall we be, if we driue away them whom Chriſt calleth vnto him? if we ſpoile them, whom he garniſheth with his gyftes? if we ſhutte out them whom he willingely receiueth? But if we will examine howe much

Matt. 9. 13.

much that which Christ there did, differeth from baptisme, yet of howe much greater price shall we haue baptisme, (whereby we testifie that infantes are conteined in the couenant of God) than receiuing, embracing, layeng on of handes, and prayer, whereby Christ himself being present declareth that they both are his, and are sanctified of him? By the other cauillatiõs, whereby they labor to mocke out this place, they do nothing but bewray their owne ignorance. For they gather an argument of this which Christ saith. Let litle ones come to me, that they were in age good bigge ones which were already able to go. But they are called of the Euangelistes, brephe, and paidia, by which wordes the Grekes do signifie babes yet hanging on the brests. Therefore this word (to come) is simply set for (to haue accesse.) Lo what snares they are compelled to make, which are growen hard against the truth. Nowe where they say, that the kingdome of heauen is not geuen to them, but to such as be like them, because it is sayed to be of such, not of them: that is no sounder than the rest. For if that be graunted, what maner of reason shall the reason of Christ be, whereby he meaneth to shewe, that infantes in age are not strangers from him? When he commaundeth that infantes be suffered to haue accesse vnto him, nothing is plainer than that very infancy in deede is there spokẽ of. And that this should not seeme an absurditie, he by and by addeth: of such is the kingdome of heauen. But if it must needes be that infantes be comprehended herein, it must be plaine that by this word (Such) are meant very infantes themselues, and such as be like them.

8 Nowe there is no man that seeth not, that Baptisme of infantes was not framed by man, which is vpholden by so great approuing of Scripture. Neither do they colorably enough play the fooles, which obiect that it is no where founde, that any one infant was baptised by the handes of the Apostles. For although it be not expressly by name rehearsed of the Euangelistes: yet because againe they are not excluded, so ofte as mention happeneth to be made of the baptising of any household: who, vnlesse he be madde, can reason thereupon that they were not baptised? If such arguments were of any force, women should be forbidden to partake of the Lordes supper, whom we reade not to haue bene receiued vnto it in the time of the Apostles. But here we be contente with the rule of faith. For when we consider, what the institution of the Supper requireth, thereby also we may easily iudge to whom the vse thereof ought to be communicated. Which we obserue also in baptisme. For when we marke, to what ende it was ordeined, we euidently espy, Act. 16. 15. and 33.

that it belongeth no leſſe to infantes, than to elder folkes. Therefore they can not be depriued of it, but that the will of the author muſt be manifeſtly defrauded. But whereas they ſpred abrode among the ſimple people, that there paſſed a long roawe of yeares after the reſurrection of Chriſt, in which the baptiſme of infantes was vnknowen: therein they moſt fowly do lie. For there is no writer ſo olde, that doth not certainly referre the beginning thereof to the time of the Apoſtles.

9 Nowe remaineth that we breefely ſhewe, what fruit commeth of this obſeruation, both to the faithfull which preſent their children to the Church to be baptiſed, and alſo to the infantes themſelues that be baptiſed with the holy water: that no man ſhoulde deſpiſe it as vnprofitable or idle. But if it come in any mans minde, vpon this pretence to mocke at the baptiſme of infantes, he ſcorneth the commaundement of Circumciſion geuen by the Lorde. For what will they bring forth to impugne the baptiſme of infantes, which may not alſo be throwen backe againſt Circumciſion? So the Lorde taketh vengeance of their arrogance, which do by and by condemne that which they comprehend not with the ſenſe of their owne fleſhe. But God furniſheth vs with other armures, whereby their fooliſhneſſe may be beaten flatt. For neither this his holy inſtitution, by which we feele our faith to be holpen with ſingular comfort, deſerueth to be called ſuperfluous. For Gods ſigne communicated to a childe doth as it were by an emprinted ſeale cõfirme the promiſe geuen to the godly parente, and declareth that it is ratified that the Lorde will be God not onely to him but alſo to his ſeede, and will continually ſhewe his good will and grace, not to him onely, but alſo to his poſteritie euen to the thouſandth generation. Where when the great kindneſſe of God vttereth it ſelfe, firſt it yeldeth moſt large matter to aduaunce his glorie, and ouerſpreadeth godly hartes with ſingular gladneſſe, becauſe they are therewithall more earneſtly moued to loue againe ſo godly a Father, whom they ſee to haue care of their poſteritie for their ſakes. Neither do I regarde, if any man take exception, and ſay that the promiſe ought to ſuffiſe to confirme the ſaluation of our children: foraſmuch as it hath pleaſed God otherwiſe, whoe as he knoweth our weakneſſe, willed in this behalfe ſo much to beare tenderly with it. Therefore let them that embrace the promiſe of Gods mercy to be extended to their children, thinke that it is their duetie to offer them to the Church to be ſigned with the ſigne of mercy, and therby to encourage themſelues to a more aſſured confidence, becauſe

they

they do with preſent eye beholde the couenant of the Lorde grauen in the bodies of their children. Againe, the children receiue ſome commoditie of their baptiſme, that being engraffed into the body of the Church, they be ſomwhat the more commended to the other membres. Then when they are growen to riper age, they be thereby not ſclenderly ſtirred vp to earneſt endeuor to worſhip God, of whom they haue bene receiued into his children by a ſolemne ſigne of adoption, before that they coulde by age acknowe him for their Father. Finally that ſame condemnation ought greatly to make vs afraide, that God will take vengeance of it, if any man deſpiſe to marke his ſonne with the ſigne of the couenant, becauſe by ſuch contempt the grace offred is refuſed and as it were forſworne. Gen.17. 14.

10 Nowe let vs examine the arguments, whereby certaine furious beaſtes do not ceſſe to aſſaile this holy inſtitution of God. Firſt becauſe they ſee that they be excedingly nere driuen and hard ſtrained with the likeneſſe of baptiſme and Circumciſion, they labor to plucke in ſonder theſe two ſignes with great difference, that the one ſhould not ſeeme to haue any thing common with the other. For they ſay that both diuers things are ſignified, and that the couenant is altogether diuers, and that the naming of the children is not all one. But while they go about to proue that firſt point, they allege that Circumciſion was a figure of mortification and not of baptiſme. Which verily we do moſt willingly graunt them. For it maketh very well for our ſide. Neither do we vſe any other profe of our ſentence, than that Baptiſme and Circumciſion are ſignes of mortification. Hereupon we determine that Baptiſme is ſet in the place of Circumciſion, that in ſhould repreſente vnto vs the ſame thing which in olde time it ſignified to the Iewes. In affirming the difference of the couenant, with howe barbarous boldneſſe do they turmoile and corrupt the Scripture: and that not in one place alone, but ſo as they leaue nothing ſafe or whole? For they depainte vnto vs the Iewes ſo to be carnall that they be liker beaſts than men: with whom forſooth the couenant made procedeth not beyonde the temporall life, to whom the promiſes geuen do reſt in preſent and bodily good things. If this doctrine take place, what remaineth but that the nation of the Iewes were for a time filled with the benefits of God, none otherwiſe than as they fatte a hearde of ſwine in a ſtie, that at length they ſhould periſh with eternall damnation. For ſo ſone as we allege Circumciſion and the promiſes annexed vnto it, they aunſwere that Circumciſion was a litterall ſigne, and the promiſes thereof were carnall.

11 Truely if Circumcision was a literall signe, there is no otherwise to be thought of baptisme. For the Apostle in the seconde Chapter to the Colossians maketh the one no more spirituall than the other. For he saith that we are circumcised in Christ, with a circumcision not made with hande, putting away the body of sinne that dwelled in our flesh: which he calleth the circumcision of Christ. Afterward for declaration of that saying, he adioineth, that we be buried with Christ by baptisme. What meaneth he by these wordes, but that the fulfilling and truth of baptisme, is also the truth and fulfilling of circumcision, because they figure both one thing? For he trauaileth to shewe, that baptisme is the same to Christians, which Circumcision had bene before to the Iewes. But forasmuch as we haue nowe euidently declared, that the promises of both the signes, and the misteries that are represented in them, do agree together, we will for this present tary no longer vpon them. Onely I will put the faithfull in minde, that though I holde my peace, they should wey with themselues whether it be taken for an earthly and literall signe, vnder which nothing is conteined but spirituall and heauenly. But, that they should not sell their smokes to the simple, we will by the way confute one obiection wherewith they colour this most shameless lie. It is most certaine that the principall promises, wherein was conteined the couenãt which in the Olde testament God stablished with the Israelites, were spirituall, and tended to eternall life: and then againe, that they were receiued of the fathers spiritually, as it was mete, that they might thereof receiue affiance of the life to come, whereunto they longed with the whole affection of their hart. But in the meane time we denie not, but that he witnessed his good will towarde them with earthly and carnall benefites: by which also we say that the same promise of spirituall things was confirmed. As when he promised euerlastinge blessednesse to his seruant Abraham, that he might set before his eyes a manifest token of his fauor, he addeth an other promise concerning the possession of the lande of Chanaan. After this maner we ought to vnderstande all the earthly promises that are geuen to the Iewish nation, that the spirituall promise, as the hed, whereunto they are directed, should alway haue the chiefe place. But sith I haue more largely entreated of these things in the difference of the newe and olde testament, therefore nowe I do the more slightly knitte it vp.

Colo 2. 11.

Gen. 15. 1. & 18.

12 In the naming of the children they finde this diuersity, that in the olde testament they were called the children of Abraham, which issued of his seede: but that nowe they are called by that name, which

follow his faith: And that therefore that carnall infancy, which was by circumcision graffed into the felowship of the couenant, figured the infantes of the Newe testament, which are regenerate by the word of God to immortall life. In which wordes we beholde in dede a small sparcle of trueth: but herein these light spirites grenously offende, that when they catche holde of that which first commeth to their hande, when they should go further and compare many things together, they stande stifly vppon one word. Whereby it can not otherwise be but that they must sometime be deceiued which rest vpon the sound knowledge of nothinge. We graunt in deede that the carnall seede of Abraham did for a time holde the place of the spirituall sede which is by faith graffed into him. For we be called his children howesoeuer there is no naturall kinred betwene him and vs. But if they meane, as they plainely shewe that they do, that there was neuer spirituall blessinge promised to the carnall seede of Abraham, herein they are much deceiued. Wherefore we must leuell to a better marke, wherunto we are directed by the most certaine guiding of the Scripture. The Lord therefore promised to Abraham, that he should haue a seede, wherein all nations of the earth shalbe blessed: and therewithall assureth him, that he woulde be a God to him and his seede. Whosoeuer do by Faith receiue Christ the author of blessinge, are heires of this promise, and therfore are called the children of Abraham. Gala. 4. 28. Rom. 4. 12.

13 But although since the resurrectiō of Christ the boūdes of the kingdome of God haue begon to be farre and wide enlarged into all nations without difference, that accordinge to the sayinge of Christ, faithful ones should be gathered from euery part to sit downe in the heauenly glory with Abraham, Isaac, and Iacob: yet he had many ages before extended that same so great mercy to the Iewes. And because passinge ouer all other, he had chosen out that only nation, in which he would restraine his grace for a time, called them his peculiar possession, and his purchased people. For testifying of such liberality, Circumcision was giuen by the signe whereof the Iewes might be taught that God is to them the author of saluation: by which knowledge their mindes were raised into hope of eternall life. For what shall he want, whom God hath once receiued into his charge? Wherefore the Apostle meaninge to proue that the Gentiles were the children of Abraham as well as the Iewes, speaketh in this maner: Abraham (saith he) was iustified by faith in vncircumcision. Afterward he receiued the signe of circumcisiō, the seale of the righteousnesse of faith, that he should be the father of all the faithful, both Matt. 8. 11. Exo. 19 5. Rom. 4. 10.

of vncircumciſiõ and of circumciſion, not of them that glory of only circumciſion, but of them that folowe the faith which our father Abraham had in vncircumciſion. Do not we ſee that both ſortes are made egall in dignity? For during the time appointed by the decree of God, he was the father of circumciſiõ. When, the wall being plucked downe (as the Apoſtle writeth in an other place) by which the Iewes were ſeuered from the Gentiles, the entrie was made open to them alſo into the kingdom of God, he was made their father, & that without the ſigne of circũciſion, becauſe they haue baptiſme in ſtede of circumciſion. But where he expreſly by name denieth, that Abraham is father to them which are of circumciſion only, that ſame was ſpokẽ to abate the pride of certaine, which omitting the care of godlines, did boaſt themſelues of only Ceremonies. After which manner at this day alſo their vanity may be confuted which ſeke in baptiſme nothing but water.

Ephe. 2. 14.

14 But an other place of the Apoſtle out of the 9. Chapter of the Epiſtle to the Romaines ſhalbe alleaged to the contrary, where he teacheth that they which are of the fleſhe, are not the children of Abraham: but they onely are compted his ſeede, which are the children of promiſe. For he ſeemeth to ſignifie, that the carnall kinred of Abraham is nothing, which yet we do ſet in ſome degree. But it is more diligẽtly to be marked, what matter the Apoſtle there entreateth of. For, meaning to ſhew to the Iewes how much the goodneſſe of God was not bound to the ſeede of Abraham, yea how it nothing auaileth of it ſelfe, he bringeth foorth Iſmaell and Eſau for example to proue it: whom being refuſed, as if they were ſtraungers, although they were according to the fleſh the naturall offspring of Abraham, the bleſſing reſted in Iſaac and Iacob. Whereupon is gathered that which he afterward affirmeth, that ſaluation hangeth of the mercy of God, which he extendeth to whom it pleaſeth him; and that there is no cauſe why the Iewes ſhould ſtand in their owne conceite, or boaſt vpon the name of the couenant, vnleſſe they kepe the law of the couenant, that is to ſay, do obey the word. Againe when he hath throwen them downe from vaine confidence of their kinred, yet becauſe on the other ſide he ſawe, that the couenant which was once made of God with the poſterity of Abraham, could in no wiſe be made void, in the 11. chapter, he argueth that the carnall kinred is not to be ſpoiled of his due dignity; by the beneficiall meane whereof he teacheth that the Iewes are the firſt and naturall heires of the Goſpell, but in reſpect that by their vnthankefulneſſe, they were forſaken as vnworthy: yet ſo that the heauenly bleſſing is not vtterly remoued from

their nation. For which reason, howe much soeuer they were stubborne & couenant breakers, neuertheleſſe he calleth them holy (so much honor he giueth to the holy generation, with whom God had vouchsaued to make his holy couenant) but calleth vs, if we be compared with them, as it were after borne, yea or the vntimely borne children of Abraham, & that by adoption, not by nature: as if a twig broken of frō his natural tree, should be graffed into a strange stocke. Therefore that they should not be defrauded of their prerogatiue, it behoued that the Gospell should be first preached to them: for they be in the householde of God as it were the first begotten children. Wherefore this honor was to be geuen them, vntill they refused it beinge offered them, & by their owne vnthankefullnesse brought to passe that it was caried away to the Gentiles. Neither yet, with howe great obstinacie soeuer they continue to make warre against the Gospell, ought they to be despised of vs: if we consider that for the promises sake, the blessing of God doth yet still remaine among them: as verily the Apostle testifieth that it shal neuer vtterly depart from thence: because the giftes and callinge of God are without repentance. Rom.11 29.

15 Beholde of what force is the promise giuen to the posterity of Abraham, & with what balance it is to be weyed. Wherfore although in discerninge the heires of the kingdom from bastardes and strangers, we nothing dout that the only election of God ruleth with free right of gouernment: yet we also therewithall perceiue, that it pleased him peculiarly to embrace the seede of Abraham with his mercy, and that the same mercy might be the more surely witnessed, to seale it with circumcision. Now altogether like state is there of the Christian Church. For as Paule there reasoneth that the Iewes are sanctified of their parentes: so in an other place he teacheth, that the children of Christians receiue the same sanctification of their parentes. Whereupon is gathered, that they are worthily seuered from the rest, which on the other side are condemned of vncleanneſſe. Nowe who can dout, but that it is most false which they do thereupon conclude, that say that the infantes which in olde time were circumcised, did onely figure spiritual infancy, which ariseth of the regeneration of the word of God. For Paule doth not so suttelly play the Philosopher, where he wryteth that Christ is the minister of Circumcision, to fulfill the promises which had bin made to the Fathers, as if he said thus: Forasmuch as the couenant made with Abraham hath respect to his seede, Christ, to performe and discharge the promise once made by his Father, came to saluation to the nation of the Iewes. See you not howe 1. Cor.7 14. Rom.15 8.

alſo after the reſurrection of Chriſt, he iudgeth that the promiſe of the couenãt is to be fulfilled, not only by way of allegory, but as the very words do ſound, to the carnall ſeede of Abraham. To the ſame
Act. 2. 39. entent ſerueth that which Peter in the ſecond Chapter of the Acts, declareth to the Iewes, that the benefit of the Goſpell is due to them and their ſeede by right of the couenant, & in the Chapter next fo-
Act. 3. 25. lowinge he calleth them the children of the Teſtament, that is to ſay
Ephe. 2. 11. heires. From which alſo not much diſaccordeth the other place of the Apoſtle aboue alleaged, where he accompteth & ſetteth Circumciſion emprinted in infantes, for a teſtimony of that cõmunion which they haue with Chriſt. But if we harken to their trifles, what ſhalbe wrought by that promiſe, whereby the Lorde in the ſecond article of his law vndertaketh to his ſeruants, that he will be fauorable to their ſeede euen to the thouſandth generation? Shall we here flee to allegories? But that were too trifling aſhift. Or ſhal we ſay that this is aboliſhed? But ſo the law ſhould be deſtroied, which Chriſt came rather to ſtabliſh, ſo farre as it turneth vs to good vnto life. Let it therfore be out of cõtrouerſie, that God is ſo good & liberall to his, that for their ſakes, he will haue alſo their children, whom they ſhal beget, to be adnumbred among his people.

16 Moreouer the differẽces which they go about to put betwene baptiſme and circumciſion, are not only worthy to be laughed at, and void of all colour of reaſon, but alſo diſagreeing with themſelues. For when they haue affirmed that baptiſme hath relation to the firſt day of the ſpirituall battell, but circumciſiõ to the eighth when mortification is already ended, byandby forgetting the ſame, they turne their ſonge, and call circumciſion a figure of the fleſh to be mortified, but baptiſme they call buriall, into which none are to be put till they be already dead. What dotages of phrentike men, can with ſo great lightneſſe leape into ſundry diuerſities? For in the firſt ſentence, baptiſme muſt go before circumciſion: by the other, it is thruſt backe into the later place. Yet is it no new example, that the wits of men be ſo toſſed vp and downe, when in ſteede of the moſt certaine word of God they worſhip whatſoeuer they haue dreamed. We therefore ſay that that former difference is a meere dreame. If they liſted to expounde by way of allegory vpõ ỹ eighth day, yet it agreed not in that maner. It were much fitter, accordinge to the opinion of the olde writers, to referre the number of eight to the reſurrection which was done on the eighth day, whereupon we know that the newneſſe of life hangeth: or to the whole courſe of this preſent life, wherein mortification ought alway to go forwarde, till when life is ended, mortification it

ſelfe

ſelfe may alſo be ended. Howebeit God may ſeeme to haue minded to prouide for the tenderneſſe of age, in differring circumciſion the eighth day, becauſe the wound ſhould haue bin more dangerous to the children new borne and yet red from their mother. How much ſtronger is that, that we being deade before, are buried by baptiſme: when the Scripture expreſſely crieth to the contrary that we are buried into death to this entent, that we ſhould dye, and from thenſeforth ſhoulde endeuour to this mortification? Now, a likewiſe handlinge it is, that they cauill that women ought not to be baptiſed, if baptiſme muſt be framed like to circumciſion. For if it be moſt certaine that the ſanctifyinge of the ſeede of Iſraell was teſtified by the ſigne of circumciſion: thereby alſo it is vndouted, that it was giuen to ſanctifie both males & females. But the only bodies of male children were marked with it, which might by nature be marked: yet ſo that the womē were by them after a certaine maner companions & partners of circumciſiō. Therfore ſending far away ſuch follies of theirs, let vs ſticke faſt in the likenes of baptiſme & circumciſion, which we moſt largely ſee to agree in the inward myſtery, in the promiſes, in vſe, in effectualneſſe.

17 They thinke alſo that they bring foorth a moſt ſtrong reaſon, why children are to be debarred from baptiſme, when they alleage that they are not yet for age able to vnderſtande the myſteries there ſignified. That is ſpirituall regeneration, which can not be in the firſt infancy. Therefore they gather, that they are to be taken for none other than the children of Adam, till they be growen to age mete for a ſecond birth. But the trueth of God echwhere ſpeaketh againſt all theſe things. For if they be to be left among the childrē of Adam, then they are left in death: foraſmuch as in Adā we can do nothing but die. But contrariwiſe Chriſt commaundeth them to be brought vnto him. Why ſo? becauſe he is life: Therefore that he may giue life to them, he maketh them partakers of himſelfe: when in the meane time theſe fellowes driuinge them farre away do adiudge them to death. For if they ſay for a ſhift, that infantes do not therefore periſh if they be accompted the childrē of Adam, their errour is abundantly confuted by witneſſe of the Scripture. For where as it pronounceth that all do die in Adam, it foloweth that there remaineth no hope of life but in Chriſt. Therefore that we may be made heires of life, we muſt communicate with him. Againe when it is wrytten in an other place, that by nature we are all ſubiect to the wrath of God, & conceiued in ſinne, whereunto damnation perpetually cleaueth: we muſt depart out of our owne nature, before that the entry be open

1. Cor. 15.22. Eph. 2.3 Pſ. 51.7.

to vs into the kingdom of God. And what can be more plainely ſpo-
1.Cor. 15.50. ken, than that fleſh and blood can not poſſeſſe the kingdom of God? Therefore let all be done away whatſoeuer is ours (which ſhall not be done without regeneration) then we ſhall ſee this poſſeſſion of
Ioh.11. 25.&14 5. the kingdom. Finally if Chriſt ſay truely, when he reporteth that he is life, it is neceſſary that we be graffed into him, that we may be deliuered out of the bondage of death. But (ſay they) how are infantes regenerate, which are not endued with knowledge neither of good nor of euill? But we anſwere, that the work of God is not yet no work at all, although it be not ſubiect to our capacity. Moreouer it is nothing doutfull, that the infants which are to be ſaued (as verily of that age ſome are ſaued) are before regenerate of the Lorde. For if they
Reu.21. 27. Eph.2.3 Pſ.51.7 bring with them from their mothers wombe the corruption naturally planted in them: they muſt be purged thereof, before that they be admitted into the kingdom of God, wherinto nothing entreth that is defiled or ſpotted. If they be borne ſinners, as both Dauid and Paul affirme: either they remaine out of fauour and hatefull to God, or they muſt nedes be iuſtified. And what ſeeke we more, when the iudge
Ioh.3.3 himſelfe openly affirmeth that the entrie into heauenly life is open to none but to them that be borne againe? And to put ſuch carpers to ſilence, he ſhewed an example in Iohn the baptiſt, whom he ſanctified in his mothers wombe, what he was able to do in the reſt. Neither do they any thinge preuaile by the ſhift wherewith they here mocke, that that was but once done: whereupon it doth not byandby folowe that the Lorde is wont commonly to do ſo with infantes. For neither do we reaſon after that maner: onely our purpoſe is to ſhew, that the power of God is by them vniuſtly and enuiouſly limited within thoſe narrowe boundes within which it ſuffreth not it ſelfe to be bounde. Their other byſhift is euen of as great weight. They alleage that by the vſuall maner of the Scripture, this word (from the wombe,) is as much in effect, as if it were ſayd, from childhoode. But we may clearely ſee, that the Angel when he declared the ſame to Za-
Luc.1. 85. chary, meant an other thing: that is, that it which was not yet borne, ſhould be filled with the holy Ghoſt. Let vs not therefore attempt to appoint a lawe to God, but that he may ſanctifie whom it pleaſed him, as he ſanctified this child, foraſmuch as his power is nothing miniſhed.

18 And truely Chriſt was therefore ſanctified from his firſt infancy, that he might ſanctifie in himſelfe his elect out of euery age without difference. For as, to do away the fault of diſobedience which had bin committed in our fleſh, he hath put on the ſame fleſh vpon himſelfe

ſelfe, that he might in it for vs and in our ſtede performe perfect obedience: ſo he was conceiued of the holy Ghoſt, that hauinge the holineſſe thereof fully poured into him in the fleſhe which he had taken vppon him, he might poure foorth the ſame into vs. If we haue in Chriſt a moſt perfect paterne of all the graces which God continually ſheweth to his childrē, verily in this behalfe alſo he ſhalbe a profe vnto vs, that the age of infancy is not ſo farre vnfit for ſanctification. But howeſoeuer it be, yet this we hold out of controuerſie, that none of the elect is called out of this preſent life, which is not firſt made holy and regenerate by the Spirite of God. Whereas they obiect to the contrary, that in the Scriptures the Spirite acknowledgeth no other regeneration but of incorruptible ſeede, that is, of the word of God: they do wrongefully expounde that ſayinge of Peter, wherein he comprehendeth onely the faithfull which hadde bin taught by preaching of the Goſpell. To ſuch in deede we graunt that the word of the Lorde is the onely ſeede of ſpirituall regeneration: but we deny that it ought therupon to be gathered, that infantes can not be regenerate by the power of God, which is to him as eaſie & ready as to vs it is incomprehenſible and wonderfull. Moreouer it ſhoulde not be ſafe enough for vs to take this away from the Lorde, that he may not be able to ſhewe himſelfe to be knowen to them by whatſoeuer way he wil. 1.Pet.1. 23.

19 But Faith, ſay they, is by hearinge, whereof they haue not yet gotten the vſe, neither can they be able to knowe God, whom Moſes teacheth to be deſtitute of the knowledge both of good and euill. But they conſider not that the Apoſtle, when he maketh hearing the beginning of faith, deſcribeth onely the ordinary diſtribution of the Lorde and diſpoſition which he vſeth to keepe in callinge them that be his: but appointeth not to him a perpetuall rule, that he may not vſe any other way. Which way verily he hath vſed in the callinge of many, to whom he hath giuen the true knowledge of himſelfe by an inward maner, by the enlightening of the Spirite, without any preachinge vſed for meane thereof. But whereas they thinke it ſhalbe a great abſurditie, if any knowledge of God be giuen to infantes, from whom Moſes taketh away the vnderſtanding of good and euill: I beſech them to aunſwere me, what danger is there if they be ſaid to receiue ſome part of that grace, whereof a little after they ſhal enioy the full plentifulnes. For if the fulnes of life ſtandeth in the perfect knowledge of God, when many of them, whom in their very firſt infancy death byandby taketh away, do paſſe into eternall life, truely they are receiued to beholde the moſt preſent face of God. Whom therefore Deut.30. 39.

the Lorde will enlighten with the full brightneſſe of his light, why may he not preſently alſo, if it ſo pleaſe him, ſende out to ſhine vpon them ſome ſmall ſparcle thereof: ſpecially if he do not firſt vncloth them of ignorance, before that he take them out of the priſon of the fleſhe? Not that I meane raſhly to affirme that they be endued with the ſame Faith which we feele in our ſelues, or that they haue altogether like knowledge of faith: (which I had rather leaue in ſuſpenſe) but ſomwhat to reſtraine their fooliſh arrogance, which according as their mouth is puffed vp with fulnes, do boldely deny or affirme they care not what.

20 But that they may yet ſtande more ſtrongly in this point, they adde, that baptiſme is a Sacrament of repentance and of Faith: wherfore ſith neither of theſe can befall in tender infancy, we ought to beware leaſt if they be admitted to the communion of baptiſme, the ſignification of it be made voyde and vaine. But theſe dartes are throwen rather againſt God than againſt vs. For it is moſt euident by many teſtimonies of Scripture, that circumciſion alſo was a ſigne of repentance. Moreouer it is called of Paule the ſeale of the righteouſnes of Faith. Let therefore a reaſon be required of God himſelfe why he commaunded it to be marked in the bodies of infantes. For ſith baptiſme and circumciſion are both in one caſe, they can giue nothing to the one but that they muſt alſo therewithall graunt the ſame to the other. If they looke backe to their wonted ſtarringe hole, that then by the age of infancy were figured ſpirituall infantes, the way is already ſtopped vp againſt them. We ſay therefore, ſith God hath communicated to infantes circumciſion a Sacrament of repentance and Faith, it ſeemeth no abſurdity if they be made partakers of baptiſme: vnleſſe they liſt openly to rage againſt the ordinance of God. But both in all the doings of God, & in this ſelfe ſame doing alſo ſhineth wiſdom and righteouſneſſe enough, to beate downe the backebitings of the wicked. For though infantes, at the ſame inſtant that they were circumciſed, did not comprehende in vnderſtandinge what that ſigne meant: yet they were truely circumciſed into the mortificatiō of their corrupt and defiled nature, in which mortification they ſhould afterward exerciſe themſelues when they were growen to riper age. Finally it is very eaſie to aſſoyle this obiection, with ſayinge that they be baptiſed into repentance and Fayth to come: which although they be not formed in them, yet by ſecrete workinge of the Spirite the ſeede of both lyeth hidden in them. With this anſwere at once is ouerthrowen whatſoeuer they wreſt againſt vs which they haue fetched out of the ſignification of baptiſme. Of which ſort is that title wherewith it

Rom. 14 11.

is commended of Paul, where he calleth it the washing of regeneration and of renuinge. Whereupon they gather that it is to be giuen to none but to such a one as is able to conceiue those things. But we on the contrary side may answere, that neither was circumcision which betokened regeneration, to be giuen to any other than to them that were regenerate. And so shall we condemne the ordinance of God. Wherfore (as we haue already touched in diuerse places) whatsoeuer argumentes do tende to the shakinge of circumcision, they haue no force in the aslailinge of baptisme. Neither do they so escape away, if they say that we ought to take that for determined & certaine, which standeth vpon the authority of God, although there appeare no reason of it: which reuerence is not due to the baptisme of infantes, nor to such other things which be not commẽded vnto vs by the expresse word of God: sith they are still fast holden with this double argumẽt. For the commaundement of God concerning infantes to be circumcised, was either lawfull & subiect to no cauillations, or worthy to be found fault withall. If there were no inconuenience nor absurdity in the commaundement of circumcision, neither can there any absurdity be noted in obseruing the baptisme of infantes. Tit. 3. 5.

21 As for the spot of absurdity which in this place they go about to lay vpon it, we thus wipe it away. Whom the Lord hath vouchsaued to elect, if hauinge receiued the signe of regeneration, they departe out of this present life before that they be come to riper age, he renueth them with the power of his Spirite incomprehensible to vs, in such manner as he alone foreseeth to be expedient. If they chaunce to grow vp to age, whereby they may be taught the trueth of baptisme, they shal hereby be the more enkindled to the endeuor of renuinge, the token whereof they shall learne to haue bin giuen them from their first infancy, that they should exercise themselues in it throughout ỹ whole course of their life. To the same entent ought that to be applied which Paule teacheth in two places, that by baptisme we are buried together with Christ. For he doth not meane thereby, that he which is to be baptised, must be already first buried together with Christ: but simply declareth what doctrine is cõtained vnder baptisme, yea & that to them that be already baptised: so that very mad men woulde not affirme by this place that it goeth before baptisme. After this maner Moses & the Prophets did put the people in mind what circũcision meant, wherwith yet they had bin marked while they were infantes. Of the same effect also is that which he writeth to the Galatians, that they when they were baptised, did put on Christ. To what ende? verily that they should from thense foorth Ro. 6. 4. Colo. 2. 12. Gala. 3. 27.

liue to Christ, because they had not liued before. And although in the older sort the receiuing of the signe ought to follow the vnderstanding of ỹ mystery: yet it shalbe byandby declared that infants ought to be otherwise esteemed & accompted of. And no otherwise ought we to iudge of ỹ place of Peter, in which they thinke that they haue a strong hold: when he saith that it is not a washing to wipe away the filthinesses of the body, but the witnesse of a good conscience before God, by the resurrection of Christ. They in deede do gather thereby, that nothing is left to the baptisme of infantes, but that it should be a vaine smoke, namely from which this trueth is farre distant. But they often offend in this errour, that they will haue the thing in order of time to go alway before the signe. For the trueth of circumcision also consisted of the same witnesse of good cõscience. If it ought of necessity to haue gone before, infantes should neuer haue bin circumcised by the commaundement of God. But he shewinge that the witnesse of a good conscience was contained vnder the trueth of circumcision, & yet therewithall also commaunding infantes to be circumcised, doth in ỹ point sufficiently declare that circumcision is applied to the time to come. Wherfore there is no more present effectualnes to be required in baptisme of infants, thã ỹ it should cõfirme & stablish the couenãt made by the Lord with them. The rest of the signification of that Sacrament shall afterward folow at such time as God himselfe foreseeth.

1. Pet. 3. 21.

22 Now I thinke there is no man, that doth not clearely see that all such reasons of theirs are mere misconstrings of Scripture. As for the rest that be of a nere kinde to these, we will lightly runne through them by the way. They obiect that baptisme is giuen vnto the forgiuenes of sinnes: which whẽ it is graunted, will largely make for defense of our sentence. For sith we be borne sinners, we do euen from our mothers wombe nede forgiuenes and pardon. Now seeinge the Lord doth not cut of, but rather assure to that age the hope of mercy: why shoulde we take from them the signe which is much inferiour than the thing it selfe? Wherfore that which they go about to throw against vs, we thus throw backe against themselues: infantes haue remission of sinnes giuen them, therefore they ought not to haue the signe takẽ from them. They alleage also this out of the Epistle to the Ephesians: that the Church is cleansed of the Lord, with the washing of water in the word of life. Than which there could nothinge be alleaged more fit to ouerthrowe their errour: for thereupon groweth an easie profe of our side. If the Lord wil haue the washing wherwith he cleanseth his Church, to be testified by baptisme: it seemeth not

Ephe. 5. 26.

rightful that it ſhould want the teſtimony of it in infantes, which are rightfully accõpted part of the Church, forasmuch as they be called heires of the heauenly kingdome. For Paule ſpeaketh of the whole Church, where he ſaith that it was cleanſed with the baptiſme of water. Likewiſe of this that in an other place he ſayth that we be by baptiſme graffed into ỹ body of Chriſt, we gather that infants, whom he reckeneth amonge his members, ought to be baptiſed, leaſt they be plucked away from his body Beholde with what violence with ſo many engines they aſſault the fortreſſes of our faith. 1. Cor. 12. 17.

23 Then they come downe to the practiſe & cuſtome of ỹ time of ỹ Apoſtles, wherin none is found to haue bin admitted to baptiſme, but he which hath before profeſſed Faith & repentance. For where Peter was asked of them that were minded to repẽt, what was nedeful to be done, he counſelled them firſt to repent, & then to be baptiſed, into the forgiuenes of ſinnes. Likewiſe Philip, whẽ the Eunuch required to be baptiſed, anſwered that he might be baptiſed if he beleued with all his hart. Hereby they thinke that they may winne, that it is not lawfull that baptiſme be graunted to any, but where Faith & repentance go before. Truely if we yeelde to this reaſon, the firſt of theſe two places where is no mention made of Faith, will proue that repentance alone ſufficeth: and the other place, wherein repentance is not required, will proue that Faith only is enough. I thinke they wil aunſwere that the one place is holpen with the other, and therefore muſt be ioyned together. I ſay alſo likewiſe, that other places muſt be laid together which make ſomwhat to the vndoing of this knot: forasmuch as there be many ſentences in Scripture, the vnderſtanding whereof hangeth vpon the circumſtance of the place. As this preſently is an example. For they to whom Peter and Philip ſpake theſe thinges were of age ſufficient to haue practiſe of repentance and to conceiue Faith. We earneſtly deny that ſuch ought to be baptiſed, vntill after perceiuing of their conuerſion and Faith, at leaſt ſo farre as it may be ſearched out by the iudgemẽt of men. But, that infantes ought to be accompted in an other number, it is more than euident enough. For in old time if any man did ioyne himſelfe into communion of religion with Iſraell, it behoued that he ſhould firſt be taught the couenant of the Lord, & inſtructed in the law, before that he were marked with circumciſion, becauſe in birth he was a ſtraunger from the people of Iſraell, with whom the couenant had bin made which circumciſion ſtabliſhed. A&. 2. 37. A&. 8. 37.

24 As alſo the Lord, when he adopteth Abrahã to himſelfe, doth not begin at circumciſion, hidinge in the meane time what he mea- Gen. 15. 6.

neth by that signe: but first he declareth what couenãt he entẽdeth to make with him, & then after Faith giuen to the promise, he maketh him partaker of the Sacramẽt. Why doth in Abraham the Sacrament follow Faith, & in Isaac his sonne it goeth before all vnderstanding? Becausse it is mete that he, which being in full growen age is receiued into felowship of the couenant, from which he had bin hitherto a stranger, should first learne the conditions thereof: but an infant begotten of him neded not so, which by right of inheritance according to ỹ forme of the promise is euen frõ his mothers wombe cõtained in the couenant. Or (that the matter be may more clearely & briefly shewed) if the children of the faithful, without the help of vnderstandinge, are partakers of the couenant, there is no cause why they shoulde be debarred from the signe for this that they can not sweare to the forme of the couenant. This verily is the reason, why in some places God affirmeth that the infantes which are issued of the Israelites, are begottẽ & borne to him. For without dout he estemeth as his children the children of them to whose seede he promiseth ỹ he will be a Father. But he which is vnfaithfull, issued of vngodly parents, till he be by Faith vnited to God, is iudged a straunger from the communion of the couenant. Therfore it is no maruel if he be not partaker of the signe, the signification whereof should be deceitfull and voyde in him. To this effect Paule also writeth, that the Gentiles so long as they were drowned in their idolatry, were out of the Testament. With this short summe, (as I thinke) the whole matter may be clearely opened: that they which in growen age, embrace the Fayth of Christ, forasmuch as they were hitherto straungers from the couenant, are not to be marked with baptisme, but whereas Faith and repentance come betwene, which onely can open them the entrie into felowshippe of the couenant: but the infantes that are issued of Christians, as they are receiued of God into the inheritance of the couenant so soone as they be borne, so ought to be receiued to baptisme. Hereunto must that be applied which the Euangelist speaketh of, that they were baptised of Iohn which confessed their sinnes. Which exãple at this day also we thinke mete to be kept. For if a Turke offer himselfe to baptisme, he shoulde not be rashely baptised of vs, namely not till after cõfession whereby he may satisfie the Church.

Gen. 17 16.

Gen. 16 20. & 23 37.

Ephe. 2. 12.

Matt. 3. 6.

25 Moreouer they bring forth the wordes of Christ, which are rehearsed in the third Chapter of Iohn, wherby they thinke that a present regeneration is required in baptisme. Vnlesse a man be borne againe of water and the Spirite, he can not enter into the kingdom of God.

Ioh. 3. 5

God. Lo (ſay they) howe baptiſme is by the Lordes owne mouth called regeneration. Them therefore whom it is more than enough knowen to be vnable to receiue regeneratiō, by what colour do we admit to baptiſme which can not be without regeneratiō? Firſt they are deceiued in this that they thinke that in this place mention is made of baptiſme, becauſe they heare the name of water. For after that Chriſt had declared to Nicodemus the corruption of nature, & taught him that mē muſt be borne of new, becauſe Nicodemus dreamed of a bodily newe birth, he there ſhewed the maner howe God doth regenerate vs, namely by water and the Spirite: as though he ſhould ſay, by the Spirite which in cleanſinge and wateringe faithfull ſoules, doth the office of water. Therefore I take water and the Spirite ſimply for the Spirit, which is water. Neither is this a new forme of ſpech, for it altogether agreeth with the ſame which is in the third Chapter of Mathewe: He that foloweth me, it is he that baptiſeth in the holy Ghoſt and fier. Therefore as to baptiſe in the holy Ghoſt and fier, is to giue the holy Ghoſt, which hath the office and nature of fier: ſo to be borne againe of water and the Spirite, is nothing elſe but to receiue that power of the holy Spirite which doth the ſame thinge in the ſoule that water doth in the body. I knowe that other do otherwiſe expounde it: but I am out of dout that this is the naturall meaninge: becauſe the purpoſe of Chriſt is none other, but to teach that all they muſt put of their owne nature which aſpire to the heauenly kingdom. Howbeit if we liſt to cauil vnſauorily as they do, it were eaſie for vs (when we haue graunted as they woulde haue it) to inferre vpon them that baptiſme is before Fayth and repentance: foraſmuch as in the wordes of Chriſt it goeth before the Spirite. It is certayne that this is vnderſtanded of ſpirituall giftes: which if they come after baptiſme, I haue obtayned what I require. But leauinge cauillations, we muſt holde faſt the plaine expoſition, which I haue brought, that no manne till he haue beene renewed with liuinge water, that is, with the Spirite, can enter into the kingdome of God. Matt. 3. 11.

26 Now hereby alſo it is euident that their fained inuention is to be hiſſed out, which adiudge all the vnbaptiſed to eternall death. Therefore let vs accordinge to their requeſt imagine baptiſme to be miniſtred to none but to them that be growen in age: what will they ſay, ſhall become of a childe, which is rightly and well inſtructed with the introductions of godlineſſe, if when the day of baptiſinge is at hand, he happen to be taken away with ſudden death beſide all mens hope? The Lordes promiſe is cleare, that whoſoeuer hath beleued Iohn. 5. 24.

in the Sonne, shall not see death, nor shall come into iudgement, but is already passed from death into life: and it is no where founde that he euer damned him that was not yet baptised. Which I woulde not haue so taken of me as though I meant that baptisme might freely be despised (by which despisinge I affirme that the Lordes couenant is defiled: so much lesse can I abide to excuse it) only it is enough for me to proue, that it is not so necessary, that he should be immediatly thought to be lost, from whome power is taken away to obtaine it. But if we agree to their fained deuise, we shall damne all them without exception, whom any chaunce withholdeth from baptisme, with howe great Faith soeuer (by which Christ himselfe is possessed) otherwise they are endued. Moreouer they make all infantes giltie of eternall death, to whom they deny baptisme, which by their owne confession is necessary to saluation. Nowe lette them looke howe trimly they agree with the wordes of Christ, by which the kingdom
Mat.19. 14. of heauen is adiudged to that age. But, to graunt them euery thinge so much as pertaineth to the vnderstandinge of this place, yet they shall gather nothinge thereof, vnlesse they ouerthrowe the former doctrine which we haue stablished concerninge the regeneration of infantes.

27 But they glory that they haue the strongest holde of all in the very institution of baptisme, which they fetch out of the last Chapter
Mat.28 19. of Matthew: where Christ sending foorth his Apostles to all nations, giueth them the first commaundement to teache them, and the seconde to baptise them. Then also out of the last of Marke they adMar.16. 16. ioyne this, He that beleueth and is baptised, shalbe saued. What seke we further (say they) when the Lordes owne words do openly sound, that we must first teache ere we baptise, and do assigne to baptisme the second state after Faith? Of which order the Lord also shewed
Matt.3. 13. Luc.3. 23. an example in himselfe, which would be baptised not till the thirtith yeare. But here, O good God, how many waies do they both entangle themselues, and bewray their owne ignorance? For herein they now more than childishly erre, ý they fetch the first institutiō of baptisme from thense, which Christ had from the beginning of his preachinge giuen in charge to his Apostles to minister. Therefore there is no cause why they shoulde affirme that the lawe and rule of baptisme is to be fetched out of these places, as though they contained the first institution thereof. But, to beare with them for this fault, yet how strong is this maner of reasoning? Truely if I listed to dally with them, there is not a litle lurking hole, but a most wide fielde offereth it selfe open for vs to escape them. For when they sticke so fast to the

order

order of wordes, that they gather that becauſe it is ſayd, Go, preache and baptiſe, Againe, he that beleueth and is baptiſed, therefore they muſt preache before that they baptiſe, & beleue before that they require baptiſme: why may not we againe anſwere them with ſayinge that we muſt baptiſe before that we muſt teache the keping of thoſe thinges that Chriſt hath commaunded: namely ſith it is ſayd, baptiſe ye, teaching them to kepe whatſoeuer thinges I haue commaunded you? which ſame things we haue noted in that ſayinge of Chriſt which haue bin euen now alleaged concerninge the regeneration of water and the Spirit. For if it be ſo vnderſtode as they would haue it, verily in that place baptiſme muſt be before ſpirituall regeneration, becauſe it is named in the firſt place. For Chriſt doth teache that we muſt be regenerate, not of the Spirit and water, but of water and the Spirit. Mar. 16 15.

28 Now this inuincible reaſon whereupon they beare themſelues ſo bolde, ſeemeth to be ſomwhat ſhaken: but becauſe trueth hath defenſe enough in ſimplicity, I will not eſcape away with ſuch light argumentes. Therefore let them take with them a full anſwere. Chriſt in this place giueth the chiefe commaundement concerninge preaching of the Goſpell, whereunto he adioyneth the miniſtery of baptiſme as an addition hanging vppon it. Againe he ſpeaketh none otherwiſe of baptiſme but ſo farre as the miniſtratiō of it is vnder the office of teachinge. For Chriſt ſendeth the Apoſtles to publiſhe the Goſpel to all ỹ nations of the world, that they ſhould frō echwhere with the doctrine of ſaluation gather together into his kingdom men that before were loſt. But whom, or what maner of men? It is certaine that there is no mention but of thē that are able to receiue teaching. Afterward he addeth that ſuch, when they are inſtructed, ought to be baptiſed, adioyninge a promiſe, that they which beleue and are baptiſed ſhalbe ſaued. Is there in all that ſaying ſo much as one ſillable of infantes? What forme therefore of reaſoning ſhall this be wherewith they aſſaile vs: they which are of growen age, muſt firſt be inſtructed, that they may beleue, ere they be baptiſed: therfore it is vnlawful to make baptiſme common to infantes? Although they would burſt themſelues, they ſhall proue nothing elſe by this place but that the Goſpel muſt be preached to thē that are of capacity able to heare it, before ỹ they be baptiſed, foraſmuch as he there ſpeaketh of ſuch only. Let them hereof, if they can, make a ſtoppe to debarre infantes from baptiſme.

29 But, that euen blinde men alſo may with groping finde out their deceites, I will point them out with a very cleare ſimilitude. If any

man cauill that infantes ought to haue meate taken from them, vpon
2. Thes. 3.10. this pretense that the Apostle suffereth none to eate but them that labour, shall he not be worthy that all men should spit at him? Why so? Because he without difference draweth that to all men, which was spoken of one kinde & one certaine age of mē. No whit handsomer is their handeling in this present cause. For, that which euery man seeth to belonge to one age alone, they draw to infantes, that this age also may be subiect to ẏ rule which was made for none but thē that were more growen in yeres. As for the example of Christ, it nothinge vp-
Luc. 3. 23. holdeth their side. He was not baptised before ẏ he was thirty yeres olde. That is in deede true: but there is a reason thereof ready to be shewed: because he then purposed by his preachinge to lay a sounde fundation of baptisme, or rather to stablish the fundation which had bin before layd of Iohn. Therfore when he minded with his doctrine to institute baptisme, to procure the greater authority to his institution, he Sanctified it with his owne body, and that in such firnesse of time as was most conuenient, namely when he began his preaching. Finally they shall gather nothing else hereof, but that baptisme toke his originall and beginninge at the preachinge of the Gospell. If they list to appoint the thirtith yeare, why do they not keepe it, but do receiue euery one to baptisme as he hath in their iudgement sufficiently profited? yea & Seruettus one of their maisters, when he stiffely required this time, yet began at the 21. yere of his age to boast himselfe to be a Prophete. As though he were to be suffered that taketh vpon himselfe the place of a teacher in the Church, before that he be a mēber of the Church.

30 At the last they obiect, that there is no greater cause why baptisme should be giuen to infantes, than the Lordes Supper, which yet is not graunted them. As though the Scripture did not euery way expresse a large difference. The same was in dede vsually done in the old Church, as it appeareth by Cyprian and Augustine: but that maner is worthily growen out of vse. For if we consider the nature and property of baptisme, it is truely an entry into the Church and as it were a forme of admission, whereby we are adnumbred into the people of God, a signe of our spirituall regeneration by which we are borne againe into the children of God: whereas on the other side the Supper is giuen to them that be more growen in age, which hauing passed tender infancy, are now able to beare strong meate. Which difference is very euidently shewed in the Scripture. For there the Lord so much as pertaineth to baptisme, maketh no choise of ages. But he doth not likewise giue the Supper to all to take part of it, but only to them

which

which are fit to diſcerne the body and blood of the Lord, to examine their owne conſcience, to declare the Lordes death, to weye the power thereof. Would we haue any thing plainer, than that which the Apoſtle teacheth whē he exhorteth that euery man ſhould proue and examine himſelfe, and then eate of this bred and drinke of this cup? Therefore examination muſt go before, which ſhould in vaine be loked for of infantes. Againe, he that eateth vnworthily, eateth and drinketh damnatiō to himſelfe, not diſcerning the Lordes body. If none can partake worthily but they that can well diſcerne the holineſſe of the Lordes body, why ſhould we geue to our tender children, poiſon in ſteede of liuely foode? What is that commaundement of the Lorde, ye ſhall do it in remembrance of me? what is that other which the Apoſtle deriueth from the ſame, So oft as ye ſhall eate of this bread, ye ſhall declare the Lordes death till he come? What remembrance (I beſeche you) ſhall we require at our infantes of the thing which they neuer atteined with vnderſtanding? what preaching of the croſſe of Chriſt, the force and benefite whereof they do not yet comprehende in minde? None of theſe things is preſcribed in baptiſme. Therefore betwene theſe two ſignes is great difference: which we note alſo in like ſignes in the olde teſtament. Circumciſion, which is knowen to aunſwere to our baptiſme, was appointed for infants. But the paſſeouer into whoes place the Supper hath nowe ſucceeded, did not receiue all maner of geſtes without difference, but was rightly eaten of them onely that might by age enquire of the ſignification of it. If theſe men had remaining one crumme of ſounde braine, would they be blinde at a thing ſo clere and offring it ſelfe to ſight? 1. Cor. 11.28.

31 Although it greueth me to lode the readers with a heape of trifles: yet it ſhalbe worth the trauaill brefely to wipe away ſuch gay reaſons as Seruettus not the leaſt of the Anabaptiſtes, yea the great glory of that company, thought himſelfe to bring when he prepared himſelfe to cōflict. He allegeth, that Chriſtes ſignes as they be perfect, ſo do require them that be perfect or able to conceiue perfection. But the ſolution is eaſy: that the perfection of baptiſme, which extēdeth euen to death, is wrongfully reſtrained to one point of time. I ſay yet further, that perfection is fooliſhly required in man at the firſt day, whereunto baptiſme allureth vs all our life long by continual degrees. He obiecteth that Chriſtes ſignes were ordeined for remembrance, that euery man ſhould remember that he was buried together with Chriſt. I aunſwere that, that which he hath fained of his owne head, needeth no confutation: yea that which

he draweth to baptiſme, Paules wordes ſhewe to be propre to the holy Supper, that euery man ſhould examine himſelf: but of baptiſme there is no where any ſuch thing. Whereupon we gather that they be rightly baptiſed which for their ſmalneſſe of age, are not yet able to receiue examination. Whereas he thirdly allegeth, that all they abide in death which beleue not the Sonne of God, and that the wrath of God abideth vpon them: and therefore that infants which can not beleue lie in their damnation: I aunſwere that Chriſt there ſpeaketh not of the generall giltineſſe wherewith all the poſteritie of Adam are enwrapped, but onely threteneth the deſpiſers of the Goſpell, which do proudely and ſtubbornely refuſe the grace offred them. But this nothing perteineth to infantes. Alſo I ſet a contrarie reaſon againſt thē: that whomſoeuer Chriſt bleſſeth, he is diſcharged from the curſe of Adam and the wrath of God: Sith therefore it is knowen that infantes are bleſſed of him, it followeth that they are diſcharged from death. Then he falſly citeth that which is no where red, that whoſoeuer is borne of the Spirit, heareth the voice of the Spirit. Which although we graunt to be written, yet ſhall proue nothing els but that the faithfull are framed to obedience, according as the Spirit worketh in them. But that which is ſpoken of a certaine number, it is faultie to drawe indifferently to all. Fowerthly he obiecteth: becauſe that goth before which is naturall, we muſt tarry ripe time for baptiſme which is ſpirituall. But although I graunt that all the poſteritie of Adam begotten of the fleſhe do from the very wombe beare their owne damnation, yet I denie that that withſtandeth but that God may preſently bring remedy. For neither ſhall Seruettus proue that there were many yeares appointed by God that the ſpirituall newneſſe of life many beginne. As Paule teſtifieth, although they which are borne of the faithfull are by nature damned: yet by ſupernaturall grace they are ſaued. Then he bringeth forth an allegorie, that Dauid going vp into ỹ toure of Sion, did leade neither blinde men nor lame men with him but ſtrong ſouldiors. But what if I ſet a parable againſt it, wherein God calleth to the heauenly banket blinde men and lame men: howe will Seruettus vnwinde himſelfe out of this knott? I aſke alſo whether lame and maimed men had not firſt bene ſouldiors with Dauid. But it is ſuperfluous to tary lōger vpon this reaſon, which the readers ſhall finde by the holy hiſtorie to be made of mere falſehod. There followeth an other allegorie, that the Apoſtles were fiſhers of men, not of litle children. But I aſke, what that ſaying of Chriſt meaneth, that into the nette of the Goſpel are gathered all kindes of fiſhes. But becauſe I like not to play with allegories,

Iohn. 3. 36.

2. Cor. 15. 46.

1 Cor. 7. 14.

2. Sam. 5. 8.

Luc 14. 21.

Mat. 4. 19.

Mat. 13. 47.

allegories, I aunſwere that when the office of teaching was enioined to the Apoſtles, yet they were not forbidden from baptiſing of infantes. Howbeit I would yet knowe, when the Euangeliſte nameth them Anthropous men, (in which word is comprehended all mankinde without exception) why they ſhould deny infantes to be men. Seuenthly he allegeth, that ſith ſpirituall things agree with ſpirituall, infantes which are not ſpirituall, are alſo not mete for baptiſme. But firſt it is plainly euident howe wrongfully they wreſt the place of Paule. There is entreated of doctrine: when the Corinthians did to much ſtande in their owne conceite for vaine ſharpneſſe of witte, Paule rebuketh their ſluggiſhneſſe, for that they were yet to be inſtructed in the firſt introductions of heauenly wiſdome. Who can thereof gather that baptiſme is to be denied to infants, whom being begotten of the fleſh God doth by free adoption make holy to himſelfe? Whereas he ſaith, that they muſt be fed with ſpirituall meate, if they be newe men, the ſolution is eaſy, that by baptiſme they are admitted into the flocke of Chriſt, and that the ſigne of adoption ſuffiſeth them, till being growen to age they be able to beare ſtrong meate: that therefore the time of examination which God expreſly requireth in the holy Supper, muſt be taried for. Afterward he obiecteth that Chriſt calleth all his to the holy Supper. But it is certaine enough that he admitteth none, but them that be already prepared to celebrate the remembrance of his death. Whereupon followeth that infantes, whom he vouchesaued to embrace, do ſtay in a ſeuerall and proper degree by themſelues till they growe to age, and yet are not ſtrangers. Whereas he ſayeth, that it is monſtrous that a man after that he is borne, ſhould not eate: I aunſwere that ſoules are otherwiſe fed than by the outward eating of the Supper: and that therefore Chriſt is neuertheleſſe meate to infantes, although they abſteine from the ſigne. But of baptiſme the caſe is otherwiſe, by which onely the gate into the Church is opened to them. Againe he obiecteth that a good Stewarde diſtributeth meate to the houſeholde in due time. Which although I willingly graunt: yet by what right will he appoint vnto vs the certaine time of Baptiſme, that he may proue that it is not geuen to infantes out of time. Moreouer he bringeth in that commaundement of Chriſt to the Apoſtles, that they ſhould make haſt into the harueſt, while the fieldes waxe white. Verily Chriſt meaneth this onely, that the Apoſtles ſeying the fruit of their labor preſent, ſhould the more cherefully prepare themſelues to teache. Who ſhall thereof gather that the onely time of harueſt is the ripe time for baptiſme? His eleuenth reaſon is, that in the firſt Church

1 Cor. 2.13.

Mat. 24. 46.

Iohn 4. 35.

Act. 11. 26.

Christians and disciples were all one: but we see now that he fondly reasoneth from the parte to the whole. Disciples are called men of full age, which had bene already throughly taught, and had professed Christ: as it behoued that the Iewes vnder the lawe should be the disciples of Moses: yet no man shall thereof rightly gather, that infantes were strangers, whom the Lorde hath testified to be of his household. Beside these he allegeth, that all Christians are brethren, in which number infantes are not vnto vs, so long as we debarre them from the Supper. But I returne to that principle, that none are heires of the kingdome of heauen, but they that are the membres of Christ: then, that the embracing of Christ was a true token of the adoption, whereby infantes are ioined in common with full growen men, and that the absteining for a time from the Supper withstandeth not but that they perteine to the body of the Church. Neither did the these that was conuerted on the Crosse, cesse to be brother of the godly, although he neuer came to the Supper. Afterward he addeth, that none is made our brother but by the Spirit of adoption, which is geuen onely by the hearing of faith. I aunswere, that he still falleth backe into the same deceitefull argument, because he ouerthwartly draweth ẏ to infants which was spokē only of growē men. Paule teacheth there that this is Gods ordinarie maner of calling to bring his elect to the faith, whē he stirreth vp to them faithfull teachers, by whoes ministerie and trauaile he reacheth his hande to them. Who dare thereby appoint a lawe to him, but that he may by some other secret way graffe infantes into Christ? Where he obiecteth that Cornelius was baptised after that he had receiued the Holy Ghost: howe wrongfully he doth out of one example gather a generall rule, appereth by the Eunuch and the Samaritanes, in whom the Lorde kepte a cōtrary order, that baptisme went before the gifts of the Holy Ghost. The fiftenth reason is more than fooliſh. He saith that we are by regeneration made gods: and that they be gods to whom the word of God is spoken, which accordeth not to children that be infantes. Whereas he faineth a Godhead to the faithfull, that is one of his dotages, which it perteineth not to this present place to examine. But to wrest the place of the Psalme to so cōtrarie a sense, is a point of desperate shameleſnesse. Christ saith, that Kings and Magistrates are called of the Prophet goddes, because they beare an office appointed them of God. But, that which concerning the speciall commaundement of gouernance is directed to certaine men, this handsome expositor draweth to the doctrine of the Gospell, that he may banish infantes out of the Church. Againe he obiecteth,

Act. 10. 24.
Act. 8. 27.
Iohn. 1. 35.

that

that infantes can not be accompted newe men, becauſe they are not begotten by the word. But I do nowe againe repete that which I haue often ſaid, that to regenerate vs doctrine is the vncorruptible ſeede, if we be fit to receiue it: but when by reaſon of age there is not yet in vs aptneſſe to learne, God kepeth his degrees of regenerating. Afterward he commeth backe to his allegories, that in the lawe a ſhepe and a goate were not offred in ſacrifice ſo ſone as they came out of the wombe. If I liſted to drawe figures to this purpoſe, I could likewiſe redily obiect againſt him, that all firſt begotten things were conſecrate to God ſo ſone as they had opened the wombe: then, that a lambe muſt be killed at a yeares age. Wherupō followeth that manly ſtrength is not to be taried for, but rather that the newe and yet tender iſſues are choſen of God for ſacrifices. Furthermore he affirmeth that none can come to Chriſt, but they that haue bene prepared of Iohn. As though Iohns office were not enduring but for a time. But, to omitt this, truely that ſame preparation was not in the children whom Chriſt embraced and bleſſed. Wherefore let him go with his falſe principle. At length he calleth for patrones Triſmegiſtus and the Sibylles, to proue that holy waſhings perteine not but to them that are of growen age. Lo howe honorably he thinketh of the baptiſme of Chriſt, which he reduceth to the Ceremonies of the Gentiles, that it may be no otherwiſe miniſtred than pleaſeth Triſmegiſtus. But we more eſteeme the authoritie of God, whom it hath pleaſed to make infantes holy to himſelf, and to admitte them with the holy ſigne, the force whereof they did not yet by age vnderſtād. Neither do we compt it lawfull to borowe out of the cleanſings of the Gentiles any thing that may change in our baptiſme the euerlaſting and inuiolable lawe of God, which he hath ſtabliſhed concerning circumciſion. Laſt of all, he maketh this argument: that if it be lawful to baptiſe infantes without vnderſtanding, then baptiſme may enterludelike and in ſport be miniſtred of boyes when they play. But of this matter let him quarell with God by whoes commaundement circumciſion was common to infantes before that they had atteined vnderſtanding. Was it therefore a playing matter, or ſubiect to the follies of children, that they might ouerthrow the holy ordinance of God? But it is no meruaile that theſe reprobate Spirits, as though they were vexed with a phreneſie, do thruſt in all the groſſeſt abſurdities for defence of their errors: becauſe God doth with ſuch giddineſſe iuſtly take vengeance of their pride and ſtubborneſſe. Verily I truſt I haue made plaine with howe feble ſuccors Seruettus hath holpen his ſilly brethren the Anabaptiſts.

Exo. 13. 2.

Exo. 12. 5.

32 Nowe I thinke it will be doutfull to no ſobre man, howe raſhly they trouble the Church of Chriſt, that moue brawles and contentions for the baptiſme of infantes. But it is profitable to cõſider, what Satan goeth about with this ſo great ſutteltye: euen to take away from vs the ſingular fruit of affiance and ſpirituall ioy which is to be gathered hereof, & to diminiſh as much alſo of the glory of the goodneſſe of God. For howe ſwete is it to godly mindes, to be certified not onely by word, but alſo by ſight to be ſeene with eyes; that they obteine ſo much fauor with the heauenly father, that he hath alſo care of their poſteritie? For here it is to be ſeene, howe he taketh vpon him the perſon of a moſt prouident Father of houſeholde toward vs, which euen after our death doth not lay away his carefulneſſe of vs, but prouideth and forſeeth for our children. Ought we not here after the example of Dauid with al our hart to leape vp vnto thankeſgeuing, that by ſuch ſhewe of his goodneſſe, his name may be ſanctified? This, verily Satan intendeth, in aſſailing with ſo great armies the baptiſme of infantes: namely, that this teſtifying of the grace of God being taken away, the promiſe which by it is preſent before our eyes, may at length by little and little vaniſh away. Whervpon ſhould growe not onely a wicked vnthankfulneſſe toward the mercy of God, but alſo a certaine ſlouthfulneſſe in inſtructing our children to godlineſſe. For by this ſpurre we are not a little pricked forward to bring them vp in the earneſt feare of God & in the keping of his lawe, when we cõſider that euen immediatly from their birth, he taketh and acknowledgeth them for his children. Wherefore vnleſſe we liſt enuiouſly to darken the bountifulneſſe of God, let vs offer to him our children, to whom he geueth a place among them that be of his familie and houſeholde, that is to ſay, the members of the Church.

Pſa. 48. 11.

The xvij. Chapter.

Of the holy Supper of Chriſt: and what it auaileth vs.

AFter that God hath ones receiued vs into his familie, and not onely to take vs as his ſeruantes, but as his children: that he may fulfill the office of a moſt good Father, and carefull for his iſſue, he taketh alſo vpon him to nouriſh vs throughout the whole courſe of our life. And not cõtented therewith, it pleaſed him by a pledge geuen, to aſſure vs of this continuall liberalitie. To this ende therefore he hath geuen his Church an other Sacrament by the hand of his only begotten Sonne, namely a ſpirituall banket, wherein Chriſt teſtifieth himſelfe to be the quickning bread, wherewith

Ioh. 6. 51.

with our ſoules are fed to true & bleſſed immortalitie. But foraſmuch as the knowledge of ſo great a miſterie is very neceſſarie, and according to the greatneſſe thereof, requireth a diligent declaration: and Satan, that he might bereue the Church of this ineſtimable treaſure, hath long ago ſpred miſtes, and ſins that time darkneſſe, to obſcure the light of it, and then hath ſtirred ſtriues and battels that might eſtrange the mindes of the ſimple from taſting of this holy fode, and hath alſo in our time attempted the ſame craft: therefore when I ſhall haue brefely knit vp the ſumme for the capacitie of the vnlearned, I will vndo thoſe knottes, wherewith Satan hath endeuored to ſnare the world. Firſt, bread and wine are ſignes, which repreſent vnto vs the inuiſible foode, which we receiue of the fleſh and blood of Chriſt. For as in baptiſme God againe begetting vs doth graffe vs into the fellowſhippe of his Church, and by adoption doth make vs his owne: ſo we haue ſaid that he performeth the office of a prouident Father of houſeholde, in this that he continually miniſtreth vs meate, that he ſuſteineth and preſerueth vs in that life whereinto he hath by his word begotten vs. Nowe the onely meate of our ſoule is Chriſt, and therfore the heauenly Father calleth vs to him, that being refreſhed with common partaking of him, we may from time to time gather liuely force, vntill we atteine to heauenly immortalitie. But foraſmuch as this miſterie of the ſecret vniting of Chriſt with the godly is by nature impoſſible to be comprehended, he geueth the figure and image thereof in viſible ſignes moſt fit for our ſmall capacitie: yea as it were by earneſtes and tokens geuen, he maketh it ſo aſſured vnto vs as if it were ſene with our eies, becauſe this ſo familiar a ſimilitude entreth euen into the groſſeſt mindes, that ſoules are ſo fed with Chriſt, as bread and wine do ſuſteine the bodily life. Nowe therefore we haue it declared, to what ende this miſticall bleſſing tendeth, namely to aſſure vs, that the body of the Lorde was ſo ones offred for vs, that we nowe eate it, and in eating it do fele in vs the effectuall working of that onely ſacrifice: that his blood was ſo ones ſhed for vs, that it is vnto vs continuall drinke. And ſo ſounde the words of the promiſe there adioined. Take, this is my body, which is deliuered for you. The body therefore which was ones offred vp for our ſaluation, we are commaunded to take and eate: that when we ſee our ſelues to be made partakers of this, we may certainly determine that the power of his death which bringeth life ſhalbe effectuall in vs. Whereupon alſo he calleth the cuppe, the couenãt in his blood. For after a certaine maner it reneweth, or rather continueth the couenãt which he hath ones ſtabliſhed with his blood, ſo much as pertaineth

Mat. 26 26
Mar. 14. 17.
Luc. 22. 19.
1. Cor. 11. 24.

to the confirming of our faith, ſo ofte as he teacheth vnto vs that holy blood to be taſted of.

2 A great fruit verily of affiáce and ſweteneſſe may godly ſoules gather of this Sacrament, becauſe they haue a witneſſe, that we are growen together into one body with Chriſt, ſo that whatſoeuer is his we may call ours. Hereupon followeth that we may boldly promiſe vnto our ſelues, that euerlaſting life is ours, whereof he is heire: and that the kingdome of heauen, whereinto he is nowe entred, can no more fall away from vs than from him: againe that we can not nowe be condemned by our ſinnes, from the giltineſſe whereof he hath acquited vs, when he willed them to be imputed to himſelf as if they were his owne. This is the maruailous exchange, which of his immeaſurable boũtifulneſſe he hath made with vs: that he being made with vs the ſonne of man, hath made vs with him the ſonnes of God: that by his comming downe into earth, he hath made vs a way to go vp into heauen: that putting vpon him our mortalitie, he hath geuen vs his immortalitie: that taking on him our weakeneſſe, he hath ſtrengthened vs with his power: that taking our pouerty to himſelfe he hath conueyed his riches to vs: that taking to him the weight of our vnrighteouſnes, wherewith we were oppreſſed, he hath clothed vs with his righteouſneſſe.

3 Of all theſe things we haue ſo full a witneſſing in this ſacrament, that we muſt certainly determine, that Chriſt is truely geuen vs, as if Chriſt himſelf were ſet preſent before our eyes, and handled with our handes. For this word can neither lie to vs, nor mocke vs: Take, eate, drinke: this is my body which is deliuered for you: this is the blood, which is ſhed into the forgeueneſſe of ſinnes. Whereas he commaundeth to take, he ſignifieth that it is ours. Whereas he commaundeth to eate, he ſignifieth that that is made one ſubſtance with vs. Whereas he ſaith of the body, that it is deliuered for vs: of the blood, that it is ſhed for vs: therein he teacheth that both are not ſo much his as ours: becauſe he toke and laide away both, not for his commoditie, but to our ſaluation. And truely it is to be diligently marked, that the chiefe and in a maner whole pith of the ſacrament ſtandeth in theſe words, Which is deliuered for you, Which is ſhed for you. For, otherwiſe it ſhould not much profit vs, that the body and blood of the Lorde are nowe diſtributed, vnleſſe they had bene ones geuen forth for our redemption and ſaluation. Therefore they are repreſented vnder bread and wine, that we ſhould learne that they are not onely ours, but alſo ordeined for the nouriſhment of ſpirituall life. This is it that we before ſayed, that from the corporall

porall things which are shewed forth in the Sacrament, we are by a certaine proportionall relation guided to spirituall things. So when bread is geuen vs for a signe of the body of Christ, we ought by and by to conceiue this similitude: As bread nourisheth, sustaineth, and mainteineth the life of our body: so the body of Christ is the onely meate to quicken and geue life to our soule. When we see wine set forth for a signe of his blood: we must call to minde what vses wine bringeth to the body, that we may consider that the same are brought to vs spiritually by the blood of Christ: those vses be, to cherish, to refresh, to strengthen, to make mery. For if we sufficiently weye, what the deliuering of this holy body, what the shedding of this holy blood, hath profited vs: we shall plainly perceiue that these things which are spoken of bread and wine, according to such proportionall relation do very well accorde with them toward vs when they are communicated vnto vs.

4 Therefore the chiefe partes of the Sacrament are not, simply and without hier consideration to reach to vs the body of Christ: but rather that same promise, whereby he testifieth, that his flesh is verily meate, and his blood is drinke, with which we are fed into eternall life: whereby he affirmeth himselfe to be the breade of life, of which who so eateth, he shall liue for euer: to seale (I say) and confirme that promise: and for bringing the same to passe, to tende vs to the crosse of Christ, where that promise hath bene truely performed, and in all pointes fulfilled. For we do not well and healthfully eate Christ but crucified, when we do with liuely feeling conceiue the effectualnesse of his death. For whereas he called himselfe the breade of life, he did not borrowe that name of the sacrament, as some do wrongfully expounde it: but because he was geuen vs such of the Father, and performed himselfe such, when being made partaker of our humane mortalitie, he made vs parteners of his diuine immortalitie: when offring himselfe for sacrifice, he toke our accursednesse vpon himself, that he might fill vs with blessing: when with his death he deuoured and swalowed vp death: when in his resurrection he raised vp this our corruptible flesh which he had put on, to glory and vncorruption.

5 It remaineth that by appliance all the same may come to vs. That is done, both by the Gospell, and more cleerely by the holy Supper, where both he offreth himself to vs with all his good things, and we receiue him by faith. Wherefore the sacrament maketh not that Christ first beginneth to be the bread of life: but when it bringeth into remembrance, that he was made the bread of life, which we continually eate, and when it geueth vnto vs the tast and sauor of

that breade then it maketh vs to fele the ſtrength of that bread. For it promiſeth vs, that whatſoeuer Chriſt did or ſuffred, the ſame was done to geue life to vs. Then, that this geuing of life is euerlaſting, by which we may without ende be nouriſhed, ſuſteined, & preſerued in life. For as Chriſt ſhould not haue bene to vs the bread of life, vnleſſe he had bene borne and had died for vs, vnleſſe he had riſen againe for vs: ſo now he ſhould not be the ſame vnleſſe the effectualneſſe and fruit of his birth, death and reſurrectiō, were an euerlaſting and immortall thing. All which Chriſt hath very well expreſſed in
Iohn. 6. 51. theſe wordes: The bread which I will geue, is my fleſh, which I will geue for the life of the world. By which words without dout he ſignifieth, that his body ſhould therfore be to vs for bread, to the ſpirituall life of the ſoule, becauſe it ſhould be geuen forth to death for our ſaluation: and that it is deliuered to vs to eate of it, when by faith he maketh vs partakers of it. Ones therfore he gaue it, that he might be made bread, when he gaue forth himſelfe to be crucified for the redemption of the world: daily he geueth it, when by the word of the Goſpell he offreth it vnto vs to be receiued, ſo farre as it was crucified: where he ſealeth that deliueráce with the holy miſterie of the Supper: where he inwardly fulfilleth that which he outwardly betokeneth. Nowe herein we muſt beware of two faultes, that neither doing to much in abacing the ſignes, we ſeeme to plucke them from their miſteries to which they are in a maner knitte faſt: nor that being immeaſurable in aduancing the ſame, we ſeeme in the meane time ſomwhat to darkē the miſteries themſelues. That Chriſt is the bread of life, wherewith the faithfull are nouriſhed into eternall ſaluation, there is no man but he graunteth, vnleſſe he be altogether without religion. But this point is not likewiſe agreed vpon among all men, what is the maner of partaking of him. For there be that in one word define, that to eate the fleſh of Chriſt, and to drinke his blood, is nothing els but to beleue in Chriſt himſelfe. But I thinke that Chriſt meant ſome certainer and hier thing, in that notable ſermon where he commendeth to vs the eating of his fleſhe: namely, that we are quickned by the true partaking of him: which alſo he therefore expreſſed by the wordes of eating and drinking, leaſt any man ſhould thinke, that the life which we receiue of him is conceiued by bare knowledge only. For as not the ſight, but the eating of bread ſuffiſeth the body for nouriſhmēt: ſo it behoueth that the ſoule be truely and throughly made partaker of Chriſt, that by the power of him it may be quickened into a ſpirituall life. But in the meane time we confeſſe that there is no other eating, but of faith: as there can no other be imagined.

imagined. But this is the difference betweene my wordes and theirs, that whith them to eate is onely to beleue: but I say that the flesshe of Christ is eateh with beleuing, because by faith he is made ours, and I say that eating is the fruite and effect of faith. Or, if you will haue it plainer, with them eating is faith: and I thinke it rather to followe of faith. In wordes verily the difference is but smalle: but in the thing it selfe, not small. For though the Apostle teacheth that Christ dwelleth in our hartes by Faith: yet no man will expounde this dwelling to be faith: but all men do perceiue that there is expressed a singular effect of faith, for that by it the faithfull do obteine to haue Christ dwelling in them. After this maner, the Lorde meant, in calling himselfe the bread of life, not onely to teache that in the faith of his death and resurrection, saluation is reposed for vs: but also that by true partaking of himselfe it is brought to passe, that his life passeth into vs, and becometh oures: like as bread, when it is taken for foode, ministreth liuelinesse to the body. Ephe. 3. 17. Iohn. 6. 51.

6 Neither did Augustine, whom they bring in for their patron, in any other meaning write that we eate by beleuing, than to shewe that this eating is of faith, not of the mouth. Which I also denie not: but yet therewithall I adde, that we do by faith embrace Christ, not appearing afarre of, but making himselfe one with vs, that he may be out head, and we his membres. Yet do not I vtterly disalowe that maner of speaking: but onely I deny it to be a full declaration, if they meane to define what it is to eate the flesshe of Christ. Otherwise I see that Augustine hath ofte vsed this forme of speche: as when he saith in the thirde boke Of Christian doctrine, Vnlesse ye eate the flesshe of the sonne of man: this is a figure teaching that we must communicate with the passion of the Lorde, and must sweetely and profitably lay vp in remembrance that for vs his flesshe was crucified and wounded. Againe when he sayeth, that the three thousande menne which were conuerted at Peters sermon, did drinke the bloode of Christ by beleuing, which they had shedde by cruell dealing. But in many other places he honorably setteth out that benefit of faith, that by it our soules are no lesse refreshed with the communicating of the flesshe of Christ, than our bodies are with the breade which they eate, And the same is it which in a certaine place Chrisostome writeth, that Christ doth not onely by faith, but also in deede make vs his body. For he meaneth not that we do from any other where than from faith, obteine such a benefite: but this onely he meaneth to exclude, that none when he heareth faith to be named, shoulde conceiue a naked imagination. As for Homel. in Ioh. 31. and 40. Act. 2. 41. Homel. 60.

them that wil haue the Supper to be onely a marke of outward profession, I do nowe passe them ouer: becausе I thinke that I haue sufficiently confuted their error, when I entreated of Sacraments generally. Onely this thing let the reders marke, that when the cup is called the couenant in the blood, there is a promise expressed that may be of force to confirme faith. Wherupon followeth, that vnlesse we haue respect to God, and embrace that which he offreth, we do not rightly vse the holy Supper.

Luc. 22. 20.

7 Moreouer they also do not satisfie me, which acknowledging that we haue some communion with Christ, when they meane to expresse it, do make vs partakers onely of the Spirit, without making any mention of flesh and blood. As though all those things were spoken of nothing, that his flesh is verily meate, that his blood is verily drinke: that none hath life, but he that eateth that flesh, and drinketh that blood: and such other sayings that belong to the same ende. Wherfore if it be certaine that the full cõmunicating of Christ procedeth beyonde their description, as it is to narowly strained: I will nowe go about to knit vp in fewe wordes, howe large it is and howe farre it extendeth it selfe, before that I speake of the contrarie fault of excesse. For I shall haue a longer disputation with the excessiue teachers, which, when according to their owne grossnesse they frame a maner of eating and drinking full of absurditie, do also transfigure Christ stripped out of his flesh into a fantasie: if yet a man may with any wordes comprehende so great a misterie, which I se that I can not sufficiently comprehende with minde: and therefore I do willingly confesse it, that no man shoulde measure the hinesse thereof by the small proportion of my childishnesse. But rather I exhorte the reders, that they do not restraine the sense of their minde within these to narrowe boundes: but endeuor to rise vp much hier, than they can by my guiding. For I my selfe, so oft as I speake of this thing, when I haue trauailed to say all, thinke that I haue yet said but litle in respect of the worthinesse thereof. And although the minde can do more in thinking, than the tong in expressing: yet with greatnesse of the thing, the mind also is surmounted and ouerwhelmed. Finally therefore nothing remaineth, but that I must breake fourth into admiration of that misterie, which neither the minde can suffise to thinke of, nor the tong to declare. Yet after such maner as I can, I will set fourth the summe of my sentẽce: which as I nothing dout to be true, so I trust that it will not be disallowed of godly hartes.

8 First of all, we are taught out of the Scripture, that Christ was

from

from the beginning that life bringing word of the Father, the fountaine and originall of life, from whenſe all things euer receiued their hauing of life. Wherefore Iohn ſometime calleth him the word of life, and ſomtime writeth that life was in him: meaning that he euen then flowing into all creatures, poured into them the power of breathing and liuing. Yet the ſame Iohn addeth afterward, that the life was then and not till then openly ſhewed, when the Sonne of God, taking vpon him our fleſhe, gaue himſelfe to be ſene with eyes and felte with handes. For though he did before alſo ſpred abrode his power into the creatures: yet becauſe man, being by ſinne eſtranged from God, hauing loſt the cõmunion of life, ſawe on euery ſide death hanging ouer him: that he might recouer hope of immortalitie, it behoued that he ſhould be receiued into the communion of that word. For howe ſmall a confidence mayeſt thou conceiue thereof, if thou heare that the word of God in deede, from which thou art moſt farre remoued, conteineth in it ſelfe the fulneſſe of life, but in thy ſelfe and rounde about thee nothing offreth it ſelfe and is preſent before thine eyes but death? But ſins that fountaine of life beganne to dwell in our fleſhe, nowe it lieth not a farre of hidden from vs, but preſently deliuereth it ſelfe to be partaken of vs. Yea and it maketh the very fleſhe, wherein it reſteth, to be of power to bring life to vs, that by partaking thereof we may be fed to immortalitie. I am (ſaith he) the bred of life, that am come downe from heauen. And the bred which I will geue, is my fleſhe, which I will geue for the life of the world. In which wordes he teacheth, not onely that he is life, in reſpect that he is the eternall word of God which came downe to vs from heauen, but that in comming downe he poured the ſame power into the fleſhe which he did put on, that from thenſe the communicating of life might flowe fourth vnto vs. Hereupon alſo theſe things nowe followe, that his fleſhe is verily meate, and his blood is verily drinke, with which ſuſtenances the faithfull are foſtered into eternall life. Herein therefore conſiſteth ſingular comfort to the godly, that nowe they finde life in their owne fleſhe. For ſo they do not onely with eaſy paſſage atteine vnto it, but haue it of it ſelfe laid abrode for them and offring it ſelfe vnto them. Onely let them holde open the boſome of their hart, that they may embrace it being preſent, and they ſhall obteine it. Iohn. 6. 48. and 58.

9 But although the fleſhe of Chriſt haue not ſo great power of it ſelfe, that it can geue life to vs, which both in the owne firſt eſtate of it was ſubiecte to mortalitie, and nowe being endued with immortalitie, liueth not by it ſelfe: yet it is rightfully called life bringing,

which is filled with fulneſſe of life, to poure it into vs. In which mea-
Iohn. 5. 19 ning I do with Cirill expounde that ſaying of Chriſt: as the Father hath life in himſelfe, ſo he hath alſo geuen to the Sonne to haue life in himſelfe. For there he properly ſpeaketh of his giftes, not which he from the beginning poſſeſſed with the Father, but with which he was garniſhed in the ſame fleſhe in which he appeared. Therefore he ſheweth that in his manhode alſo dwelleth the fulneſſe of life, that whoſoeuer partaketh of his fleſhe and blood, may therewithall alſo enioy the partaking of life. Of what ſort that is, we may declare by a familiar example. For as out of a fountaine water is ſometime dronke, ſometime is drawen, ſometime by forrowes is conueyed to the watering of groundes, which yet of it ſelfe doth not ouerflowe into ſo many vſes, but from the very ſpring it ſelfe which with euerlaſting flowing yeldeth and miniſtreth vnto it from time to time new aboundance: ſo the fleſhe of Chriſt is like a riche and vnwaſted fountaine which poureth into vs the life ſpringing from the Godhead into it ſelfe. Nowe who ſeeth not, that the communion of the fleſhe and blood of Chriſt is neceſſarie to all that aſpire to heauenly life? Hereunto tendeth that ſaying of the Apoſtle, that the Church is the body of Chriſt and the fulfilling of it: and that he is the head out of which the whole body coupled and knit together by iointes, maketh encreaſe of the body: that our bodies are the members of Chriſt. All which things we vnderſtande to be impoſſible to be brought to paſſe, but that he muſt wholly cleaue to vs in Spirit and body. But that moſt nere fellowſhip whereby we are coupled with his fleſhe, he hath yet ſet out with a more glorious title, when he ſaid that we
Eph. 5. 30. are members of his body, and are of his bones and of his fleſhe. At the laſt, to declare it to be a matter greater than all wordes, he concludeth his ſaying with an exclamation, This is (ſaith he) a great ſecret. Therefore it ſhould be a pointe of extreme madneſſe, to acknowledge no communion of the faithfull with the fleſhe and blood of the Lord, which the Apoſtle declareth to be ſo great, that he had rather wonder at it than expreſſe it.

10 Let the ſumme be, that our ſoules are ſo fed with the fleſh & blood of Chriſt, as bred and wine do mainteine and ſuſteine the bodily life. For otherwiſe the proportionall relation of the ſigne ſhould not agree, vnleſſe ſoules did finde their fode in Chriſt. Which can not be done, vnleſſe Chriſt do truely growe into one with vs, and refreſh vs with the eating of his fleſhe and drinking of his blood. But although it ſeeme incredible, that in ſo great diſtance of places the fleſh of Chriſt reacheth to vs that it may be meate to vs: let vs remēber

howe much the ſecret power of the Spirit ſurmounteth aboue all our ſenſes, and howe fooliſh it is to go about to meaſure his vnmeaſurableneſſe by our meaſure. That therefore which our minde comprehendeth not, let our faith conceiue, that the Spirit truely knitteth in one thoſe thinges that are ſeuered in places. Nowe that ſame holy communicating of his body and blood, whereby Chriſt poureth his life into vs, euen as if he pearced it into our bones and marowes, he in the Supper alſo teſtifieth and ſealeth: and that not with ſetting before vs a vaine or voide ſigne, but bringing fourth there the effectuall working of his ſpirit, whereby he fulfilleth that which he promiſeth. And verily he there offreth and deliuereth the thing ſignified to all them that ſit at that ſpirituall banket: although it be receiued with fruit of the faithfull onely, which receiue ſo great bountifulneſſe with true faith and thankfulneſſe of minde. After which maner the Apoſtle ſaid, that the bred which we breake is the communion of the body of Chriſt: and that the cup which we hallowe with the word and prayers to that purpoſe, is the communion of his blood. Neither is there any cauſe why any man ſhould obiect, that it is a figuratiue ſpeche, by which the name of the thing ſignified is geuē to the ſigne. I graunt verily that the breaking of the bred is a ſigne, not the thing it ſelfe. But this being admitted, yet we ſhall rightly gather of the deliuerance of the ſigne, that the thing it ſelfe is deliuered. For vnleſſe a man will call God a deceiuer, he can neuer be ſo bolde to ſay that he ſetteth before vs an empty ſigne. Therefore if by the breaking of bred the Lorde doth truely repreſente the partaking of his body, it ought to be out of dout that he truely performeth and deliuereth it. And this rule is alway to be holden of the godly, that ſo oft as they ſe the ſignes ordeined of the Lorde, they certainely thinke and perſuade them ſelues that ỹ truth of the thing ſignified is there preſent. For to what purpoſe ſhould the Lord deliuer to thee into thy hande the ſigne of his body, but to aſſure thee of the true partaking of it? If it be true, that a viſible ſigne is geuen vs, to ſeale the gift of an inuiſible thing: when we receiue the ſigne of the body, let vs no leſſe certainly beleue that the body it ſelfe alſo is geuen vs. 2. Cor. 10.16.

11 I ſay therefore (which both hath bine alway receiued in the Church, and all they teache at this day that thinke right) that the holy miſterie of the Supper conſiſteth of two things: that is to ſay, of the bodily ſignes, which being ſet before our eyes do repreſent vnto vs inuiſible things according to the capacitie of our weakeneſſe: and of ſpirituall trueth, which is by thoſe ſignes both figured and deliuered. Of what ſort that is, when I meane to ſhewe it familiarly,

I vſe to ſet three things: the ſignification, the matter which hangeth of the ſignification, the vertue or effect wich followeth of both. The ſignification conſiſteth in the promiſes, which are after a certaine manner wrapped together with the ſigne. The matter or ſubſtance I call Chriſt with his death and reſurrection. By effect I vnderſtande the redemption, righteouſneſſe, ſanctification, and eternall life, and whatſoeuer other benefites Chriſt bringeth vs. Nowe although all theſe things haue reſpect to faith: yet I leaue no place to this cauillation: as though when I ſay that Chriſt is receiued by faith, I would haue him conceiued with vnderſtanding onely and imagination. For the promiſes offer him, not that we ſhould ſticke faſt in the ſight alone and in bare knowledge: but that we ſhould enioy the true communicating of him. And truely I ſe not howe any man may haue confidence that he hath redemption and righteouſneſſe in the croſſe of Chriſt, and life in his death, but principally ſtanding vpon the true communion of Chriſt himſelfe. For thoſe good things ſhould not come to vs, vnleſſe Chriſt firſt made himſelfe ours. I ſay therefore, that in the miſterie of the Supper, by the ſignes of bread and wine Chriſt is truely deliuered to vs, yea and his body and blood, in which he hath fulfilled all obedience for purchaſing of righteouſneſſe to vs: namely that firſt we ſhould growe together into one body with him: and then being made partakers of his ſubſtance, we may alſo fele his power in the communicating of all his good things.

12 Nowe I come downe to the exceſſiue mixtures which ſuperſtition hath brought in. For herein Satan hath played with maruelous ſutteltie, that withdrawing the mindes of men from heauen, he might fill them with peruerſe error, as though Chriſt were faſtened to the element of bred. And firſt we muſt not dreame ſuch a preſence of Chriſt in the Sacrament, as the crafteſment of the court of Rome haue fained: as though the body of Chriſt were made preſent with preſence of place, to be handled with handes, to be brooſed with teethe, and ſwallowed with mouth. For this forme of recantation Pope Nicolas endited to Berengarius, to be a witneſſe of his repentance: namely with wordes ſo far monſtruous, that the author of the gloſe crieth out that there is danger, if the reders do not wiſely take heede to themſelues, leaſt they ſhould ſucke out of them an hereſie worſe than was that of Berengarius. In the ſeconde diſtinction, in the Chapter beginning thus, Ego Berengarius. But Peter Lombarde, although he trauaile much in excuſing the abſurdity, yet more inclineth to the contrary ſentẽce. For as we nothing dout that it hath limites according to the perpetuall nature of the body of men, and

is holden in heauen, into which it was once receiued, vntil he returne to iudgement: so to draw it backe vnder these corruptible elementes or to imagine it present euery where, we accompt it to be vtterly vnlawfull. Neither verily is it so nedefull to this that we may enioy the partakinge of it: forasmuch as the Lord giueth vs this benefit by his Spirite, that we be made one with him in body, Spirite, and soule. The bonde therefore of this conioyninge is the Spirite of Christ, by the knitting wherof we be coupled together, and as it were a certaine conduit, by which whatsoeuer Christ himselfe both is and hath, is conueied to vs. For if we beholde the sunne shininge foorth with his beames vppon the earth after a certaine maner to cast forth his substance vnto it to engender, nourishe, and quicken the frutes thereof: why should the extendinge of beames of the Spirite of Christ be inferiour to conuey the communion of his flesshe and blood into vs? Wherefore the Scripture, when it speaketh of our partakinge with Christ, referreth the whole force thereof to the Spirite. Yet in stede of many, one place shalbe sufficient. For Paule in the eight Chapter to the Romaines, sayeth that Christ dwelleth in vs none otherwise than by his Spirit: whereby yet he taketh not away that communion of his flesshe and blood of which we now speake, but teacheth that the Spirite alone worketh that we possesse whole Christ and haue him dwelling in vs.

Chrysost ser. de Spiritu sancto.

13 The Schoolemen thought more shamefastly which were withholden with horrour of so barbarous vngodlinesse. Yet they also thēselues do nothing but mocke with sutteler deceites. They graūt that Christ is not contained there by way of circumscription nor after a bodily maner: but afterward they inuent a way, which neither themselues do vnderstande, nor they can declare to other: yet it is such as falleth to this point that Christ must be sought in the forme of bred as they call it. For what is it? When they say that the substance of bread is turned into Christ, do they not fasten him to the whitenes which they there leaue? But (say they) he is so contained in the Sacrament, that he abideth in heauen: and we determine no other presence but of habitude. But whatsoeuer words they bring in to cloke it with a deceitfull colour, this is the ende of all, that that is by consecration made Christ, which before was bread: that from thense foorth Christ lieth hid vnder that colour of bread. Which also they are not ashamed in plaine words to expresse. For these be ỹ words of Lombarde: that the body of Christ, which in it selfe is visible, when the consecration is ended, lieth hidden and is couered vnder the forme of bred. So the forme of that bread is nothing else but a visour, that taketh a-

Lib. 4. dist.

way the ſight of the fleſh from the eies. Neither nede we many coniectures, to finde what ſnares they minded to lay with theſe wordes, ſith the thinge it ſelfe plainely ſpeaketh it. For it is to be ſeene with howe great ſuperſtition in certaine ages paſt, not onely the common ſorte of men, but alſo the very chiefe of them haue bin holden, and at this day be holden in popiſhe Churches. For hauinge litle care of true Faith (by which alone we both come into ỹ felowſhip of Chriſt, and do cleaue together with him) ſo that they haue a carnal preſence of him, which they haue framed beſide the worde, they thinke that they haue him preſent enough. Therefore in a ſumme, we ſee that this hath bin gotten by this witty ſuttelty, that bread was taken for God.

14 From henſe proceeded that ſame fained tranſubſtantiation, for which at this day they fight more earneſtly than for all the other articles of their faith. For the firſt builders of that locall preſence could not vnwinde themſelues frō this dout how the body of Chriſt ſhould be mingled with the ſubſtance of bread, but that by and by many abſurdities did thruſt themſelues in place. Therefore they were driuen of neceſſity to flee to his inuention, that there is made a turninge of bread into the body: not that the body is properly made of God, but becauſe Chriſt, that he might hide himſelfe vnder the forme, bringeth the ſubſtance to nothing. But it is maruelous, that they fell to ſo great ignorance, yea ſenſeleſſe dulneſſe, that not onely the Scripture but alſo the conſent of ỹ old Church fighting againſt it, they brought abroade that monſter. I graunt in dede that ſome of the olde writers ſomtime vſed the name of turning: not for that they woulde deſtroy the ſubſtance in the outwarde ſignes, but that they might teache that the bread dedicate to the myſtery differeth farre from common bread and is nowe other. But ech where they all plainely declare, that the holy Supper conſiſteth of two partes, an earthly parte, and a heauenly: and the earthly part they do without controuerſie expound to be bread and wine. Truely whatſoeuer they babble, it is plaine that in confirming of this doctrine they want the defenſe of antiquity, which they oftentimes preſume to ſet againſt the euident word of God. For it is not ſo long ago ſince it was inuented: it was verily vnknowē not only to thoſe better ages, in which the purer doctrine of religion yet floriſhed, but alſo euen when that ſame pureneſſe was much defiled. There is none of the old writers that doth not in expreſſe words confeſſe that the holy ſignes in the Supper are bread and wine: although, as we haue ſayd, they ſometime ſette it out with diuerſe titles, to aduaunce the dignity of the myſtery. For whereas they ſay that in the

conſe-

consecration is made a secrete turning, that now it is an other thing than bread and wine: I haue euen now giuen warninge that they do not thereby meane that the things thẽselues are brought to nought, but that they are now to be otherwise estemed than cõmon meates, which are appointed only to feede the belly: forasmuch as in them is deliuered to vs the spirituall meate and drinke of the soule. This we also deny not. If (say these men) there be a turninge, it must needes be that there is of one thinge made an other thinge. If they meane that there is some thinge made which before was not, I agree with them. If they will draw it to ẏ their owne imagination, let them aunswere me what chãge they thinke to be made in baptisme. For herein the Fathers also do determine a maruellous turning, whẽ they say that of a corruptible element is made a spirituall washing of the soule, yet none of them denieth that water remaineth. But (say they) there is no such thing in baptisme, as is that in the Supper. This is my body. As though the question were of those words, which haue a meaning plaine enough: & not rather, of ẏ word of turning, which ought to signify no more in the Supper thã in baptisme. Therfore farewel they with these snares of syllables, whereby they do nothing else but bewray their owne hungrinesse. For otherwise the signification woulde not agree together, vnlesse the trueth which is there figured, had a liuely image in outward signe. Christes wil was by the outward signe to testifie that his flesh is meate. If he did set before vs only an empty imaginatiue forme of bread not true bread, where were the corelation or similitude which shoulde leade vs frõ the visible thing to the inuisible? For, that all thinges may agree together, the signification shall extende no further, but that we be fed with the forme of the flesh of Christ. As, if in baptisme ẏ forme of water should deceiue our eies, it shoulde not be to vs a certaine pledge of our washinge: yea by that deceitfull shewe there should be giuen vs an occasion of waueringe. Therfore the nature of the Sacrament is ouerthrowen, vnlesse in the maner of signifying, the earthly signe answere to the heauenly thing. And therfore we loose the trueth of this mystery, vnlesse true bread represent to vs the true body of Christ. I repeate it againe: Sith the Supper is nothing else, than a visible testifyinge of that promise which is in the 6. chapter of Iohn, namely ẏ Christ is the bread of life, which came downe frõ heauen: there must be visible bread vsed for a meane, whereby that same spiritual bread may be figured: vnlesse we will that we loose all the frute, which in this behalfe God tenderly graunteth to sustaine our weakenesse. Now by what reason should Paule gather, that all we are one body and one bread, which do together partake 1. Cor. 10. 17.

of one bread, if there remained only an imaginatiue forme & not rather a naturall trueth of bread?

15 But they could neuer haue bin so fowly begiled with ỹ deceites of Satan, but because they were already bewitched with this errour, that the body of Christ enclosed vnder bread was by ỹ bodily mouth sent downe into the belly. The cause of so brutish imagination was, that consecration signified as much amonge them as a magicall enchauntment. But this principle was vnknowen to them, that bread is a Sacrament to none but to men, to whom the word is directed: like as the water of baptisme is not changed in it selfe, but so soone as the promise is adioined, it beginneth to be that to vs which it before was not. This shall better appeare by example of a like Sacrament. The water springing out of the rocke in the desert was to the fathers a token and signe of the same thing, which the wine doth figure to vs in the Supper. For Paule teacheth that they dronke the same spirituall drinke. But it was a common wateringe for the beastes and catell of the people. Whereupon it is easily gathered, that in earthly elements, when they are applied to a spirituall vse, there is made no other turninge but in respect of men, in so much as they are to them seales of the promises. Moreouer sith Gods purpose is (as I often repeate) as it were by handsome chariots to lift vs vppe to himselfe, they do by their waywardnesse wickedly disappoint the same, which do in deede call vs to Christ, but lurking inuisibly vnder bread. For it is not possible that the minde of men, vncombring it selfe from the immeasurableness of places, should attaine to Christ euen aboue the heauens. That which nature denied them, they attempted to amende with a more hurtfull remedy: that abiding in earth, we should neede no heauenly neereness of Christ. Loe, this is the necessity, that compelled them to transfigure the body of Christ. In Bernardes time, although a harder maner of speaking was growen in vse, yet transubstantiation was not then kuowen. And in all ages before that, this similitude did flie about in euery mans mouth, that there is with bread and wine a spirituall thing ioyned in this mystery. Of the wordes they answere, as they thinke, wittily: but bringing nothing fit for this present cause. The rod of Moses (say they) being turned into a Serpent, although it did get the name of a Serpent, yet keepeth still the olde name, and is called a rod. So in their opinion it is as probable, that although the bread passe into a newe substance, it may be abusiuely and yet not vnaptly called that which it appeareth to the eies. But what likelihoode or nereness finde they betwene a cleare miracle, and their fained illusion, of which no eie in earth is witnesse? The Magicians had mocked

Exo.17 6.

1. Cor. 10 4.

Exo.4 3 & 7.10.

with

with deceites, so that the Ægyptians were perswaded, that they excelled in diuine power to change creatures aboue the order of nature. Moses came forth, and driuinge away all their deceites, shewed that the inuincible power of God was on his side, because his owne rod consumed all the rest. But forasmuch as that was a turninge discernable with eies, therefore as we haue sayd, it pertaineth nothinge to this present cause: and in a litle time after, the rod visibly returned into his owne forme. Beside that it is not knowē, whether that sudden turning was of substance or no. Also the alludinge to the rods of the Magicians is to be considered, which the Prophet therefore woulde not call Serpentes, leaſt he shoulde seeme to signifie a turninge where none was: because those deceiuers had done nothinge but cast a myst before the eies of the beholders. What likenesse herewith haue these formes of speeche, The bread which we breake, So oft as ye shall eate this bread, They communicated in breaking of bread, & such other? It is certaine that their eies were onely deceiued with the enchauntment of the Magicians. As concerninge Moses, the matter is more doutfull, by whose hande it was no more hard for God to make of a rod a Serpent, and againe of a Serpent to make a rod, than to cloth Angels with fleshely bodies, and byandby after to vncloth them. If the nature of this mystery were the same or like, there were some colour for their solution. Let this therefore remaine certaine, that it is not truely nor fitly promised vs that in the Supper the flesh of Christ is truely to vs for meate, vnlesse the true substance of the outwarde Signe agree with it. And (as one errour groweth of an other) the place of Ieremy is so foolishely wrested to proue transubstantiation, that it irketh me to rehearse it. The Prophet complaineth that wood is put in his bread: meaninge that by the cruelty of his enemies, his bread was infected with bitternesse. As Dauid with a like figure bewaileth that his meate was corrupted with gall, and his drinke with vineger. These men will haue it that the body of Christ was by way of allegorie fastened to the crosse. But some of the olde fathers thought so. As though we ought not rather to pardon their ignorance, and to burie their shame, than to adde shamelesnesse to compell them yet still to fight like enemies with the naturall meaninge of the Prophet.

1. Cor. 10. 16. & 11. 26. Act. 2. 4

Ier. 11. 19. Psa 69. 22.

16 Other, which see that the proportionall relation of the signe & the thinge signified, can not be ouerthrowen, but that the trueth of the mystery must fall, do confesse that the bread of the Supper is verily a substance of an earthly and corruptible element, and suffereth no change in it selfe, but hath vnder it selfe the body of Christ enclo-

ſed. If they did ſo declare their meaninge, that when the bread is deliuered in the myſterie, there is adioyned the deliueringe of the body, becauſe the trueth is vnſeuerable from the ſigne: I woulde not much ſtriue with them. But becauſe they placing the body in the bread, do faine to it a beinge euery where contrary to the nature therof, and in adding vnder the bread, they will haue it lie there hidden: it is neceſſarie a litle while to drawe ſuch ſutteltries out of their dennes. For my mind is not yet as of ſet purpoſe to go through with all this point: but only that I may lay the fundations of the diſputation which ſhall byandby folowe in place fitte for it. They will therefore haue the body of Chriſt to be inuiſible and immeaſurable, that it may he hid vnder the bread: becauſe they thinke they do not otherwiſe communicate with him than if he deſcend into bread: but they comprehend not the maner of deſcending, wherby he lifteth vs vpward to himſelfe. They lay vpon it all the colours that they can: but when they haue ſaid all, it ſufficiently appeareth, that they ſtay vpon the locall preſence of Chriſt. Whenſe commeth that? euen becauſe they can abide to conceiue no other partaking of the fleſh & blood, but which conſiſteth either of ioyning and touchinge of place, or of ſome groſſe encloſing.

17 And, that they may obſtinatly defende the errour once raſhly conceiued, ſome of them ſticke not to ſay, that the fleſh of Chriſt had neuer any other meaſurings, but ſo far & wide as heauen and earth is broad. Whereas he was borne a child out of the wombe, whereas he grew, whereas he was ſpread abroad on the croſſe, wheras he was encloſed in the ſepulchre, the ſame was done by a certaine diſpenſation, that he might be borne & die, & performe the other dueties of man. Wheras after his reſurrectiō he was ſeene in his wonted forme of body, wheras he was taken vp to heauē, wheras laſt of all alſo after his aſcenſion he was ſeene of Stephen and Paule: it was done by the ſame diſpenſation, that it might appeare to the ſight of men that he was made a king in heauen. What is this elſe, but to raiſe vp Marcion out of hell? For no man can dout that the body of Chriſt was a fantaſie or a fantaſticall thinge, if he was of ſuch ſtate. Some ſlippe away ſomwhat more ſuttelly, with ſaying that this body which is giuen in the Sacrament is glorious and immortall: and that therefore it is no abſurdity, if it be contained in many places, if in no place, if with no forme, vnder the ſacrament. But I aske what manner of body Chriſt gaue to the diſciples the day before that he ſuffred: do not the words ſounde that he gaue the ſame mortall body, which was within a litle after to be deliuered? He had already before (ſay they) ſhewed his

Act.1.3. .9.& 7. 55.& 9. 8. Mat.17. 2.

glory

glory to be ſeene to three of the diſciples. That is true in deede, but his will was by that brightnes to giue them a taſt of immortality for an houre. In the meane time they ſhall not there finde a double body, but that one body which Chriſt did beare, garniſhed with newe glory. But when he diſtributed his body at his firſt Supper, the time was now at hand, when he being ſtriken of God, and humbled ſhould lie without glory as a leprous man: ſo far is it of that he then woulde ſhew forth the glory of his reſurrection. And how great a window is here opened to Marcion, if the body of Chriſt was ſeene in one place mortal and baſe, and in an other place was holden immortall & glorious? Howbeit if their opinion take place, the ſame happeneth daily: becauſe they are compelled to confeſſe that the body of Chriſt beinge viſible in it ſelfe, lieth hid inuiſibly vnder the ſigne of bread. And yet they that vomit out ſuch monſtruouſnes, are ſo not aſhamed of their owne ſhame, that they do vnprouoked hainouſly taile at vs, becauſe we do not ſubſcribe to them. Eſa. 53. 4.

18 Now if they liſt to faſtē the body & blood of the Lord to bred & wine: the one ſhall of neceſſity be plucked in ſunder frō the other. For as the bread is deliuered ſeuerally from the cup, ſo the body vnited to the bread muſt nedes be diuided frō the blood encloſed in the cup. For when they affirme that the body is in the bread & the blood in the cup: & the bread & wine are by ſpaces of place diſtant the one frō the other: they can by no ſhift eſcape, but that the body muſt be ſeuered frō the blood. But whereas they are wont to alleage, that by accōpaning (as they faine) in the body is the blood, & likewiſe in the blood is the body, that verily is too trifling: foraſmuch as the Signes in which they are encloſed, are ſo ſeuered. But if we be lifted vp with our eies & mindes to heauen, that we ſeeke Chriſt there in the glory of his kingdom: as the ſignes do allure vs to him whole, ſo vnder the ſigne of bread, we ſhalbe fed with his body, vnder the ſigne of wine we ſhall ſeuerally drinke his blood, that at length we may enioy him whole. For although he hath taken away his fleſhe from vs, and in his body is aſcended vp into heauen, yet he ſitteth at the right hande of the Father, that is to ſay, he reigneth in the power, & maieſty, & glory of the Father. This kingdom is neither bounded with any ſpaces of place, nor compaſſed about with any meaſuringes, but that Chriſt may ſhew forth his might whereſoeuer it pleaſeth him both in heauen and in earth: but that he may ſhew himſelfe preſent with power and ſtrength: but that he may alway be at hande with them that be his, breathing his life into them, may liue in them, ſtrengthen them, quickē them, preſerue them ſafe, euen as if he were preſent in body:

finally but that he may ſeede them with his owne body, the communion whereof he doth by the power of his Spirite poure into them. After this maner the body & blood of Chriſt is deliuered to vs in the Sacrament.

19 But we muſt appoint ſuch a preſence of Chriſt in ỹ Supper, as may neither faſten him to the element of bread, nor ſhut him vp in the bread, nor by any meane compaſſe him in, (for it is plaine that all theſe thinges abate his heauenly glory) finally ſuch as may neither take from him his owne meaſure, nor diuerſly drawe him in many places at once, nor faine to him ſuch an vnmeaſurable greatneſſe as is ſpread abroade throughout heauen and earth, for theſe thinges are plainely againſt the trueth of the nature of manhoode. Let vs (I ſay) neuer ſuffer theſe two exceptions to be taken away from vs. The one, that nothing be abated from the glory of Chriſt, which is done, when he is brought vnder the corruptible elementes of this worlde, or is bound to any earthly creatures. The other, that nothinge be by faining applied to his body, that agreeth not with the nature of man: which is done, when it is either ſayd to be infinite, or is ſet in many places at once. But theſe abſurdities being taken away, I willingely receiue whatſoeuer may auayle to expreſſe the true and ſubſtantiall communicating of the Body and Blood of the Lord, which communicating is deliuered to the faithful vnder the holy ſignes of the Supper: & ſo that they may be thought not to receiue it by imagination only or vnderſtanding of minde, but to enioy it in deede to the foode of eternall life. Why this ſentence is ſo hatefull to the world, & all defence taken away from it by the vniuſt iudgements of many, there is no cauſe at all, but for that the deuill hath with horrible bewitchinge madded their mindes. Truely that which we teach, doth in all points very well agree with the Scriptures: it contayneth neither any abſurdity, nor darkeneſſe, nor doutfulneſſe: it is not againſt true godlineſſe and ſound edification: finally it hath nothinge in it, that may offend, ſauing that in certaine ages paſt, whē that ignorance and barbarouſneſſe of Sophiſters reigned in the Church, ſo cleare light and open truth hath bin vnworthily oppreſſed. Yet becauſe Satā at this day alſo trauaileth by troubleſome Spirites to ſpot it with all the ſclaunders and reproches that he can, and bendeth himſelfe to no other thinge with greater endeuour: it is profitable the more diligently to defend and reſcue it.

20 Nowe before that we go any further, we muſt entreate of the ſelfe inſtitution of Chriſt, ſpecially becauſe this is the moſt glorious obiection that our aduerſaries haue, that we depart from the wordes

of

of Christ. Therefore that we may be discharged of the false cause of malice wherewith they burden vs, our fittest beginninge shall be at the exposition of the words. Three Euangelistes and Paul rehearse, that Christ tooke bread, when he had giuen thanks he brake it, gaue it to his disciples and sayd, Take eate: this is my Body which is deliuered, or broken for you. Of the cuppe Matthewe and Marke say thus. This cuppe is the blood of the Newe testament, which shallbe shedde for many vnto forgiuenesse of sinnes. But Paul and Luke say thus: This cuppe is the Newe testament in my blood. The patrones of transubstantiation will haue by the pronoune (this) the forme of bread to be signified, because the consecration is made in the whole content of the sentence, and there is no substance that can be shewed. But if they be holden with religious care of the wordes, because Christ testified, that that which he reached into the disciples handes, was his body: truely this their deuise, that that which was bread is nowe the body, is moste farre from the proper meaninge of them. That which Christ tooke into his handes and gaue the Apostles, he affirmeth to be his body: but he tooke bread: who therefore can not vnderstande that bread is yet shewed? and therefore there is no greater absurdity, than to remoue that to the forme, which is spoken of the bread. Other, when they expounde this worde (is) for (to be transubstantiate,) do flee to a more enforced and violently wrasted glose. Therefore there is no cause why they should pretende that they be moued with reuerence of wordes. For this was vnheard of amonge all nations and languages, that the word (is) should be taken in this sense, namely for to be turned into an other thing. As for thē that leaue bread in the Supper, and affirme that there is the body of Christ, they much differ among themselues. They which speake more modestly, although they precisely exact the letter, This is my body, yet afterward swarue from their precisenesse, and say that it is as much in effect as that the body of Christ is with bread, in bread, and vnder bread. Of the matter it selfe which they affirme, we haue alredy touched somwhat, and we shall by and by haue occasion yet to speake more. Now I dispute only of the wordes, by which they say they are restrained that they can not admit bread to be called the body, because it is a signe of the body. But if they shunne all figures, why do they leape away from the plaine shewinge of Christ, to their owne maners of speaking farre differinge from it? For there is great difference betwene this that bread is the body, and this that the body is with bread. But because they sawe it to be impossible, that this simple proposition might stande, that bread is the body: they haue at-

Mat. 26 26. Mar. 14. 22. Luc. 22. 17. 1 Cor. 11. 24.

tempted to ſcape away by thoſe formes of ſpeeche, as it were by croked turninges. Some more bolde ſticke not to affirme that euen in proper ſpeakinge, bread is the body, and by this meane they truely proue themſelues to be literall men. If it be obiected, that therefore the bread is Chriſt, and is God: this verily they will deny, becauſe it is not expreſſed in the wordes of Chriſt. But they ſhall nothinge preuaile by denyinge it: foraſmuch as all do agree that whole Chriſt is offered vs in the Supper. But it is an intolerable blaſphemy, that it be without figure ſpoken of a fraile and corruptible element, that it is Chriſt. Now I aske of them, whether theſe two propoſitions be both of one effect, Chriſt is the Sonne of God, and bread is the body of Chriſt. If they graunt that they are diuers, (which we will enforce them to graunt whether they will or no) then lette them aunſwere whence commeth the difference. I thinke they wil bring none other but that the bread is after the ſacramentall manner called the body. Whereupon foloweth, that Chriſtes wordes are not ſubiect to the common rule, nor ought to be tried by Grammar. Alſo I aske of all the preciſe and ſtiffe requirers of the letter, where Luke and Paule do call the cuppe the teſtament in the blood, whether they do not expreſſe the ſame thing which they did in the firſt parte, where they cal bread the body. Truely the ſame religion was in the one parte of the myſtery that was in the other: and becauſe ſhortneſſe is darke, longer ſpeech doth better open the meaninge. So oft therefore as they ſhall affirme by one worde, that the bread is the body: I will out of moe wordes bringe a fitte expoſition, that it is the Teſtament in the body. For why? Shall we neede to ſeeke a more faithfull or ſurer expoſitor than Paule and Luke? Neither yet do I tende hereunto, to diminiſh any thing of that communicating of the body of Chriſt which I haue confeſſed: only my purpoſe is to confute that fooliſh waiwardneſſe, wherby they do ſo hatefully brawle about words. I vnderſtand, by the authority of Paul & Luke, that the bred is the body of Chriſt, becauſe it is the couenant in the body. If they fight againſt this, they haue warre not with me, but with the Spirite of God. Howeſoeuer they cry out that they be touched with reuerence of the wordes of Chriſt, whereby they doe not figuratiuely vnderſtand thoſe thinges that are plainly ſpoken: yet this is not a pretence rightfull enough, why they ſhoulde ſo refuſe all the reaſons which we obiect to the contrary. In the meane time, as I haue already giuen warning, it is conuenient to learne, what maner of thing this is, The teſtament in the body and blood of Chriſt: becauſe the couenant ſtabliſhed with the ſacrifice of death, ſhould otherwiſe not profit vs, vnleſſe there were

Luc 22. 20. 1. Cor. 11. 25.

adioyned

adioyned that ſecret communicatinge whereby we growe into one with Chriſt.

21 It remaineth therefore that for the affinity which ỹ things ſignified haue with their ſignes, we confeſſe that the ſelfe name of the thing was giuen to the ſigne: figuratiuely in deede, but not without a moſt fit proportionall agreement. I leaue allegories and parables, leaſt any man ſhould quarell that I ſeeke ſtartinge holes, and wander out of the preſent purpoſe. I ſay that this is a ſpeeche by figure of tranſnomination which is commonly vſed in the Scripture, when myſteries are entreated of. For neither can you otherwiſe vnderſtand that which is ſayd: that circumciſion is a couenant: that the lambe is the Paſſeouer: that the Sacrifices of the lawe are expiations: finally that the rocke, out of which water flowed in the deſert, was Chriſt: vnleſſe you take it to be ſpoken by way of transferringe of names. Neither are names transferred only from the hier name to the lower: but cõtrariwiſe the name of the viſible ſigne is alſo giuen to the thinge ſignified: as when it is ſayd that God appeared to Moſes in the buſhe: when the arke of couenant is called God, and the face of God: and the doue is called the holy Ghoſt. For though the ſigne differ in ſubſtance from the thinge ſignified: becauſe this is ſpiritual and heauenly, and that is corporall and viſible: yet becauſe it doth not only figure the thinge which it is holily appointed to repreſent, as a naked and empty token, but doth alſo truely deliuer it in deede: why may not the name of the thing rightly accorde with it? If ſignes deuiſed by menne, which are rather images of thinges abſent, than markes of thinges preſent, which ſelfe abſent things, they do oftentimes deceitfully ſhadow, are yet ſomtime garniſhed with the titles of the things: then thoſe things that are ordained of God, do by much greater reaſon borrow the name of thoſe things, of which they alway both beare a ſure and not deceitfull ſignification, and haue the trueth adioyned with them. There is therefore ſo great likeneſſe and nereneſſe of the one to the other, that it is eaſie to draw their names to & froe. Therfore let our aduerſaries ceaſſe to heape vnſauory ſcoffings againſt vs, in callinge vs Tropiſtes: becauſe we expounde the Sacramentall maner of ſpeaking after the common vſe of the Scripture. For whereas the Sacramentes agree together in many thinges: in this transferring of names, they haue all a certaine community together. As therefore the Apoſtle teacheth, that the ſtone out of which ſpirituall drinke did ſpringe to the Iſraelites, was Chriſt, becauſe it was a viſible ſigne, vnder which that ſpirituall drinke was truely in deede but not diſcernably to ỹ eie perceiued: ſo bread is at this day called ỹ body of Chriſt,

Exo. 3. 2 Pſal 84. 8 & 42. 3. Matt. 3. 16.

1. Cor. 10. 4.

foraſmuch as it is a ſigne whereby the Lorde offereth to vs the true eatinge of his bodie. Neither did Auguſtine otherwiſe thinke or ſpeake, leaſt any man ſhoulde deſpiſe this as a newe inuention. If (ſayth he) the Sacramentes hadde not a certayne likeneſſe of thoſe thinges whereof they are Sacramentes, they ſhoulde not be Sacramentes at all. And of this likeneſſe oftentimes they take the names of the thinges themſelues. As therefore after a certaine manner the Sacrament of the body of Chriſt, is the body of Chriſt: the Sacrament of the blood of Chriſt, is the blood of Chriſt: ſo the Sacrament of faith is faith. There be in him many like places, which it were ſuperfluous to heape together, ſith that ſame one ſuffiſeth: ſauing that the readers muſt be warned that the holy man teacheth the ſame thinge in the Epiſtle to Enodius. But it is a triflinge ſhift to ſay, that where Auguſtine teacheth, that when transferringe is often and commonly vſed in myſteries, he maketh no mention of the Supper: becauſe if this ſhift were receiued, we might not reaſon from the generaltie to the ſpecialltie, neither were this a good argument: Euery feeling creature hath power of mouinge, therefore an oxe and a horſe haue power of mouinge. Howebeit long diſputation hereof is in an other place ended by the wordes of the ſame holy man, where he ſaith, that Chriſt ſticked not to call it his bodie, when he gaue the ſigne of his body. Againſt Adimantus, the Manichean, in the twelue Chapter. And in an other place, vpon the third Pſalme. Maruelous (ſayth he) is the patience of Chriſt, that he receiued Iudas to the banket, wherein he committed and deliuered to his diſciples the figure of his body and blood.

Epi. 23 ad Bonifac.

22 But if ſome preciſe man, beinge blinde at all the reſt, do ſtande onely vppon this worde (this is) as though it ſeuered this myſterie from all other, the ſolution is eaſie. They ſay that the vehemence of the ſubſtantiue verbe (is) is ſo great that it admitteth no figure. Which if we graunt to them: euen in the wordes of Paule is redde the ſubſtantiue verbe, where he calleth bread the communicatinge of the body of Chriſt. But the communicatinge is an other thinge than the body it ſelfe. Yea commonly where ſacramentes are entreated of, we finde the ſame worde vſed. As: This ſhall be to you a couenant with me. This lambe ſhall be to you a Paſſeouer. To rehearſe no moe: when Paule ſayeth that the rocke was Chriſt, why do they take the ſubſtantiue verbe in that place to be of leſſe vehemence than in the ſpeeche of Chriſt? Lette them alſo aunſwere, where Iohn ſayth, the holy Ghoſt was not yet, becauſe Ieſus was not yet glorified, of what force the ſubſtantiue verbe is in that place. For if they abide faſte-

1 Cor. 10.16.

Gen.17 13.

Exo.12 43.

1.Cor. 10.4.

Iohn.7. 39.

ned

ned to their rule, the eternall essence of the holy Ghost shalbe destroyed, as though it tooke beginning at the Ascension of Christ. Finally let them aunswere, what meaneth that saying of Paul, that baptisme is the washing of regeneration and renuing, which it is euident to be vnprofitable to many. But nothing is stronger to confute them, than that saying of Paule, that the Church is Christ. For, bringinge a similitude of the body of manne, he addeth, So is Christ: in which place he vnderstandeth the only begotten sonne of God, not in him selfe, but in his members. Hereby I thinke I haue obtayned that to soundewitted and vncorrupted men the sclaunders of our enemies, are lothsome, when they spread abroade, that we withdrawe credit from the wordes of Christ: which we do no lesse obediently embrace than they, and do wey them with more godly reuerence. Yea their negligent careleſneſſe sheweth that they do not greatly care what Christ ment, so that it giue them a buckler to defende their obstinacie: like as our earnest searchinge ought to be a witnesse howe much we esteeme the authority of Christ. They odiously spread abroade, that naturall sense of man withholdeth vs from beleuing that which Christ hath vttered with his owne holy mouth: but how maliciously they burden vs with this sclaunder, I haue a great parte already made plaine, and hereafter it shall more clearely appeare. Therefore nothing withholdeth vs from beleuing Christ when he speaketh, nor from obeying so soone as he doth but with becke will this or that. Only this is the question, whether it be vnlawefull to enquire of the naturall meaning.

Tit. 3. 5.

1. Cor. 11. 12.

23 These good maisters, that they may seme well lettred, do forbid men to departe beit neuer so litle from the letter. But I on the other side, when the Scripture nameth God a warlike man, because I see that without figuratiue translatiō it is too rough a maner of speaking, do not dout that it is a comparison taken from men. And truely vpon none other pretence in the old time the Anthropomorphits troubled the true teachinge Fathers, but that catchinge fast holde of these sayings, The eies of God do see, It wēt vp to his eares, His hand stretched out, The earth his footestole, they cried out that God had his body taken from him, which the Scripture assigneth vnto him. If this lawe be receiued, outragious barbarousnesse shall ouerwhelme the whole light of faith. For, what monsters of absurdities may not phrentike mē picke out, if it be graunted them to alleage euery small title to stablish their opinions? That which they obiect, that it is not likely, that when Christ prepared for his Apostles a singular comfort in aduersities, he did then speake in a riddle or darkely, maketh of our

ſide. For if it had not come in the mindes of the Apoſtles, that bread was figuratiuely called the body, becauſe it was the ſigne of the body, they had without dout bin troubled with ſo monſtruous a thing. Almoſt at the ſame moment Iohn reporteth that they did ſticke in perplexitie at euery of the leaſt difficulties. They which ſtriue among themſelues, how Chriſt will go to the Father: and do moue queſtion, how he will go out of the world: they which vnderſtand nothinge of thoſe thinges that are ſpoken concerninge the heauenly Father, till they ſee him: how would they haue bin ſo eaſie to beleue that which all reaſon refuſeth, that Chriſt ſitteth at the boorde in their ſight, and is encloſed inuiſible vnder bread? Whereas therefore they in eating the bread without doutinge, teſtified their conſent, hereby appeareth that they tooke Chriſtes wordes in the ſame ſenſe that we do, becauſe they remembred that which ought not to ſeeme ſtrange in myſteries, that the name of the thing ſignified is transferred to the ſigne. Therefore it was to the diſciples, as it is to vs, a certaine and cleare comforte, entangeled with no riddle. Neither is there any other cauſe why ſome ſhoulde departe from our expoſition, but becauſe the enchauntment of the deuil hath blinded them, namely that they ſhould faine darkeneſſe to themſelues, where the expoſition of an apt figure offreth it ſelfe. Moreouer if we preciſely ſtand vpon the words, Chriſt ſhould wrongfully haue ſpoken in one place ſeuerally an other thing cõcerning the bread than he ſpeaketh of the cup. He calleth the bred his body, he calleth ẏ wine his blood: either it ſhalbe a confuſed vaine repetition, or it ſhalbe ſuch a partitiõ as ſhal diuide the body from the blood. Yea it ſhall as truely be ſaid of the cup, This is my body, as of the bread it ſelfe, & it may likewiſe enterchangeably be ſayd, that the bread is the blood. If they anſwere that we muſt cõſider to what end or vſe the ſignes were ordained: I graunt it in dede: but in the meane time they ſhal not vnwinde thẽſelues, but that their errour muſt draw this abſurdity with it, that the bread is the blood, and the wine is the body. Nowe I wote not what this meaneth, when they graunt the bread and the body to be diuerſe things, yet to affirme that the one is ſpoken of the other properly & without any figure: as if a man ſhould ſay that a garment is in dede a thing differing from a man, & yet that it is properly called a man. In the meane while as though their victory conſiſted in obſtinacy & railing, they ſay that Chriſt is accuſed of lyinge, if an expoſition be ſought of the wordes. Nowe it ſhalbe eaſie for vs to ſhew to the readers how vniuſt wrong theſe catchers of ſyllables do to vs, when they fill the ſimple with this opinion, that we withdraw credit from the words of Chriſt, which we haue proued to

be furiouſly peruerted and confounded by them, but to be faithfully and rightly expounded by vs.

24 But the ſclaunder of this lie can not be vtterly purged, till an other crime be wiped away. For they ſpread abroade, that we be ſo addicted to naturall reaſon, that we giue no more to the power of God, than the order of nature ſuffereth, & common ſenſe teacheth. Fró ſo malicious ſclaunders I appelle to the very doctrine it ſelf which I haue declared: which doth clearely enough ſhew, ỹ I do not meaſure this myſtery by the proportion of mans reaſon, nor do make it ſubiect to the lawes of nature. I beſeech you, haue we learned out of naturall philoſophie, that Chriſt doth ſo frō heauen feede our ſoules and bodies with his fleſh, as our bodies are nouriſhed with bread and wine? Whence cōmeth this power to fleſh, that it may giue life? All men wil ſay that it is not done naturally. It wil no more pleaſe mans reaſon, that the fleſhe of Chriſt reacheth to vs, that it may be foode vnto vs. Finally whoſoeuer hath taſted of our doctrine, ſhalbe rauiſhed into admiration of the ſecrete power of God. But theſe good mē that be ſo zealous of it, forge to thēſelues a miracle, which being taken away, God himſelfe vaniſheth with his power. I deſire to haue the readers once againe warned, that they diligently wey what our doctrine bringeth, whether it hang vpon common ſenſe, or with the wings of Faith, ſurmounting the world, climbeth vp beyonde it into the heauens. We ſay that Chriſt as well with the outwarde ſigne as with his Spirite, deſcendeth to vs, that he may truly quicken our ſoules with the ſubſtance of his fleſh and of his blood. In theſe fewe words he that perceiueth not to be cōtained many miracles, is more than ſenſeleſſe: foraſmuch as there is nothinge more beſide nature, than that ſoules ſhoulde borrowe ſpirituall and heauenly life, of the fleſh which tooke her beginning of the earth, and which was ſubiect to death. Nothinge is more incredible, than that thinges diſtant and aſunder by the whole ſpace of heauen and earth, ſhould in ſo great diſtance of places not only be conioyned, but alſo vnited, that ſoules may receiue foode of the fleſh of Chriſt. Therefore let waiward men ceaſſe to procure hatred to vs by a filthy ſclaunder, as though we did enuiouſly reſtraine any thing of the immeaſurable power of God. For they do either to fooliſhly erre or to maliciouſly lie. For it is not here in queſtion what God could, but what he would. We affirme ỹ to be done which pleaſed him. But it pleaſed him, ỹ Chriſt ſhould be made like to his brethren in all things, except ſinne. What maner of thing is our fleſh? Is it not ſuch as conſiſteth of the certaine meaſure of it, as is contained in place, as is touched, as is ſeene? And why (ſay they) may

Heb. 4. 15.

not God make, that one ſelfe ſame fleſh may occupy many & diuerſe places, may be contained in one place, may be without meaſure and forme? Thou madde man, why requireſt thou of the power of God, to make fleſh at one ſelfe time to be and not to be fleſh? Like as if thou ſhouldeſt inſtantly require him to make at one ſelfe time the light to be both light and darkeneſſe. But he willeth light to be light, darkeneſſe to be darkeneſſe, fleſhe to be fleſhe. He ſhall in deede when it pleaſeth him, turne darkeneſſe into light, and light into darkeneſſe: but when thou requireſt that light and darkenes may not differ, what doeſt thou elſe but peruert the order of the wiſdom of God? Therefore fleſhe muſt be fleſhe: and Spirit, Spirit: euery thinge in ſuch law and condition as God hath created it. But ſuch is the condition of fleſhe, that it muſt be in one yea and that a certaine place, and conſiſt of her meaſure and of her forme. With this condition Chriſt toke fleſhe vpon him, to which (as Auguſtine witneſſeth) he hath giuen in deede vncorruption and glory, but he hath not taken from it nature and trueth.

Epi. ad darda.

25 They aunſwere, that they haue the worde, whereby the will of God is made plaine: namely if it be graunted them to baniſhe out of the Church the giſt of expoſitiō, which may bring light to the word. I graunt that they haue the worde: but ſuch as in olde time the Anthropomorphites had, when they made God hauinge a body: ſuch as Marcion & the Manichees had, when they fained the body of Chriſt to be either heauēly or fantaſtical. For they alleaged for teſtimonies, The firſt Adam was of the earth, earthly: the ſecond Adam is of heauen, heauenly. Againe, Chriſt abaced himſelfe, taking vpon him the forme of a ſeruant, and was founde in likenes as a man. But the groſſe eaters thinke that there is no power of God, vnleſſe with the monſter forged in their braines the whole order of nature be ouerthrowen: which is rather to limit God, when we couet with our fained inuentions to proue what he cā do. For out of what word haue they taken, that the body of Chriſt is viſible in heauen, but lurketh inuiſible in earth vnder innumerable litle peces of bread? They will ſay that neceſſity requireth this, that the body of Chriſt ſhould be giuen in the Supper. Verily becauſe it pleaſed them to gather a fleſhly eatinge out of ẏ words of Chriſt: they being caried away by their own foreiudgement, were driuen to neceſſity to coine this ſuttelty, which the whole Scripture crieth out againſt. But that any thing is by vs diminiſhed of the power of God, is ſo falſe, ẏ by our doctrine the praiſe of it is very honorably ſette out. But foraſmuch as they alway accuſe vs, that we defraude God of his honor, when we refuſe that which accordinge

1. Cor. 15 47. Phi. 2.7

to

to cõmõ ſenſe is hard to be beleued, although it haue bine promiſed by the mouth of Chriſt: I make againe the ſame aunſwere that I made euen nowe, that in the miſteries of faith we do not aſke counſell of common ſenſe, but with quiet willingneſſe to learne, and with the Spirit of mekeneſſe which Iames commendeth, we receiue the doctrine come from heauen. But in that when they perniciouſly erre, I deny not that we followe a profitable moderation. They hearing the wordes of Chriſt, This is my body, imagine a miracle moſt farre from his minde. But when out of this fained inuention ariſe fowle abſurdities, becauſe they haue already with hedlong haſt put ſnares vpon themſelues, they plunge themſelues into the bottomleſſe depthe of the almightineſſe of God, that by this meane they may quenche the light of truth. Hereupon commeth that proude preciſeneſſe: We will not know howe Chriſt lieth hidde vnder the bred, holding our ſelues contented with this ſaying of his, This is my body. But we, as we do in the whole Scripture, do with no leſſe obedience than care, ſtudy to obteine a ſounde vnderſtanding of this place: neither do we with prepoſterous heate raſhly and without choiſe catch holde of that which firſt thruſteth it ſelfe into our mindes: but vſing diligent muſing vpõ it, we embrace the meaning which the Spirit of God miniſtreth: and ſtanding therupon we do from aloſte deſpiſe whatſoeuer earthly wiſdome is ſet againſt it. Yea we holde our mindes captiue, that they may not be bolde ſo much as with one litle worde to carpe againſt it: and do humble them, that they may not dare to riſe vp againſt it. Hereupon ſprong vp the expoſition of the wordes of Chriſt, which to be by the continuall vſage of the Scripture common to all Sacraments, all they that haue bene though but meanly exerciſed therein, do knowe. Neither do we, after the exãple of the holy virgin, thinke it lawefull for vs, in a hard matter to enquire howe it may be done. Iam. 1. 21. Luke, 1. 34.

26 But becauſe nothing ſhall more auaile to confirme the faith of the godly, than when they haue learned that the doctrine which we haue taught, is taken out of the word of God, and ſtandeth vpon the authoritie thereof: I will make this alſo euident with as great brefenes as I can. The body of Chriſt, ſins the time that it roſe againe, not Ariſtotle but the Holy Ghoſt teacheth to be limited, and that it is comprehended in heauen vntill the laſt day. Neither am I ignorãte that they boldly mocke out thoſe places that are alleged for this purpoſe. So oft as Chriſt ſaith that he will departe, leauing the world, they aunſwere that that departing is nothing els but a changing of mortall ſtate. But after this maner, Chriſt ſhould not ſet the Holy Ghoſt in his place to ſupplie (as they call it) the wante of his abſence: Ioh. 14. 22. and 28.

foraſmuch as he doth not ſuccede into his place, nor Chriſt hinſelfe doth deſcende againe out of the heauenly glorie to take vppon him the ſtate of mortall life. Truely the comming of the Holy Ghoſt, and the aſcending of Chriſt are things ſet as contrarie: therefore it can not be that Chriſt ſhould accordinge to the fleſhe dwell with vs after the ſame maner that he ſendeth his Spirit. Moreouer he in plaine wordes expreſſeth, that he will not be alway with his diſciples in the world. This ſaying alſo they thinke that they do gaily wipe away, as though Chriſt ſaid that he will not alway be poore and miſerable or ſubiect to the neceſſities of this fraile life. But the circumſtãce of the place crieth plainely to the contrarie, becauſe there is not entreated of pouertie and neede, or of the miſerable ſtate of earthly life, but of worſhip and honor. The anointing pleaſed not the diſciples, becauſe they thought it to be a ſuperfluous and vnprofitable coſt, and nere vnto riotous exceſſe, therefore they had rather that the price thereof which they thought to be il waſted, had bene beſtowed vppon the poore. Chriſt aunſwereth that he ſhall not alway be preſent, that he may be worſhipped with ſuch honor. And none otherwiſe did Auguſtine expounde it, whoes wordes be theſe which are nothing doutfull. When Chriſt ſaid, Ye ſhall not alway haue me, he ſpake of the preſence of his body. For according to his maieſtie, according to his prouidence, according to his vnſpeakable and inuiſible grace, this was fulfilled which he ſaid, Behold, I am with you euen to the ending of the world. But according to the fleſhe which the word toke vnto him, according to this that he was borne of the Virgin, according to this that he was takẽ of the Iewes, that he was faſtened to the tree, that he was taken downe from the croſſe, that he was wrapped in linnen clothes, that he was layed in the graue, that he was manifeſtly ſhewed in the reſurrection, this was fulfilled, Ye ſhal not alway haue me with you. Why ſo? Becauſe he was conuerſante according to the preſence of his bodie fortie dayes with his diſciples, and while they accompanied him in ſeing not in following, he aſcended. He is not here: for he ſitteth there at the right hande of the Father. And yet he is here: becauſe he is not gone away in preſence of maieſtie. Otherwiſe according to the preſence of maieſty we haue Chriſt alway: and according to the preſence of the fleſh it is rightly ſaid, But me ye ſhall not alway haue. For according to the preſence of the fleſhe, the Church had him a fewe dayes: nowe ſhe holdeth him by faith, but ſeeth him not with eies. Where (that I may note this alſo brefely) he maketh him preſente to vs three wayes, by maieſtie, prouidence, and vnſpeakable grace, vnder which I comprehende this maruelous communion.

Mat. 26 11.

Trac. in Ioh. 50.

Mat. 28. 20.

munion of his body and blood: if ſo that we vnderſtande it to be done by the power of the Holy Ghoſt, not by that fained encloſing of his body vnder the element. For our Lorde hath teſtified, that he hath fleſhe and bones which may be felt and ſene. And to Go away and Aſcende do not ſignifie to make a ſhewe of one aſcending and going away, but to do in deede that which the wordes ſounde. Shall we then (will ſome man ſay) aſſigne to Chriſt ſome certaine coaſt of heauen? But I aunſwere with Auguſtine, that this is a moſt curious and ſuperfluous queſtion, if ſo that yet we beleue that he is in heauē. Lib. de fide & ſymb. cap. 6.

27 But what doth the name of aſcending ſo oft repeted: doth it not ſignifie a remouing from one place to an other? They denie it: becauſe after their opinion, by heighth is onely ſignified maieſtie of Empire. But what meaneth the very maner of aſcending? was he not, in ſight of his diſciples loking on, lifted vp on hy? Do not the Euangeliſtes plainly declare, that he was taken vp into the heauens? Theſe witty Sophiſters do aunſwere, that with a cloude ſet betweene him and them, he was conueyed out of their ſight, that the faithfull might learne that from thenſe fourth he ſhould not be viſible in the world. As though, to make credit of his inuiſible preſence, he ought not rather to vaniſhe away in a moment: or as though the cloude ought not rather to compaſſe him before that he ſtirred his foote. But when he is carried vp on hy into the aire, and with a cloude caſt vnderneth him, teacheth that he is no more to be ſought in earth: we ſafely gather, that nowe he hath his dwelling place in the heauens: as Paule alſo affirmeth, and from thenſe biddeth vs to loke for him. After this maner the Angels warned the diſciples, that they in vaine gazed vp into heauen: becauſe Ieſus which is taken vp into heauen, ſhall ſo come as they haue ſene him go vp. Here alſo the aduerſaries of ſounde doctrine ſtarte away with a pleaſante ſhifte as they thinke, ſaying that he ſhall then come viſible, which neuer wente out of the earth but that he abideth inuiſible with them that be his. As though the Angells did there ſignifie a double preſence, and do not ſimply make the diſciples witneſſes of his going vp ſeing it with their eyes, that no douting might remaine: euen as if they had ſaid: he in your ſightes beholding it, being taken vp into heauen, hath claimed to himſelfe the heauenly Empire: it remaineth that ye paciently abide in expectation, till he come againe the iudge of the world: becauſe he is nowe entred into heauen, not that he may alone poſſeſſe it, but that he may gather together with him you and all the godly.

Act 1. 9. Mark. 16. 16. Luc. 24. 51. Phil. 3. 10.

28 But foraſmuch as the defenders of this baſtarde doctrine are not aſhamed to garniſhe it with the conſenting voices of the olde

writers and ſpecially of Auguſtine: I will in fewe wordes declare howe peruerſly they go about it. For whereas their teſtimonies haue bene gathered together of learned & godly mẽ, I will not do a thing already done: let him that will, ſeke them out of their workes. I will not heape together, neither out of Auguſtine himſelfe, all that might make to the purpoſe: but will be contente to ſhewe by a fewe that he is without controuerſie whole on our ſide. As for this that our aduerſaries, to writhe him from vs, do allege that it is commonly red in his bookes, that the fleſhe and blood of Chriſt is diſtributed in the Supper, namely the Sacrifice ones offred in the croſſe: it is but trifling: ſith he alſo calleth it either Thankeſgeuing, or the Sacramẽt of the body. But in what ſenſe he vſeth the words of fleſhe & blood, we neede not to ſeke with long compaſſing about: foraſmuch as he declareth himſelfe, ſaying that Sacraments take their names of the likeneſſe of the things which they ſignifie: and that therefore after a certain maner ỹ Sacramẽt of the body is the body. Wherwith accordeth an other place which is wel enough knowen: The Lord ſticked not to ſay, This is my body, when he gaue the ſigne of it. Againe they obiect, that Auguſtine writeth expreſly, that ỹ body of Chriſt falleth to the grounde, and entreth into the mouth: euen in the ſame ſenſe, that he affirmeth it to be conſumed, becauſe he ioineth them both together. Neither doth that make to the contrarie, which he ſaith, that when the miſterie is ended the bred is conſumed: becauſe he had a litle before ſaid: ſith theſe things are knowẽ to men, foraſmuch as they are done by men, they may haue honor as things: but as maruelous things, they may not. And to no other ende tendeth that which our aduerſaries do to vnaduiſedly drawe to themſelues: that Chriſt did (after a certaine maner) beare himſelfe in his owne hãdes, when he reached ỹ miſticall bred to the diſciples. For by enterlacing this aduerbe of likneſſe (after a certain maner) he ſufficiently declareth, that he was not truely nor really encloſed vnder the bred. And no maruell: ſith in an other place he plainly affirmeth that bodies, if ſpaces of places be taken from them, ſhalbe no where: and becauſe they ſhalbe no where, they ſhall not be at all. It is a hungry cauillation, to ſay that in that place is not entreated of the Supper, in wich God vttereth ſpeciall power: becauſe the queſtiõ was moued concerning the fleſhe of Chriſt, and the holy man of ſet purpoſe aunſwering ſaith: Chriſt gaue immortalitie to his fleſhe, but toke not nature from it. After this forme it is not to be thought that he is eche where ſpred abrode: for we muſt beware that we do not ſo affirme the Godhed of the man, that we take away the trueth of the body.

Ad Bonifac. Epiſt. 25.

Cõtra. Adama. Manic. Lib. 12.

Libr. 5. de trin. cap. 10.

In Pſal. 33.

Epi. ad. Dardã.

body. And it followeth not, that that which is in God muſt be eche where as God is. There is a reaſon by and by added: for one perſon is God and man, and both are one Chriſt: eche where, by this that he is God: in heauen, by this that he is man. What a negligence had it bene, not to excepte the miſterie of the Supper being a thing ſo earneſt and weighty, if there had bene in it any thinge againſt the doctrine which he entreated of. And yet if a manne do heedefully read that which followeth within a litle after, he ſhall finde that vnder that generall doctrine, the Supper is alſo comprehended, that Chriſt the onely begotten Sonne of God, and the ſame the ſonne of man, is eche where whole preſent as God: that he is in the temple of God (that is in the Church) God as it were there dwelling, and in ſome certaine place of heauen by reaſon of the meaſure of his true body. We ſee howe, to the vniting of Chriſt with the Church, he doth not drawe his body out of heauen: which ſurely he would haue done, if the body of Chriſt were not truely meate to vs vnleſſe it were encloſed vnder bred. In an other place defining howe the faithfull do now poſſeſſe Chriſt, Thou haſt him (ſaith he) by the ſigne of the croſſe, by the Sacrament of Baptiſme, by the meate and drinke of the altar. Howe rightly he reckeneth a ſuperſtitious vſage among the Signes of the preſence of Chriſt, I do not nowe diſpute: but he that compareth the preſence of the fleſhe to the ſigne of the croſſe, ſufficiently ſheweth that he faineth not a two bodied Chriſt, that the ſame he may lurke hidden vnder the bred, which ſitteth viſible in heauen. If this neede plainer declaration, it is by and by after added in the ſame place, that according to the preſence of maieſtie, we alway haue Chriſt: that according to the preſence of the fleſhe, it is rightly ſayed, Me ye ſhall not alway haue. They aunſwere, that this is alſo added, that according to an vnſpeakable and inuiſible grace, it is fulfilled which is ſaid of him, I am with you, euen vnto the ending of the world. But that is nothing for their auantage: becauſe this is at length reſtrained to his maieſty, which is euer in cõpariſon ſet againſt the body, and his fleſhe by expreſſe name is made different from his grace and power. As in an other place the ſame compariſon of contraries is red in him, that Chriſt by bodily preſence left the diſciples, that by ſpirituall preſence he may be ſtill with them: where it is plaine that the ſubſtance of the fleſhe is diſtinguiſhed from the power of the Spirit, which conioineth vs with Chriſt, though we be otherwiſe farre ſeuered by diſtance of places. The ſame maner of ſpeaking he oftentimes vſeth, as when he ſaith: He is to come againe to the quicke and the dead with bodily preſence, according to the rule of.

Tract. 1. in Ioh.

Mat. 26 11.

Mat. 28. 20.

Faith and ſounde doctrine. For with ſpirituall preſence he was alſo to come to them, and to abide with the whole Church in the world vntill the ending of the world. Therfore this ſpeche is directed to the beleuers, whom he had already begonne to ſaue with bodily preſence, and whom he was to leaue with bodily abſence: that he might with his Father ſaue them with ſpirituall preſence. To take bodily for viſible is but trifling: ſith he ſetteth alſo the body in compariſon againſt the diuine power: and adding (to ſaue with the Father) he clearely expreſſeth that he doth poure abrode his grace from heauen to vs by his Spirit.

29 And ſith they put ſo much confidence in this lurking hole of inuiſible preſence, go to, let vs ſee howe well they hide themſelues in it. Firſt they ſhall not bring fourth one ſyllable out of the Scriptures, whereby they may proue that Chriſt is inuiſible: but they take that for confeſſed which no man that hath his ſounde witt will graunt them, that the body of Chriſt can not otherwiſe be geuen in the Supper but being couered with the viſor of bred, And this is the very pointe about which they ſtriue with vs, ſo farre is it of from hauing the place of a principle. And when they ſo babble, they are cõpelled to make a double body of Chriſt: becauſe after their opinion, it is in it ſelfe viſible in heauen, but inuiſible in the Supper after a ſpeciall maner of diſpenſation. But howe trimly this agreeth, it is eaſy to iudge both by other places of Scripture, and by the witneſſe of Peter. Peter ſaith that Chriſt muſt be holden or conteined in heauen, till he come againe. Theſe men teache that he is euery where, but without forme. They take exception and ſay that it is vniuſt dealing, to make the nature of a glorified body ſubiect to the lawes of common nature. But this aunſwere draweth with it that doting error of Seruettus, (which is worthily to be abhorred of all the godly) that the body was ſwallowed vp of the Godhed. I do not ſay that they thinke ſo. But if this be reckened among the qualities of a glorified body, to fill all things after an inuiſible maner, it is euident that the bodily ſubſtance is deſtroyed, and that there is left no difference of the godhed and the nature of man. Againe if the body of Chriſt be ſo of many faſhions and diuerſe, that it is ſene in one place, and is inuiſible in an other: where is the very nature of a body which conſiſteth of his meaſured proportions? and where is the vnitie? Much more rightly doth Tertullian ſay, which affirmeth that the body of Chriſt was a true and naturall body, becauſe in the myſterie of the Supper the figure of it is ſet before vs for a pledge and aſſurance of the ſpirituall life. And verily Chriſt ſaid of his glorified body, ſee and fele, for a

Act. 3. 21.

Luc. 24. 39.

Spirit

Spirit hath not fleshe and bones. Lo by Christs owne mouth the truth of his fleshe is proued, because it can be felt and sene. Take away these things, than it shall cesse to be fleshe. They still flee to their denne of dispensation which they haue framed to themselues. But it is our part so to embrace that which Christ absolutely pronounceth, that that which he meaneth to affirme may be of force with vs with out exception. He proueth himselfe to be no ghost, because he is visible in his fleshe. Let that be taken away which he claimeth as propre to the nature of his body: must they not then be faine to coine a newe definitiō of a body? Nowe whether soeuer they turne thēselues about, their fained dispensation hath no place in that place of Paul where he saith, that we loke for a Sauior from heauen, which shall fashion our base body like to his glorious body. For we may not hope for a like fashioning in those qualities which they faine to Christ, that euery one should haue an inuisible and vnmeasurable body. Neither shall there be founde any man so dull witted whom they may make to beleue so great an absurdity. Let them not therefore ascribe this gift to Christs glorified body, to be at ones in many places, and to be conteined in no space. Finally let them either opēly deny the resurrection of the fleshe, or let them graunt that Christ beinge clothed with heauenly glory, did not put of his fleshe, who shall make vs in our fleshe fellowes and parteners of the same glory, when we shall haue the resurrection common with him. For, what doth the Scripture teache more plainely, than that as Christ did put on our true fleshe when he was borne of the Virgin, and suffred in our true fleshe when he satisfied for vs: so he receiued againe also the same true fleshe in rising againe, and caried it vp to heauen. For this is to vs the hope of our resurrection and ascending into heauen, that Christ is risen againe and ascended: and (as Tertullian saith) he carried the earnest of our resurrection into the heauens with him. Nowe howe weake and fraile should that hope be, vnlesse this our selfe flesh had bene raised vp with Christ & entred into the kingdome of heauen? But this is the propre trueth of a body, to be conteined in space, to consist of his measured proportions, to haue his forme. Therefore away with this foolish deuise, which doth fasten both the mindes of men and Christ to the bred. For to what purpose serueth the secret presence vnder bred, but that they which couet to haue Christ ioined with them, may rest in that signe? But the Lorde himselfe willed vs to withdrawe not onely our eyes but all our senses from the earth, forbidding himselfe to be touched of the women vntill he had gone vp to his Father. When he seeth Marie with godly

Phil. 3. 21.

Ioh. 20. 17.

zele of reuerẽce to make haſt to kiſſe his fete, there is no cauſe why he ſhould diſalowe and forbid this touching till he haue bene taken vp into heauen, but becauſe he will be ſought no where els. Whereas
Act.7. 56. they obiect that he was afterwarde ſene of Stephen, the ſolution is eaſy. For neither was it therefore neceſſary that Chriſt ſhould change place, which could geue to the eyes of his ſeruant ſuch ſharpneſſe of ſight as might pearce through the heauens. The ſame alſo is to be
Act.9.4 Mat.28 6. Ioh.20, 19 ſaid of Paule. Whereas they obiect that Chriſt came out of the Sepulchre being ſhut: & entred in among the diſciples, the dores being ſhut: that maketh neuer a whit more for maintenance of their error. For as the water like a faſt pauement made a way to Chriſt walking
Mat.14. 25. vpon the lake: ſo it is no maruell, if at his comming the hardneſſe of the ſtone yelded it ſelfe. Howbeit it is more prouable, that by his commaundement the ſtone was remoued, and by and by after paſſage giuen him returned into his place. And to enter, the dores being ſhut, is not aſmuch in effect as to pearce through the whole ſubſtãce, but by diuine power to open an entrie for himſelfe, that he ſodenly ſtode among the diſciples, verily after a maruelous maner, when the
Luc.24. 31. dores were faſt locked. That which they allege out of Luke, that Chriſt ſodenly vaniſhed away from the eyes of the diſciples with whom he went to Emaus, profiteth them nothing, and maketh for vs. For, that he might take away the ſight of himſelfe from them, he was not made inuiſible, but onely went out of ſight. As when he went in
Luc.24. 16. iourney together with them (as the ſame Luke witneſſeth) he did not put on a newe face, that he might not be knowen, but helde their eyes. But theſe fellowes do not onely transforme Chriſt, that he may be conuerſant in earth, but in diuerſe places they make him diuerſe and vnlike himſelfe. Finally in ſo trifling they do, not by one word in deede, but by a circumehnce, make of the fleſhe of Chriſt a Spirit: and not contented therewith, they put vpon it altogether contrarie qualities. Whereupon of neceſſitie followeth that it is double.

30 Nowe although we graunt them that which they prate of the inuiſible preſence, ỹ vnmeaſurablenes ſhal not be yet proued, without which they ſhall in vaine attempt to encloſe Chriſt vnder bred. Vnleſſe the body of Chriſt may be euery where at ones, without any compaſſe of place, it ſhall not be likely that he lieth hidden vnder bred in the Supper. By which neceſſitie they brought in the monſtruous being euery where. But it is ſhewed by ſtrong and plaine witneſſes of Scripture, that it was limited about by the meaſure of the body of a man: and then that by his aſcẽding he hath made it plaine that he is not in all places, but that when he paſſeth into one place,

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leaueth the other that he was in before. Neither is the promise which they allege, to be drawē to the body, I am with you euen to the ending of the world. Mat. 28. 20. First the continuall conioining can not stande, vnlesse Christ dwell in vs corporally without the vse of the Supper. Therefore there is no iust cause why they should so sharply brawle about the wordes of Christ, that they may in the Supper enclose Christ vnder bred. Againe the text it selfe proueth, that Christ speaketh nothing lesse than of his flesh, but promiseth to his disciples inuincible helpe, whereby he may defende and susteine them against all the assaultes of Satan and the world. For when he enioined them a hard charge: least they should dout to take it in hande, or should fearefully execute it, he strēgtheneth them with affiance of his presence: as if he had said, that his succor shall not faile them, which shalbe impossible to be ouercome. Vnlesse they listed to confounde all things, ought they not to haue made distinction of the maner of presence. And verily some had rather with great shame to vtter their ignorance, than to yelde neuer so litle of their error. I speake not of the Papistes: whoes doctrine is more tolerable, or at the least more shamefast. But cōtentiousnes so carrieth some away, that they say that by reason of the natures vnited in Christ, whersoeuer the Godhed of Christ is, there is also his flesh, which can not be seuered from his Godhed. As though that same vniting haue compounded of those two natures I wote not what mean thing which was neither God nor man. So in deede did Eutiches, and after him Seruettus. But it is plainly gathered out of the Scripture, that the onely one person of Christ doth so consist of two natures, that either of them hath still her owne propertie remaining safe. And that Eutiches was rightfully condemned, they will be ashamed to deny: it is maruell that they marke not the cause of his condemning, that taking away the difference betwene the natures, enforcing the vnitie of person, he made of God man, and of man God. What madnesse therefore is it, rather to mingle heauen and earth together, than not to drawe the body of Christ out of the heauenly Sanctuarie? For whereas they bring for themselues these testimonies, None is gone vp to heauen but he that is come down, the Sonne of man which is in heauen. Againe, The sonne which is in the bosome of the Father, he shall declare them: it is a point of like senslesse dullnesse, to despise the communicating of properties which was in olde time not without cause inuented of the holy Fathers. Truely, when the Lorde of glory is said to be crucified, Paule doth not meane that he suffred any thing in his Godhed: but because the same Christ which being an abiect and Iohn. 3. 13. Iohn 1. 18. 1. Cor. 2. 8.

deſpiſed in the fleſhe did ſuffer, was both God and Lorde of glory. After this maner alſo the Sonne of man was in heauen: becauſe the ſelfe ſame Chriſt, which according to the fleſhe did dwell the Sonne of man in earth, was God in heauen. In which ſorte he is ſaid to haue deſcended from the ſaid place according to his Godhed: not that the Godhed did forſake heauen, to hide it ſelfe in the priſon of the body: but becauſe, although it filled all things, yet in the very manhode of Chriſt it dwelled corporally, that is to ſay naturally and after a certaine vnſpeakable maner. It is a common diſtinction in ſcholes, which I am not aſhamed to reherſe: that although whole Chriſt be euery where, yet not the whole that is in him is euery where. And I woulde to God the Scholemen themſelues had well weyed the pith of this ſaying: for ſo ſhould the vnſauorie inuention of the fleſhly preſence of Chriſt haue bine met withall. Therfore our mediator, ſith he is whole euery where, is alway at hande with his, & in the Supper after a ſpeciall maner geueth himſelfe preſent: but yet ſo, that whole he is preſent, not the whole that he is: becauſe, as it is ſaid, in his fleſhe he is cõteined in heauen till he appeare to iudgemẽt.

31 But they are farre deceiued, which conceiue no preſence of the fleſhe of Chriſt in the Supper, vnleſſe it be made preſent in bread. For ſo they leaue nothing to the ſecret working of the Spirit, which vniteth Chriſt himſelfe vnto vs. They thinke not Chriſt preſent, vnleſſe he come downe to vs. As though if he did lift vs vp to him, we ſhould not aſwell enioy his preſence. Therefore the queſtion is onely of the maner: becauſe they place Chriſt in the bread, but we thinke it not lawfull for vs to pluck him out of heauẽ. Let the readers iudge whether is the righter. Onely let this cauillatiõ be driuen away, that Chriſt is taken away from his Supper, vnleſſe he be hidden vnder the couer of bread. For ſith this miſterie is heauenly, it is no neede to drawe Chriſt into the earth, that he may be ioined to vs.

32 Nowe if any man do aſke me of the maner, I will not be aſhamed to confeſſe, that it is a hier ſecret than that it can be either comprehended with my witt, or vttered with my wordes: and, to ſpeake it more plainly, I rather fele it, than I can vnderſtand it. Therefore I do herein without cõtrouerſie embrace the truth of God, in which I may ſafely reſt. He pronounceth that his fleſhe is the meate of my ſoule, and his blood is the drinke. With ſuch foode I offre my ſoule to him to be fedde. In his holy Supper he commaundeth me vnder the ſignes of bread and wine to take, eate, and drinke his body and blood. I nothing dout that both he doth truely deliuer them, and I do receiue them. Onely I refuſe the abſurdities, which appeare to

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be either vnworthy of the heauenly maiestie of Christ, or disagreing from the truth of his nature of manhode: forasmuch as they must also fight with the word of God, which also teacheth that Christ was so taken vp into the glorie of the heauenly kingdome that it lifteth him vp aboue all estate of the world, and no lesse diligently setteth forth in his nature of man, those things that are proprely belonging to his true manhode. Neither ought this to seeme incredible, or not consonant to reason: because as the whole kingdome of Christ is spirituall, so whatsoeuer he doth with his Church, ought not to be reduced to the reason of this world. Or, that I may vse the wordes of Augustine, this misterie, as other are, is done by men, but from God: in earth, but from heauen. Such (I say) is the presence of the body, as the nature of the Sacramēt requireth: which we say here to excell with so great force, and so great effectualnesse, that it not onely bringeth to our mindes vndouted trust of eternall life, but also assureth vs of the immortalitie of our flesh. For it is nowe quickened of his immortall flesh, and after a certaine maner communicateth of his immortalitie. They which are caried aboue this with their excessiue speaches, do nothing but with such entanglements darken the simple and plaine truth. If any be not yet satisfied, I would haue him here a while to consider with me, that we nowe speake of a Sacrament, all the partes whereof ought to be referred to faith. But we do no lesse deintily and plentifully feede faith with this partaking of the body which we haue declared, than they that plucke Christ himselfe out of heauen. In the meane time I plainly confesse, that I refuse that mixture of the flesh of Christ with our soule, or the pouring out of it such as they teache: because it suffiseth vs, that Christ doth out of the substance of his flesh breath life into our soules, yea doth poure into vs his owne life, although the very flesh of Christ doth not entre into vs. Moreouer it is no dout that the proportion of faith, whereby Paul willeth vs to examine all exposition of Scripture, doth in this behalfe very well agree with me. As for them that speake against so euident a truth, let them looke after what rule of faith they fashion themselues. He that doth not confesse that Iesus Christ is come in the flesh, is not of God. These men, although they cloke it, or marke it not, do spoile him of his flesh.

Luc. 24. 26.

Iren. li. 4. ca. 34.

Rom. 12 3.

2. Ioh. 7

33 Of communicating is to be likewise thought, which they acknowledge none, vnlesse they deuoure the flesh of Christ vnder bread. But there is no small wrong done to the Holy Ghost, vnlesse we beleue that it is brought to passe by his incomprehensible power, that we communicate with the flesh and blood of Christ. Yea if the

force of the misterie, such as it is taught of vs, and as it was knowen to the olde Church from fower hundred yeres ago, were weyed according to the worthinesse of it, there was enough and more wherevpon we might be satisfied: the gate had bine shut against many fowle errors, out of which haue bene kindled many horrible dissensions wherewith both in olde time and in our age the Church hath bene miserably vexed, while curious men do enforce an excessiue maner of presence, which the Scripture neuer sheweth. And they turmoile about a thing fondly and rashely conceiued, as if the enclosing of Christ vnder bread were (as the prouerbe is) the prowe and poupe of godlinesse. It principally behoued to knowe, howe the body of Christ, as it was ones deliuered for vs, is made ours: howe we are made partakers of his blood ẏ was shedde: because this is to possesse whole Christ crucified, that we may enioy all his good things. Nowe these things, in which was so great importãce, being omitted yea neglected and in a maner buried, this onely crabbed question pleaseth them, howe the body of Christ lieth hidde vnder bread or vnder the forme of bread. They falsly spread abrode that whatsoeuer we teache concerning spirituall eating, is contrarie to the true and reall eating, as they call it: because we haue respect to nothing but to the maner, which among them is carnall, while they enclose Christ in bread: but to vs it is spirituall, because the secret power of the Spirit is the bonde of our cõioining with Christ. No truer is that other obiection, that we touche onely the frute or effect which the faithfull take of the eating of the flesshe of Christ. For we haue said before, that Christ himselfe is the substance of the Supper: and that thereupon followeth the effect, that by the sacrifice of his death we are cleansed from sinnes, by his blood we are washed, by his resurrection we are raised vp into hope of the heauenly life. But the foolishe imagination, wherof Lombarde was the author, hath peruerted their mindes, while they thinke that the eating of the flesshe of Christ is the Sacra-
Libr. 4. Dist. 8. ment. For thus saith he: The Sacrament and not the thing are the formes of bread and wine: the Sacrament and the thing, are the flesshe and blood of Christ: the thing and not the Sacrament, is his misticall flesshe. Againe within a littell after. The thing signified and conteined, is the propre flesshe of Christ: the thing signified and not conteined is his misticall body. Whereas he maketh difference betwene the flesshe of Christ, and the effectuall power of norishing, wherewith it is endued, I agree: but whereas he faineth it to be a Sacrament, yea and conteined vnder bread, it is an error not to be suffred. Herevpon hath growen the false exposition of sacramentall eating, be-

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cauſe they haue thought that wicked men alſo and euell doers do eate the fleſhe of Chriſt, howe much ſoeuer they be ſtrangers from him. But the fleſhe of Chriſt it ſelfe in the miſterie of the Supper is no leſſe a ſpirituall thing than eternall ſaluation. Wherupon we gather, that whoſoeuer be voide of the Spirit of Chriſt, can no more eate the fleſhe of Chriſt, than they can drinke wine wherewith is ioined no taſt. Truely Chriſt is to hainouſly torne in ſonder, when that dead body and which hath no liuely ſtrength, is geuen forth in common to vnbeleuers: and his expreſſe wordes are directly againſt it, Whoſoeuer eateth my fleſhe and drinketh my blood, abideth in me, and I in him. They aunſwere that in that place is not entreated of the ſacramentall eating: which I graunt, ſo that they will not nowe and then ſtomble againſt the ſame ſtone, in ſaying that the fleſhe it ſelfe is eaten without fruit. But I would knowe of them, howe long they holde it when they haue eaten it. Here, in my iudgement, they ſhall haue no way to gett out. But they obiect, that nothing can be withdrawen or faile of the promiſes of God by the vnthankefulneſſe of men. I graunt in deede, and I ſay that the force of the miſterie remaineth whole, howeſoeuer wicked men do, as much as in them lieth, endeuor to make it voide. Yet it is one thing to be offred, and an other thing to be receiued. Chriſt reacheth this ſpirituall meate and offreth this ſpirituall drinke to all men: ſome do gredily eate of it, ſome do lothingly refuſe it: ſhall theſe men refuſinge make the meate and the drinke to loſe their nature? They will ſay that their opinion is holpen by this ſimilitude, namely that the fleſhe of Chriſt, though it be vnſauorie, is neuertheleſſe his fleſhe. But I denie that it can be eaten without the taſt of faith: or (if we liſt rather to ſpeake as Auguſtine doth) I ſay that men beare away no more of this Sacrament, than they gather with the veſſell of faith. So nothing is abated from the Sacramẽt, yea the truth and effectualneſſe therof remaineth vnminiſhed, although the wicked depart emptie from the outward partaking of it. If they againe obiect that this word, this is my body, is diminiſhed, if the wicked receiue corruptible bread and nothing els: we haue a ſolution ready, that God will not be acknowen true in the receiuing it ſelfe, but in the ſtedfaſtneſſe of his owne goodneſſe, when he is ready to geue, yea liberally offreth to the vnworthy that which they refuſe. And this is the fulneſſe of the Sacrament, which the whole world can not breake, that the fleſhe and blood of Chriſt is no leſſe geuen to the vnworthy than to the choſen faithfull ones of God: but therewithall it is true, that as water lighting vpon a hard ſtone, falleth away, becauſe there is no entrie open into the

Iohn. 6. 56.

ſtone: ſo the wicked do with their hardneſſe driue backe the grace of God that it can not pearce into them. Moreouer, that Chriſt ſhould be receiued without faith, is no more agreeing with reaſon, than ſeede to budde in the fire. Whereas they aſke, howe Chriſt is come to damnation to ſome, vnleſſe they receiue him vnworthily, it is a very colde queſtion: foraſmuch as we no where reade, that men do procure death to themſelues by vnworthily receiuing Chriſt, but rather
Mat.13. 7. by refuſing him. Neither doth Chriſts parable helpe them, where he ſaith that ſeede groweth vp among thornes, and afterwarde being choked is marred: becauſe he there entreateth, of what value the faith is which endureth but for a time, which they do not thinke to be neceſſary to the eating of Chriſtes fleſh and drinking of his blood, that in this behalfe do make Iudas egally fellowe with Peter. But rather by the ſame parable their error is confuted, where Chriſt ſaith that ſome ſeede falleth in the hy way, other ſome vpon ſtones, and neither of them taketh roote. Whereupon followeth that to the vnbeleuers their owne hardneſſe is a let that Chriſt atteineth not to them. Whoſoeuer deſireth to haue our ſaluation holpen by this miſterie, ſhall finde nothing fitter, than that the faithfull being led to the very fountaine, ſhould drawe life out of the Sonne of God. But the dignitie of it is honorably enough ſet out, when we keepe in minde that it is a helpe whereby we be graffed into the body of Chriſt, or being graffed do more & more growe together, till he do fully make
1.Cor. 11.29. himſelf one with vs in the heauenly life. They obiect that Paul ought not to haue made them giltie of the body & blood of Chriſt, vnleſſe they were partakers of them. But I aunſwere that they are not therefore cõdemned, becauſe they haue eaten them, but only becauſe they haue prophaned the miſterie, in treading vnder feete ỹ pledge of the holy conioining with God, which they ought reuerently to receiue.

34 Now becauſe Auguſtine among the olde writers chiefly hath affirmed that article of doctrine, that nothing is abated from the Sacraments, nor the grace which they figure is made voide by the infidelite or noughtineſſe of men: it ſhalbe profitable to proue clearely by his owne wordes, howe vnfittly and peruerſly they do drawe that to this preſent cauſe, which caſt the body of Chriſt to dogges to eate. The ſacramentall eating, after their opinion, is whereby the wicked receiue the body & blood of Chriſt without the power of the Spirit,
Homil. in Ioh. 26. Ioh.6. 50. or any effect of grace. Auguſtine contrariwiſe weyeng wiſely thoſe wordes, He that eateth my fleſhe, and drinketh my blood, ſhall not die for euer, ſayeth: Namely the power of the Sacrament, not onely the viſible Sacrament: and verily within, not without: he that eateth it

with

with harte, not he that presseth it with tooth. Whereupon at length he concludeth that the sacrament of this thing, that is to say, of the vnity of the body & blood of Christ, is set before men in the Supper of the Lord, to some vnto life, to some vnto destructiō: but the thing it selfe whereof it is a sacrament, to all men vnto life, to none vnto destruction, whosoeuer be partaker of it. That none should here cauill, that the thing is called not the body, but the grace of the Spirit which may be seuered from the body, the contrarie cōparison betwene these two wordes of addition Visible and Inuisible driueth away all these mistes: for vnder the first of them can not be comprehended the body of Christ. Wherupō followeth that the vnbeleuers do cōmunicate onely of the visible signe. And that all doutinge may be better taken away, after that he had said that this bread requireth the hunger of the inward man, he addeth: Moses and Aaron and Phinees, and many other that did eate Manna, pleased God. Why so? Exo. 16. 14.
because the spirituall meate they spiritually vnderstoode, spiritually hungred, spiritually tasted, that they might be spiritually filled. For we also at this day haue receiued spirituall meat: but the Sacramēt is one thing, and the power of the sacramēt is an other. A litle after: and by this he that abideth not in Christ, and in whom Christ abideth not, without dout neither eateth spiritually his flesh, nor drinketh his blood, though carnally and visibly he presseth with teeth the signe of the body and blood. We heare againe that the visible signe is set in cōparison as cōtrary to spirituall eating. Whereby that error is confuted, that the body of Christ inuisible is in deede eaten sacramētally, though not spiritually. We heare also that nothing is graūted to prophane & vncleane men beside ỹ visible receiuing of the signe. Herupō Homil. in Ioh. 59.
cometh his famous saying, that the other disciples did eate the bred the Lord, but Iudas did eate the bread of the Lord: wherin he plainly excludeth the vnbeleuers from the partaking of the body & blood. Neither tēdeth it to any other ende which he saith in an other place: What meruailest thou, if to Iudas was geuen the bread of Christ, by Homil. 62.
which he might be made bond to the deuel: when thou seest on the cōtrary side that to Paul was geuen the Angel of the deuil, by whom 2. Cor. 11. 7.
he might be made perfect in Christ? He saith verily in an other place, Libr. 5. de bap. contra Dona.
that the bread of the Supper was the body of Christ to thē to whom Paul said, He that eateth vnworthily, eateth & drinketh iudgemēt to himselfe: and that they haue not therfore nothing, because they haue 1. Cor. 11. 29.
receiued noughtily. But in what sense, he declareth more fully in an other place. For (taking in hād purposely to define howe the wicked and euell doers, which professe the Christian faith with mouth but

with deedes do deny it, do eate the body of Christ, and that against the opinion of some which thought that they did not eate in sacrament onely but in very deede.) But neither (saith he) ought it to be said that they eate the body of Christ, because they are not to be reckned among the membres of Christ. For (to speake nothing of the rest) they can not together be the members of Christ, and the membres of a harlot. Finally where himselfe saith, He that eateth my flesh, and drinketh my blood, abideth in me, and I in him, he sheweth what it is not sacramẽtally but in very deede to eate ỹ body of Christ. For this is to abide in Christ, that Christ may abide in him. For he so said this, as though he had said, he that abideth not in me, and in whom I abide not, let him not say or thinke that he doth eate my body, or drinke my blood. Let the readers wey the things set as contraries in the cõparison to eate, sacramentally, and in very deede: and there shall remaine no dout. He confirmeth the same, no lesse plainly in these wordes: Prepare not your iawes, but your hart: Hereupon is this Supper commended. Loe we beleue in Christ, when we receiue by faith: in receiuing we knowe what to thinke. We receiue a litle and are fatted in hart. Therefore not that which is seene, but that which is beleued, doth feede. Here also that which the wicked receiue, he restraineth to the visible signe: & teacheth that Christ is none otherwise receiued than by faith. So also in an other place, pronouncing expressly that the good and the euell do communicate together in the signes, he excludeth the euell from ỹ true eating of the flesh of Christ. For if they receiued the thing it selfe, he would not vtterly haue left that vnspoken which was more fit for his matter. Also in an other place, entreating of the eating & the frute therof, he cõcludeth thus: Then shall the body and blood of Christ be life to euery man, if that which in the Sacrament is visibly receiued, be in the truth it selfe spiritually eaten, spiritually dronke. Therefore whoso make vnbeleuers partakers of the flesh and blood of Christ, that they may agree with Augustine, let them shewe vs the visible body of Christ: forasmuch as, by his iudgement, the whole truth is spirituall. And it is certainly gathered out of his wordes, that the Sacramentall eating, when vnbelefe closeth vp the entrie to truth, is as much in effect as visible or outwarde eating. If the body of Christ might be eaten truely and yet not spiritually, what should that meane which he saith in an other place? Ye shall not eate this body which ye see, and drinke the blood which they shall shedde that shall crucifie me. I haue commended a certaine Sacramente vnto you, being spiritually vnderstanded it shall quicken you. Verily he would not deny but that the same body

Ioh.6. 26.

Libr. de ciuitat. Dei 21. cap. 25.

Con. Fau. lib. 13. cap. 16. Sermo. de ver. Apost.

In Psa. 98.

which

which Christ offred for sacrifice, is deliuered in the Supper: but he did set out the maner of eatinge: namely that beinge receiued into heauenly glory, by the secrete power of the Spirite, it breatheth life into vs. I graunt in dede that there is oftentimes founde in him this maner of speakinge, that the body of Christ is eaten of the vnbeleuers: but he expoundeth himselfe, adding, In Sacrament. And in an other place he describeth spirituall eatinge, in which our bitinges consume not grace. And leaſt mine aduersaries shoulde say, that I fight with them with a heape of places, I would knowe of them howe they can vnwinde themselues from one sayinge of his, where he sayeth that Sacraments do worke in the only elect that which they figure. Truely they dare not deny but that the bread in the Supper figureth the body of Christ. Wherupon foloweth that the reprobate are debarred from the partakinge of it. That Cyrill also thought none otherwise, these wordes do declare. As if a man vpon molten waxe do poure other waxe, he wholly tempereth the one waxe with the other: so is it necessary if any man receiue the flesh and blood of the Lorde that he be ioyned with him, that Christ may be founde in him and he in Christ. By these wordes I thinke it is euident, that they are bereued of the true and reall eatinge, that do but sacramentally eate the body of Christ, which can not be seuered from his power: and that therefore faileth not the faith of the promises of God, which cesseth not to raine from heauen, although the stones and rockes conceiue not the liquor of the raine.

Homil. in Ioh. 27.

In 6. Iohan. cap. 17.

35 This knowledge shall also easily draw vs away from the carnal worshipping, which some haue with peruerse rashnesse erected in the Sacrament: becauſe they made accompt with themselues in this maner: If it be the body, then both the soule and the Godhead are together with the body, which now can not be seuered: threfore Christ is there to be worshipped. First if their accompanyinge which they pretende be denied them, what will they do? For howe much soeuer they crie out vpō an absurdity, if the body be seuered from the soule and the godhead: yet what soundewitted and sober man can perswade himselfe that the body of Christ is Christ? They thinke themselues in dede gaily to proue it with their logical argumentes. But sith Christ speaketh distinctly of his body and blood, but describeth not the maner of presence: how will they of a doutfull thinge gather certainely that which they woulde? What then? If their consciences chaunce to be exercised with any more greuous feling, shall not they byandby with their logicall argumentes be dissolued and melt? namely when they shall see themselues destitute of the certain word of God, vpon

which alone our ſoules do ſtand faſt, whē they are called to accompt, and without which they faint at euery firſt moment: when they ſhall call to mind that the doctrine & examples of the Apoſtles are againſt them, and that themſelues alone are to themſelues the authors of it. To ſuch motions ſhalbe added other not ſmall prickinges. What? Shall it be a matter of no importance, to worſhip God in this forme, where nothing was preſcribed vnto vs? When it concerned the true worſhip of God, ought they with ſo great lightneſſe to haue attempted that of which there is no where read any one worde? But if they had, with ſuch humbleneſſe as they ought, holden al their thoughtes vnder the word of God, they would truely haue harkened to ẏ which he ſaid, Take, eate, drinke, & would haue obeied this commaundemēt, wherein he biddeth the Sacrament to be receiued, not to be worſhipped. But they which, as it is commaunded of God, do receiue it without worſhipping, are aſſured that they do not ſwarue from Gods cōmaundement: than which aſſurednes there is nothing better when we take anyworke in hand. They haue ẏ example of the Apoſtles, whom we read not to haue fallen downe flat and worſhipped it, but euen as they were ſitting, to haue receiued it & eaten it. They haue the vſe of
Act. 2. 4. the Apoſtolike Church, wherin Luke reporteth that the faithfull did communicate not in worſhippinge but in breakinge of bread. They
1. Cor. 11. haue the Apoſtles doctrine, wherewith Paule inſtructed the Church of the Corinthians, profeſſing that he had receiued of the Lord that which he deliuered.

36 And theſe thinges verily tend to this ende, that the godly readers ſhould wey howe perillous it is in ſo hie matters to wander from the ſimple worde of God to the dreames of our owne braine. But thoſe thinges that are aboue ſaid, ought to deliuer vs from all dout in this behalfe. For, that godly ſoules may therein rightly take holde of Chriſt, they muſt needes be lifted vp to heauen. If this be the office of a Sacrament, to help the minde of man which otherwiſe is weake, that it may riſe vpward to reache the height of ſpirituall myſteries: then they which are holdē downe in the outward ſigne do ſtray from the right way of ſeeking Chriſt. What then? Shall we deny that it is a ſuperſtitious worſhippinge, when men do throwe themſelues downe before bread, to worſhip Chriſt therin? Doutleſſe the Nicene Synode meant to mete with this miſchiefe, when it forbade vs to be humbly
Sur ſum corda. intentiue to the ſignes ſet before vs. And for none other cauſe was it in old time ordained, that before the cōſecration the people ſhould with a loude voice be put in minde to haue their hartes lifted vpward. The Scripture it ſelfe alſo, beſide that it diligently declareth vnto vs

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the aſcenſion of Chriſt, whereby he conueyed away the preſence of his body from our ſight and conuerſation: to ſhake away from vs all carnall thinkinge of him, ſo oft as it maketh mention of him, com- Col.3.a
maundeth vs to be in mindes raiſed vpward, and to ſeke him in heauen ſitting at the right hand of the Father. According to this rule he was rather to be ſpiritually worſhipped in heauenly glorie, than this ſo perillous a kinde of worſhipping to be deuiſed, full of carnall and groſſe opinion of God. Wherfore they that haue inuented the worſhipping of the Sacrament, haue not only dreamed it of themſelues beſide the Scripture, in which no mẽtion of it can be ſhewed (which yet ſhould not haue bin ouerpaſſed if it had bin acceptable to God.) But alſo all the Scripture cryinge out againſt it, they haue framed to themſelues a God after the will of their owne luſt, leauing the liuing God. For what is idolatry, if this be not, to worſhippe the giftes in ſteede of the giuer himſelfe? Wherein they haue doublely offended: For both the honor taken from God was conueyed to a creature: & he himſelfe alſo diſhonored in the defiling and prophaninge of his benefit, when of his holy Sacrament is made a curſed idole. But let vs contrariwiſe, leaſt we fall into the ſame pit, throughly ſettle our eares, eies, harts, mindes, & tongues in the holy doctrine of God. For that is the ſchole of the holy Ghoſt, the beſt ſcholemaiſter, in which ſuch profit is attained, that nothing neede more to be gotten frõ any where elſe, but we willingly ought to be ignorãt of whatſoeuer is not taught in it.

37 But nowe (as ſuperſtition, when it hath once paſſed the right boundes, maketh no end of ſinning) they fel a great way further. For they haue deuiſed Ceremonies altogether ſtraunge frõ the inſtitution of the Supper, to this end only that they might giue diuine honors to the ſigne. We yeelde (ſay they) this worſhip to Chriſt. Firſt, if this were done in the Supper, I would ſay that that worſhipping only is lawfull, which reſteth not in the ſigne, but is directed to Chriſt ſittinge in heauen. But nowe by what pretenſe do they boaſt that they worſhippe Chriſt in that bread: when they haue no promiſe thereof? They conſecrate an hoſt, as they call it, which they may cary about in pompe, which they may ſhewe foorth in a common gazinge to be looked vppon, worſhipped, and called vppon. I aske by what power they thinke it to be rightly conſecrate. Verily they will bring foorth thoſe words, This is my body. But I will obiect to the contrary, that it was therewithall ſaid, Take and eate. Neither will I do that of nothing. For when a promiſe is knit to a commaundement, I ſay that the promiſe is ſo contained vnder the commaundemẽt, that being ſeue-

red it is made no promiſe at all. This ſhalbe made plainer by a like
Pſa. 50 15. example. God gaue a commaundement, when he ſaid, Call vpon me: He added a promiſe, I will heare thee. If any man calling vpon Peter and Paule, do glory vpon this promiſe, will not all men crie out that he doth wrongfully? And what other thing I pray you, do they which leauing the cõmaundement concerning eating, do catch hold of a maimed promiſe, this is my body, to abuſe it to ſtrange ceremonies from the inſtitution of Chriſt? Let vs therefore remember that this promiſe is giuen to them which kepe the commaundement ioined with it: but that they be deſtitute of all the word, which remoue the Sacramẽt to any other way. We haue heretofore entreated how the myſtery of the holy ſupper ſeru:th our Faith before God. But foraſmuch as the Lord doth here not only bringe into our remembrance ſo great largeſſe of his bounty, as we haue before ſhewed, but doth as it were from hande to hande bringe it foorth, and ſtirreth vs to acknowledge it: he doth therewithall warne vs that we be not vnthankefull to ſo plentifull liberality: but rather that we ſhould publiſh it with ſuch praiſes as it is meete, and aduaunce it with thankeſgiuing.
Luc. 22. 19. 1. Cor. 11. 26. Therefore when he deliuered the inſtitution of the Sacrament it ſelf to the Apoſtles, he taught them that they ſhoulde do it in remembrance of him. Which Paule expoundeth, to declare the Lordes death. That is, publikely and altogether with one mouth openly to confeſſe, that all our affiance of life and ſaluation is repoſed in the death of the Lorde: that we may glorifie him with our confeſſion, and may by our example exhorte other to giue glory to him. Here againe it appeareth whereunto the marke of this Sacrament is directed, namely to exerciſe vs in the remembrance of the death of Chriſt. For, this that we are commaunded to declare the Lords death till he come to iudge, is nothing elſe but that we ſhould publiſh that with confeſſion of mouth, which our faith hath acknowledged in the Sacrament, that is, that the death of Chriſt is our life. This is the ſecond vſe of the Sacrament, which perteineth to outward confeſſion.

38 Thirdly the Lorde alſo willed it to be to vs in ſteede of an exhortation, thã which none other can more vehemently encourage & enflame vs both to purenes and holines of life, and alſo to charitie, peace, and agreement. For the Lord doth therein ſo communicate his body to vs, that he is made throughly one with vs, and we with him. Now ſith he hath but one body, whereof he maketh vs all partakers, it is neceſſary that all we alſo be by ſuch partakinge made one body. Which vnity the bread which is deliuered in the Sacramẽt, repreſenteth: which as it is made of many graines in ſuch ſort mingled

together

together that one can not be diſcerned from an other: after the ſame maner we alſo ought to be conioyned & knit together with ſo great agreemēt of mindes, that no diſagrement or diuiſion come betwene vs. This I had rather to be expreſſed with Paules wordes. The cup of bleſſinge (ſayth he) which we bleſſe, is the communicating of the blood of Chriſt: & the bread of bleſſing which we breake, is the partakinge of the body of Chriſt. Therefore we all are one body, that partake of one bread. We ſhall haue very well profited in the Sacrament, if this thought ſo ſhalbe emprinted & engraué in our mindes, that none of the brethren can be hurt, deſpiſed, refuſed, abuſed, or in any wiſe be offended of vs, but that therewithall we do in ſo doinge hurt, deſpiſe and abuſe Chriſt with our iniurious dealinges: that we can not diſagree with our brethren, but that we muſt therewithall diſagree with Chriſt: that Chriſt can not be loued of vs, but that he muſt be loued in our brethren: that what care we haue of our owne body, ſuch alſo we ought to haue of our brethren which are members of our body: as no part of our body is touched with any feling of griefe, which is not ſpread abroad into all the other parts, ſo we muſt not ſuffer, our brother to be greued with any euil wherof we ſhould not alſo be touched with compaſſion. Therfore Auguſtine not without cauſe ſo oft calleth this Sacrament the bond of charity. For what ſharper ſpur could be put to vs, to ſtirre vp mutuall charity among vs, than when Chriſt giuing himſelfe to vs, doth not only allure vs with his owne example that we ſhoulde mutually dedicate and deliuer our ſelues one to an other: but in ſo much as he maketh himſelfe cōmon to all, he maketh all vs alſo one in himſelfe? 1. Cor. 10.16.

39 But hereby is that very well confirmed which I haue ſayd in an other place, that the true miniſtration of the Sacramēt ſtandeth not without the word. For whatſoeuer profit commeth to vs of the Supper, requireth the word: whether we be to be confirmed in Faith, or to be exerciſed in confeſſion, or to be ſtirred vp to duety, praier is needefull. Therefore nothinge can be more diſorderly done in the Supper, than if it be turned to a dumme action: as hath bin done vnder the tyranny of the Pope. For they would haue the whole force of conſecration to hange vpon the intent of the Prieſt, as though this nothing pertained to the people, to whom it moſt of all behoued that the myſtery ſhould be declared. But thereupon hath growen this errour, that they marked not that thoſe promiſes wherewith the conſecration is made, are directed not to the elementes themſelues, but to them that receiue them. But Chriſt ſpeaketh not to the bread, that it may be made his body, but commaundeth his diſciples to eate, and

promiſeth to them the communicating of his body and blood. And none other order doth Paul teach, than that together with the bred and the cup, the promiſes ſhould be offred to the faithfull. Thus it is truely. We ought not here to imagine any magicall enchauntment, that it be ſufficient to haue mumbled vp the wordes, as though the elementes did heare them: but let vs vnderſtande that thoſe wordes are a liuely preachinge, which may edifie the hearers, which may inwardly pearce into their mindes, which may be emprinted and ſettled in their hartes, which may ſhewe foorth effectualneſſe in the fulfilling of that which it promiſeth. By theſe reaſons it clearely appeareth, that the layinge vp of the Sacrament, which many do earneſtly require, that it may be extraordinarily diſtributed to the ſicke, is vnprofitable. For either they ſhall receiue it without rehearſing of the inſtitution of Chriſt, or the miniſter ſhall together with the ſigne ioyne the true declaration of the myſtery. In ſilence is abuſe & fault. If the promiſes be rehearſed, and the myſterie declared, that they which ſhall receiue it may receiue it with frute, there is no cauſe why we ſhould dout that this is the true conſecration. To what end then will that other conſecration come, the force whereof commeth not ſo farre as to the ſicke men? But they that do ſo, haue the example of the old Church. I graunt: but in ſo great a matter, & in which we erre not without great daunger, nothinge is ſafer than to folow the trueth it ſelfe.

40 Now as we ſee that this holy bread of the Supper of the Lord is ſpirituall meate, no leſſe ſweete and delicate than healthfull to the godly worſhippers of God, by the taſt whereof they feele that Chriſt is their life, whom it raiſeth vp to thankeſgiuing, to whom it is an exhortation to mutuall charity among themſelues: ſo on the other ſide it is turned into a moſt noyſome poyſon to all them whoſe Fayth it doth not nouriſh and confirme, and whom it doth not ſtirre vp to cõfeſſion of praiſe and to charity. For as bodily meate, when it findeth a ſtomach poſſeſſed with euill humors, being it ſelfe alſo therby made euill and corrupted doth rather hurt than nouriſhe: ſo this ſpirituall meate, if it light vppon a ſoule defiled with malice and naughtineſſe, throweth it downe headlong with greater fall: verily not by the fault of the meate it ſelfe, but becauſe to defiled and vnbeleuinge men nothinge is cleane, though otherwiſe it be neuer ſo much ſanctified by the bleſſing of the Lord. For (as Paule ſayth) they that eate & drinke vnworthily, are gilty of the body and blood of the Lord, and do eate and drinke iudgement to themſelues, not diſcerning the body of the Lord. For, ſuch kinde of mẽ as without any ſparcle of Faith, without

Tit. 1.15
1. Cor. 11.29.

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any zeale of charity, do thruſt themſelues foorth like ſwine to take the Supper of the Lorde, do not diſcerne the body of the Lorde. For in ſo much as they do not beleue that that body is their life, they do as much as in them lyeth diſhonor it, ſpoylinge it of all the dignitie thereof, and finally in ſo receiuinge it they prophane and defile it. But in ſo much as being eſtraunged and diſagreeinge from their brethrē, they dare mingle the holy ſigne of the body of Chriſt with their diſagreementes, it is no thanke to them that the body of Chriſt is not rent in ſunder, and limmemeale torne in peeces. And ſo not vnworthily they are gilty of the body and blood of the Lord, which they do with vngodlines full of ſacrilege ſo fowly defile. Therfore by this vnworthy eatinge, they take to themſelues damnation. For whereas they haue no Faith repoſed in Chriſt, yet receiuing the Sacrament they profeſſe that there is ſaluation for them no where elſe than in him, and do forſweare all other affiance. Wherfore they themſelues are accuſers to themſelues, they themſelues pronounce witneſſe againſt themſelues, and they themſelues ſeale their owne damnation. Againe when they being with hatred and euill will diuided & drawen in ſunder from their brethren, that is, from the members of Chriſt, haue no parte in Chriſt: yet they do teſtifie that this is the only ſaluation to communicate with Chriſt, & to be made one with him. For this cauſe Paule commaundeth, that a man proue himſelfe, before that he eate of this bread or drinke of this cup. Whereby (as I expounde it) he meant that euery man ſhould deſcend into himſelfe, and weie with himſelfe, whether he do with inward affiance of hart reſt vpon the ſaluatiō which Chriſt hath purchaced: whether he acknowledge it with confeſſion of mouth: then whether he do with deſirous endeuour of innocence and holineſſe aſpire to the following of Chriſt: whether after his example he be ready to giue himſelfe to his brethren, & to cōmunicate himſelfe to them with whom he hath Chriſt cōmon to him: whether, as he himſelfe is accompted of Chriſt, he do likewiſe on his behalfe take all his brethren for members of his owne body: whether he couet to cheriſh, defende, and helpe them as his owne members. Not for that theſe duties both of Faith & charity can now be perfect in vs: but becauſe we ought to endeuor this, & with all our deſires to long toward it, that we may daily more & more encreaſe our Faith begon. 1. Cor. 11. 28.

41 Commonly when they go about to prepare men to ſuch worthines of eating, they haue in cruell wiſe tormented and vexed poore conſciences: and yet they brought neuer a whit of all thoſe thinges that might ſerue to the purpoſe. They ſaid that thoſe did eat worthily

which were in ſtate of grace. To be in ſtate of grace they expounded to be pure & cleanſed from all ſinne. By which doctrine all the men that euer haue at any time bin or now be in earth, were debarred frō the vſe of this Sacrament. For if we go about this, to fetch our worthineſſe from our ſelues, we are vtterly vndone: onely deſpeire and damnable ruine abideth for vs. Though we endeuor with our whole ſtrengthes, we ſhall nothinge more preuaile, but that then at laſt we ſhalbe moſt vnworthy, when we haue moſt of all trauailed about ſeekinge of worthineſſe. To ſalue this ſore, they haue deuiſed a way to attaine worthineſſe: that, as much as in vs lieth, māking examination, and requiring of our ſelues accompt of all our doings, we ſhould with contrition, confeſſion, and ſatisfaction cleanſe our vnworthineſſe which way of cleanſinge, what maner of thinge it is, we haue already ſhewed there where was more conuenient place to ſpeake of it. So much as ſerueth for our preſent purpoſe, I ſay that theſe be to hungry and vaniſhinge comfortes to diſmaied and diſcouraged conſciences & ſuch as are ſtriken with horrour of their ſinne. For if the Lord by ſpeciall forbidding, admitteth none to the partakinge of his Supper but the righteous & innocent: there needeth no ſmal heede that may make a man aſſured of his owne righteouſnes which he heareth to be required of God. But whereby is this aſſurednes confirmed vnto vs, that they are diſcharged afore God, which haue done ſo much as in them lay? But although it were ſo, yet when ſhall it be that a man may be bold to aſſure himſelfe that he hath done as much as in him lay? So when there is made no certaine aſſurance of our worthineſſe, the entry ſhall alway remaine ſhut by that horrible forbidding, wherby is pronounced that they eate & drinke iudgement to themſelues, which eate and drinke vnworthily.

42 Now it is eaſie to iudge what maner of doctrine this is which reigneth in the Papacy, & frō what author it hath proceeded, which with the outragious rigor thereof bereueth and ſpoyleth, miſerable ſinners and ſuch as be tormented with feare and ſorow, of the comfort of this Sacrament, in which yet all the ſwete delicates of the Goſpell were ſet before them. Surely the deuill could by no redier way deſtroy men, than by ſo making them ſenſeleſſe, that they coulde not perceiue the taſt and ſauour of ſuch foode, wherewith it was the will of the moſt good heauenly Father to feede them. Leaſt therefore we runne into ſuch headlonge downefall, let vs remember that this holy banket is medicine to the ſicke, comfort to ſinners, liberall gift to the poore: which bring no profit to the healthy, righteous, and riche, if any ſuch could be found. For wheras in it Chriſt is giuen vs for meate:

we vnderſtande that without him we pyne, ſtarue, and faint, like as famine deſtroieth the liuely ſtrength of the body. Againe wheras he is giuen vs for life: we vnderſtande that without him we are in our ſelues vtterly dead. Wherefore this is the worthineſſe both the only and beſt that we can bringe to God, if we offer to him our owne vileneſſe and (as I may ſo call it) vnworthineſſe, that of his mercy he may make vs worthy of him: if we deſpeire in our ſelues, that we may be comforted in him: if we humble our ſelues, that we may be raiſed vp of him: if we accuſe our ſelues, that we may be iuſtified of him: moreouer if we aſpire to that vnity which he commendeth to vs in his Supper: and as he maketh vs all, one in himſelfe, ſo if we wiſh to vs all altogether one ſoule, one hart one tonge. If we haue theſe things throughly well weyed and conſidered, ſuch thoughtes although they ſhake vs, yet ſhall neuer ouerthrow vs. As, how ſhould we being needy and naked of al good things, we defiled with filthineſſe of ſinnes, we halfe dead, eate the body of the Lorde worthily? We will rather thinke that we being poore come to the liberal giuer, we ſeeke to the Phiſician, we ſinners to the author of righteouſneſſe, finally we dead men to him that giueth life: that that worthineſſe which is commaunded of God, conſiſteth chiefly of Faith, which repoſeth al things in Chriſt and nothinge in vs: and next of charity, and the ſelfe ſame charity which it is enough to offer vnperfect to God, that he may encreaſe it to better, foraſmuch as it can not be giuen perfect. Some other agreeinge with vs in this, that the worthineſſe it ſelfe conſiſteth in Fayth and charity: yet in the meaſure of worthineſſe haue gone farre out of the way, requiringe a perfection of Fayth, whereunto nothing may be added, & a charity egall with that which Chriſt hath ſhewed toward vs. But hereby they do none otherwiſe than thoſe other before, driue all men away from comminge to this holy Supper. For if their ſentence ſhoulde take place, no man ſhoulde receiue but vnworthily, foraſmuch as all without exception ſhoulde be holden gilty and conuict of their vnperfectneſſe. And truely it were a point of too much amazed dulneſſe, I will not ſay fooliſhneſſe, to require ſuch perfection in the Sacrament, as may make the Sacrament voide and ſuperfluous: which was not ordained for the perfect, but for the weake and feeble to awake, to ſtirre vp, to pricke forward, and exerciſe the affection of Faith and charity, and to correct the defaut of either of them.

43 But ſo much as concerneth the outward forme of doing, whether the faithfull receiue it in their hand or no: whether they deuide it, or euery one eate that which is giuen him: whether they put againe

the cup in the hand of the Deacon,or deliuer it to the next:whether the bread be leuened,or vnleuened: whether the wine be redde or white: it maketh no matter. Theſe thinges be indifferent and left in the liberty of the Church. Howebeit it is certaine, that the vſage of the old Church was,that euery one ſhould take it into his hand. And Chriſt ſaid,Diuide it among you. The hiſtories report,that it was leuened and common breade before the time of Alexander biſhoppe of Rome, which firſt delited in vnleuened bread:but for what reaſon I ſee not,vnleſſe it were with a newe ſight to draw the eies of the cõmon people to wondringe at it, rather than to inſtruct their mindes with good religion. I adiure all thẽ that are touched with any though but light zeale of godlines,to tell whether they do not euidently ſee, both how much more brightly the glory of God ſhineth herein,and how much more abundant ſweetenes of ſpirituall comfort commeth to the faithfull, than in theſe colde and plaierlike trifles, which bring none other vſe but to deceiue the ſenſe of the amaſed people. This they call the holdinge of the people in religion, when beinge made fooliſh and ſenſleſſe with ſuperſtition it is drawen whether they liſt. If any man will defende ſuch inuentions by antiquity, I my ſelfe alſo am not ignorant how auncient is the vſe of chreſme,and blowing in Baptiſme: Howe nye to the age of the Apoſtles the Supper of the Lorde was infected with ruſtineſſe: but this verily is the waywardneſſe of mans boldeneſſe, which can not withholde it ſelfe but that it muſt alway play and be wanton in the myſteries of God. But lette vs remember that God doth ſo highly eſteeme the obedience of his word, that he willeth vs in it to iudge both his Angels and the whole worlde. Now, bidding farewell to ſo great a heape of ceremonies:it might thus haue bin moſt comlily miniſtred,if it were oft and at leaſt euery weke ſette before the Church, but that firſt they ſhoulde begin with publike praiers:then a ſermon ſhould be made:then the miniſter, hauinge bread and wine ſette vpon the boorde,ſhoulde rehearſe the inſtitution of the Supper:and then ſhoulde declare the promiſes that are in it leſte vnto vs: and therewithall ſhoulde excommunicate all them that by the Lords forbiddinge are debarred from it, afterwarde they ſhoulde pray that with what liberality the Lorde hath giuen vs this holy foode, he woulde inſtruct and frame vs alſo with the ſame Faith & thankefulneſſe of minde to receiue it, & that foraſmuch as we are not of our ſelues,he would of his mercy make vs worthy of ſuch a banket:that then either Pſalmes ſhould be ſong,or ſomwhat red, and the faithful ſhould in ſemely order cõmunicate of the holy bãket,the miniſters breaking the bread & giuing it to the people:that when the

Luc.22 17.

Supper

Supper is ended, exhortation ſhould be made to pure Faith & confeſſion of Faith, to charity, and to maners mete for Chriſtians: laſt of all that giuing of thanks ſhould be rehearſed, & praiſe be ſong to God: which being ended the congregation ſhould be let go in peace.

44 Theſe thinges that we haue hitherto ſpoken of this Sacrament do largely ſhewe, that it was not therefore ordained, that it ſhould be receiued yearely once, & that ſlightly for maners ſake (as now commonly the cuſtome is) but that it ſhould be in often vſe to all Chriſtians, that with often remembrance they ſhould repeate the paſſion of Chriſt: by which remembrance they might ſuſtaine and ſtrengthen their Faith, & exhort themſelues to ſing confeſſion of praiſe to God, and to publiſh his goodnes: finally by which they might nouriſh mutuall charity, and teſtifie it amonge themſelues, whereof they ſaw the knot in the vnity of the body of Chriſt. For ſo oft as we communicate of the ſigne of the body of the Lord, we do as by a token giuen & receiued, enterchaungeably binde our ſelues one to an other vnto all dueties of loue, that none of vs do any thing whereby he may offend his brother, nor leaue any thing vndone whereby he may helpe him, when nede requireth and ability ſufficeth. That ſuch was the vſe of the Apoſtolike Church, Luke rehearſeth in the Actes, when he ſaith that the faithfull were continuinge in the doctrine of the Apoſtles, in communicating, in breaking of bread, and in praiers. So was it altogether mete to be done, that there ſhoulde be no aſſembly of the Church without the word, praiers, partaking of the Supper and almes. That this order was alſo inſtitute amonge the Corinthians we may ſufficiently gather of Paule: and it is certaine that in many ages afterward it was in vſe. For thereupon came thoſe olde Canons, which they father vpon Anicletus & Calixtus, that when the conſecration is done, all ſhould communicate, that wil not be without the dores of the Church. And it is red in thoſe olde Canons, which they call the Canons of the Apoſtles: that they which continue not vnto the end, & do not receiue the holy communion, muſt be corrected as mē that moue vnquietnes of the Church. Alſo in the Councell at Antioch, it was decreed that they which enter into ỹ Church, & heare the Scriptures, & do abſtaine from the communion, ſhoulde be remoued from the Church, till they haue amended this fault. Which although in the firſt Councell at Toletum it was either ſomwhat qualified or at leaſt ſet forth in milder wordes, yet it is there alſo decreed, that they which when they haue heard the ſermon are found neuer to communicate, ſhould be warned: if after warning they abſtaine, they ſhoulde be debarred from it.

Act. 2. 42.

45 Verily by theſe ordinances the holy men meant to retaine and maintaine the often vſe of the Communion, which ofte vſe they had receiued from the Apoſtles themſelues, which they ſawe to be moſt holſome for the faithfull, and by litle and litle by the negligence of the common people to growe out of vſe. Auguſtine teſtifieth of his owne time: The Sacrament (ſaith he) of this thing, of the vnity of the Lords body, is ſomewhere daily, ſomewhere by certaine diſtances of dayes, prepared vpon the Lordes table, and is there receiued at the table, to ſome vnto life, to other ſome vnto deſtruction. And in the firſt Epiſtle to Ianuarius: ſome do daily communicate of the body and blood of the Lorde: ſome receiue it at certaine daies: in ſome places there is no day let paſſe wherein it is not offered: in ſome other places onely vppon the Saturday and the Sunday, and in ſome other places neuer but on the Sunday. But foraſmuch as the common people was (as we haue ſayd) ſomwhat ſlacke, the holy men did call earneſtly vpon them with ſharp rebukinges, leaſt they ſhoulde ſeeme to winke at ſuch ſlothfulneſſe. Such an example is in Chryſoſtome vpon the Epiſtle to the Epheſians. It is not ſaid vnto him that diſhonored the banket: wherefore didſt thou ſit downe? but, wherefore didſt thou come in? Whoſoeuer is not partaker of the myſteries, he is wicked and ſhameleſſe for that he ſtandeth here preſent. I beſeeche you, if any be called to a banket, waſheth his handes, ſitteth downe, ſeemeth to prepare himſelfe to eate, and then doth taſt of nothinge: ſhall he not ſhame both the banket, and the maker of the banket? So thou, ſtanding among them that with prayer do prepare themſelues to receiue the holy meate, haſt euen in this that thou haſt not gone away confeſſed that thou art one of the number of them, at the laſt thou doeſt not partake: had it not bin better that thou hadſt not bin preſent. Thou wilt ſay, I am vnworthy. Therfore neither waſt thou worthy of the communion of praier, which is a preparinge to the receiuing of the holy myſtery.

In 6. ca. Iohan. tract. 26

In ca. 1. Hom. 26. 12.

46 And truely this cuſtome, which commaũdeth to communicate yearely once, is a moſt certaine inuention of the deuill, by whoſe miniſtery ſoeuer it was brought in. They ſay that Zepherinus was author of that decree, which it is not likely to haue bin ſuch as we now haue it. For he by his ordinance did peraduẽture not after the worſt maner prouide for ỹ church, as the times then were. For it is no dout but that then the holy ſupper was ſette before the faithfull ſo oft as they came together in aſſembly, neither is it any dout but that a good part of them did communicate. But when it ſcarſely at any time happened that all did communicate together, and whereas it was neceſ-

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ſary that they which were mingled with prophane men & idolaters, ſhoulde by ſome outwarde ſigne teſtifie their faith: the holy man for order & policies ſake, appointed that day, wherein the whole people of Chriſtians ſhould by partaking of the Lords ſupper vtter a cõfeſſion of their faith. The ordinance of Zepherinus beinge otherwiſe good hath bin euill wreſted of them that came after, whẽ a certaine law was made of one communicating yearely: whereby it is come to paſſe, that almoſt al men whẽ they haue once cõmunicate, as though they had gaily diſcharged themſelues for al the reſt of the yere, ſlepe ſoundly on both eares. It ought to haue bin farre otherwiſe done. Euery weke at the leaſt, the Lordes table ſhoulde be ſet before the aſſembly of ỹ Chriſtians: the promiſes ſhould be declared, which might feede vs ſpiritually at it: none ſhould in dede be compelled by neceſſity, but all ſhould be exhorted and pricked forward: the ſluggiſhneſſe alſo of the ſlothfull ſhould be rebuked. All ſhould by heapes, as hungry men, come together to ſuch dainties. Not without rightfull cauſe therefore at the beginning I complained, that by the craft of the deuill this cuſtome was thruſt in, which when it appointeth one certaine day of the yeare, maketh men ſlothfull for all the reſt of the yeare. We ſee in deede that this peruerſe abuſe was crept in euen in the time of Chryſoſtome: but we may alſo therewithal ſee how much it diſpleaſed him. For he complaineth with greuous words in the ſame place which I euen now alleaged, that there is ſo great inequality of this matter, that often in ſome times of the yere they came not euen when they were cleane, but at Eaſter they came euen when they were vncleane. Then he crieth out: O cuſtome. O preſumption. Then in vaine is the daily offering vſed: in vaine we ſtande at the altar: there is none that partaketh together with vs. So farre is it of that he allowed it by his authority adioyned to it.

47 Out of the ſame ſhop proceded alſo an other ordinãce, which hath ſtolen away or violently taken away the halfe of the ſupper from the better nũber of the people of God, namely the ſigne of the blood, which being denied to lay and profane men (for with ſuch titles forſooth they ſet out Gods inheritance) became a peculiar poſſeſſion to ſhauen and annointed men. It is the commaundement of the eternall God, that al ſhould drinke: which cõmaundement man dare diſcontinue and repell with a new & contrary law, commaunding that not all ſhould drinke. And that theſe lawmakers ſhoulde not ſeeme to fight without reaſon againſt their God, they pretend perils that might happen if this holy cup were commonly giuẽ to all: as though thoſe daũgers had not bin foreſeene & marked of the eternall wiſdom of God.

And then ſuttelly forſooth they reaſon, that the one is enough for both. For if (ſay they) it be the body, it is whole Chriſt, which cā not now be ſeuered from his body. Therefore by accompanyinge the body containeth the blood. Loe how our wit agreeth with God, when it hath neuer ſo litle begon with looſe reines, to be wanton & wilde. The Lord ſhewing bread, ſaith that it is his body: when he ſheweth the cup, he calleth it his blood. The boldneſſe of mans reaſon, crieth out contrariwiſe that the bread is the blood, and the wine is the body: as though the Lorde had for no cauſe ſeuered his body from his blood both in wordes and in ſignes: or as though it hadde euer bin heard ſpokē that the body or blood of Chriſt is called God & man. Verily if he had meant to ſignifie whole himſelf, he might haue ſaid it is I: as he is wont to ſpeake in the Scriptures, and not, this is my body, this is my blood. But he willinge to helpe our weakeneſſe, did ſet the cuppe ſeuerally from the bread, to teache that he ſuffiſeth no leſſe for drinke than for meate. Now let one part be takē away, then we ſhall finde but the one halfe of the nouriſhments in him. Therefore although it be true which they pretend, that the blood is in the bread by way of accompanyinge, and againe the body in the cup, yet they defraude godly ſoules of the confirmation of faith which Chriſt deliuereth vs as neceſſary. Therfore biddinge their ſuttleties farewell, we muſt holde faſt the profite which is by the ordinance of Chriſt in the two earneſts.

48 I know in deede that the miniſters of Sathan do here cauill, as it is an ordinary thing with them to make mockery of the Scriptures. Firſt they alleage that of one bare doinge ought not to be gathered a rule whereby the Church ſhoulde be bounde to perpetuall obſeruinge. But they lye when they ſay that it was but a bare doinge: for Chriſt did not only deliuer the cup, but alſo did inſtitute that his Apoſtles ſhould in time to come do the ſame. For they are the words of a commaunder, drinke ye all of this cup. And Paule ſo rehearſeth that it was a deede, that he alſo commendeth it for a certaine rule. An other ſtartinge hole is, that the Apoſtles alone were receiued of Chriſt to the partakinge of this ſupper whom he had already choſen and taken into the order of the ſacrificinge Prieſtes. But I woulde haue them anſwere me to fiue queſtions, from which they ſhall not be able to eſcape, but that they ſhalbe eaſily conuinced with their lies. Firſt, by what oracle haue they this ſolution reuealed, beinge ſo ſtraunge from the worde of God? The Scripture reckeneth twelue that ſatte with Ieſus: but it doth not ſo obſcure the dignitie of Chriſt that it calleth them ſacrificing Prieſtes of which name we will ſpeake hereafter

after in place fit for it. Though he gaue it then to the twelue, yet he commaunded that they ſhould do the ſame, namely that they ſhould ſo diſtribute it among them. Secondly, why in that better age, from the Apoſtles almoſt a thouſand yeares, were all without exception made partakers of both the ſignes? was the olde Church ignorant what geſtes Chriſt had receiued to his Supper? It were a point of moſt deſperate ſhameleſneſſe, here to ſticke and dally in graunting it to be true. There remaine ẏ eccleſiaſticall hiſtories, there remaine the bokes of the olde writers, which miniſter euident teſtimonies of this matter. The fleſhe (ſaith Tertullian) is fed with the body and blood of Chriſt, that the ſoule may be fatted which feding vpō God. Howe (ſaid Ambroſe to Theodoſius) wilt thou receiue with ſuch handes the holy body of the Lorde? With what boldneſſe wilt thou with thy mouth partake of the cup of the precious blood? And Hierome ſaith. The prieſts which make the Thankeſgeuing, and do diſtribute the blood of the Lorde to the people. Chriſoſtome. Not as in the olde lawe the Prieſt did eate part, and the people part: but one body is ſet before all, and one cup. Thoſe things that perteine to the Thankeſgeuing, are all common betweene the Prieſt and the people. The ſelfe ſame thing doth Auguſtine teſtifie in many places.

Libr. de reſurre. carnis. Theodorit. lib. 3. ca. 8. Euchariſtia Hier in 3. Malachiſ. in 2 Cor. cap. 8. Euchariſtia.

49 But why diſpute I about a thing moſt knowen? Let all the Greke and Latine writers be red ouer; ſuch teſtimonies ſhall echewhere offer themſelues. Neither was this cuſtome growen out of vſe, while there remained one drop of pureneſſe in the Church. Gregory, whom you may rightly ſay to haue bene the laſt Biſhop of Rome, teacheth ẏ it was kept in his time. What is the blood of the lambe, ye haue nowe learned, not by hearing but by drinking. His blood is poured into the mouthes of the faithfull. Yea it yet endured foure hundred yeares after his death, when all things were growen out of kinde. For neither was that taken onely for an vſage, but alſo for an inuiolable lawe. For then was in force the reuerence of Gods inſtitutiō, and they douted not that it was ſacrilege, to ſeuer thoſe things which the Lorde had conioined. For thus ſaith Gelaſius. We haue founde, that ſome receiuing onely the portion of the holy body, do abſteine from the cup. Let them without dout, bycauſe they ſeeme to be bounde with I wote not what ſuperſtition, either receiue the Sacramēts whole, or be debarred from them whole. For the diuiding of this miniſtery is not committed without great ſacrilege. Thoſe reaſons of Cyprian were heard, which truely ought to moue a Chriſtian minde. Howe (ſaith he) do we teache or prouoke them to ſhed their blood in the confeſſing of Chriſt, if we deny his blood to them that

De cōſecr. diſt. 2. ca. cōper. Serm. 5. de lapſ.

ſhall fight? Or how do we make them fit for the cup of Martyrdome if we do not firſt in the church by the right of cõmunion admit thẽ to drinke the cup of the Lorde. Whereas the Canoniſts do reſtraine that decree of Gelaſius to the Prieſtes, that is ſo childiſh a cauill that it nede not to be confuted.

50 Thirdly, why did he ſimply ſay of the bread, that they ſhoulde eate: but of the cuppe, that they ſhould all drinke? euen as if he had meant of ſet purpoſe to mete with the craft of Sathan. Fourthly, if (as they would haue it) the Lord vouchſaued to admit to his ſupper only ſacrificinge Prieſtes, what man euer durſt call to the partakinge of it, ſtraungers whom the Lord had excluded? yea and to the partaking of that gift, the power whereof was not in their hands, without any cõmaundement of him which only could giue it? Yea vpon confidence of what warrant do they vſe at this day to diſtribute to the common people the Signe of the body of Chriſt, if they haue neither commaundement nor example of the Lord? Fiftly, did Paule lye, when he ſaid to the Corinthians, that he had receiued of the Lord that which he had deliuered to them? For afterward he declareth the thing that he deliuered, that all without differẽce ſhould communicate of both the ſignes. If Paule receiued of the Lord, that all ſhould be admitted without differẽce: let them looke of whom they haue receiued which do driue away almoſt all the people of God: becauſe they can not now pretend God to be the author of it, with whom there is not yea and nay. And yet ſtill for clokinge of ſuch abhominations they dare pretende the name of the church, and with ſuch pretence defende it. As though either theſe Antichriſtes were the church, which ſo eaſily treade vnderfoote, ſcatter abroad, & deſtroy the doctrine and inſtitution of Chriſt: or the Apoſtolike Church were not the church, in which the whole force of religion floriſhed.

The xviij. Chapter.

Of the Popish Maſſe, by vvhich ſacrilege the Supper of Chriſt hath not onely bin prophaned, but alſo brought to nought.

WIth theſe and like inuentions Satan hath trauailed, as by ouerſpreadinge of darkeneſſe to obſcure and defile the holy ſupper of Chriſt, ẏ at leaſt the pureneſſe of it ſhould not be kept ſtill in the church. But the head of horrible abhomination was when he aduanced a Signe, by which it might not onely be darkened and peruerted, but beinge vtterly blotted and aboliſhed ſhoulde vaniſhe and fall out of the remembrance of men: namely

namely when he blinded almoſt the whole world with a moſt peſtilent error, that they ſhould beleue that the Maſſe is a ſacrifice and oblation to obteine the forgiuenes of ſinnes. Howe at the beginning the ſounder ſort of the ſcholemē toke this doctrine, I nothing regard: farewell they with their crabbed ſuttelties: which howeſoeuer they may be defended with cauilling, yet are therefore to be refuſed of all good men becauſe they do nothing els but ſpread much darkneſſe ouer the brightneſſe of the Supper. Therfore bidding them farewell, let the readers vnderſtande that I here match in fight with that opinion, wherewith the Romiſhe Antichriſt and his Prophets haue infected the whole world, namely that the Maſſe is a worke whereby the ſacrificing Prieſt which offreth vp Chriſt, and the other that do partake at the ſame oblation, do deſerue the fauor of God: or that it is a cleanſing ſacrifice, whereby they reconcile God to themſelues. Neither hath this bene receiued onely in common opinion of the people, but the very doing it ſelfe is ſo framed, that it is a kinde of pacifying wherewith ſatisfaction is made to God for the purging of the quicke and dead. The wordes alſo which they vſe, do expreſſe the ſame: and no other thing may we gather of the daily vſe of it. I knowe howe deepe rootes this peſtilence hath taken, vnder howe great ſeming of goodneſſe it lurketh, howe it beareth in ſhewe the name of Chriſt, howe in the one name of Maſſe many beleue that they comprehende the whole ſumme of faith. But when it ſhalbe by the word of God moſt clerely proued, that this Maſſe, howe much ſoeuer it be colored and glorious, yet ſhamefully diſhonoreth Chriſt, burieth and oppreſſeth his croſſe, putteth his death in forgetfulneſſe, taketh away the frute that cometh therof vnto vs, doth weaken and deſtroy the Sacrament wherin was left the memorie of his death: ſhall there then be any ſo deepe rootes, which this moſt ſtrong axe, I meane the worde of God, ſhall not cutt dowe and ouerthrowe? Is there any face ſo beautifull, that this light can not bewray the euell which lurketh vnder it?

2 Let vs therfore ſhewe that which hath bene ſet in the firſt place, that in it is intolerable blaſphemie and diſhonor done to Chriſt. For he was conſecrate of his Father a Prieſt and Biſhop, not for a time as we reade that they were ordeined in the olde teſtament, whoes life being mortall their prieſthode alſo could not be immortall: for which cauſe alſo there needed ſucceſſors that ſhould from time to time be put in the place of them that died. But in place of Chriſt, which is immortall, there needeth no vicar to be ſet after him. Therefore he was ordeined of the Father a prieſt for euer, according to the order of

Hebr. 5. 5. & 7. 17. & 9. 11. and 21.

Pſa. 110 14.

Melchiſedech, that he ſhoulde execute an euerlaſting prieſthode.
Gen.14. 18. This miſterie had bine long before figured in Melchiſedech, whom when the Scripture had ones brought in for the prieſt of the liuing God, it neuer afterwarde made mention of him, as though he had had no ende of his life. After this point of likeneſſe, Chriſt was called a prieſt according to his order. Nowe they that do daily ſacrifice, muſt needes appoint prieſts to make the oblations, whom they muſt appoint as it were ſucceſſors & vicars in the ſteede of Chriſt. By which putting in ſteede of him, they do not onely ſpoile Chriſt of his honor, and plucke from him the prerogatiue of eternall prieſthode, but alſo trauaile to thruſt him downe from the right hande of his Father, on which he can not ſit immortall, but that he muſt therewithall remaine the eternall prieſt. Neither let them lay for themſelues, that their pety ſacrificers are not put in place of Chriſt as if he were dead, but onely are helpers of his eternall prieſthod, which ceaſſeth not therefore to continue. For they are more ſtrongly holden faſt with
Hebr.7. 23. the wordes of the Apoſtle, than that they may ſo eſcape: namely, that there were many other prieſts made, becauſe they were by death letted to continue. Therefore there is but one that is not letted by death, and he needeth no cõpanions. Yet, ſuch is their frowardneſſe, they arme themſelues with the example of Melchiſedech to defend their wickedneſſe. For, becauſe it is ſaid that he offred bread & wine, they gather that he was a foreſhewing of their Maſſe: as though the likeneſſe betweene him and Chriſt were in the offring of bread and wine. Which is ſo emptie and trifling that it needeth no cõfutation. Melchiſedech gaue bread and wine to Abraham and his companiõs, to refreſhe them being weary after their iorney and battail. What is this to a ſacrifice? Moſes praiſeth the gentleneſſe of the holy king: theſe fellowes vnſeaſonably coine a miſterie whereof no mention is made. Yet they deceitfully paint their error with an other color, becauſe it followeth by and by after, And he was the prieſt of the hieſt God. I aunſwere, that they wrongfully drawe to the bread and wine that
Hebr.7. 7. which the Apoſtle referreth to the bleſſing. Therefore when he was the prieſt of God he bleſſed Abraham. Wherupon the ſame Apoſtle (than whom we neede to ſeke no better expoſitor) gathereth his excellence, becauſe the leſſer is bleſſed of the greater. But if the oblation of Melchiſedech were a figure of the ſacrifice of the Maſſe, would the Apoſtle, I pray you, which ſearcheth out all euen the leaſt things, haue forgotten ſo earneſt & weightie a thing? Nowe (howeſoeuer they triſle) they ſhall in vaine go about to ouerthrowe the reaſon which the Apoſtle himſelfe bringeth, that the right and honor of

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ſacrificing prieſthode ceaſſeth among mortall men, becauſe Chriſt which is immortall, is the onely and perpetuall ſacrificing prieſt.

3 An other vertue of the Maſſe was, that it oppreſſeth and buri-
eth the croſſe and paſſion of Chriſt. This verily is moſt certaine, Hebr. 9. 12.
that the croſſe of Chriſt is ouerthrowen ſo ſone as the altar is ſet vp. For if he offred himſelfe for a ſacrifice vpon the croſſe, that he might ſanctifie vs for euer, and purchaſe to vs eternall redemption: vndoutedly the force and effectualneſſe of that ſacrifice continueth without any ende. Otherwiſe we ſhould thinke nothing more honorably of Chriſt than of oxen and calues which were ſacrificed vnder the lawe: the offringes whereof are proued vneffectuall and weake by this that they were oft renued. Wherfore either we muſt confeſſe, that the ſacrifice of Chriſt, which he fulfilled vppon the croſſe, wãted the force of eternall cleanſing, or that Chriſt hath made an ende of all with one ſacrifice ones for euer. This is it that the Apoſtle ſaith, Hebr. 9. 26. and 10. 10.
that this chiefe Biſhop Chriſt ones appered by offring vp of himſelfe before the ending of the world, to the driuing away of ſinne. Againe, That we are ſanctified by the will of God, by the offring of the body of Ieſus Chriſt ones. Againe, That Chriſt with one oblation for euer hath made perfect them that are ſanctified: wherunto he adioineth a notable ſentẽce that forgeueneſſe of ſinnes being ones purchaced, there remaineth no more any oblation. This alſo Chriſt ſignified by his laſt ſaying and vttered among his laſt gaſpings, when he ſaid. It is Ioh. 19. 19.
ended. We are wont to note the laſt ſayings of men when they are dieng, for oracles. Chriſt dieng teſtifieth that by his one ſacrifice is perfited & fulfilled whatſoeuer was for our ſaluatiõ. Shall it be lawfull for vs daily to patch innumerable ſacrifices to ſuch a ſacrifice, (the perfection whereof he hath ſo ſhiningly ſet forth) as though it were vnperfect? When the holy word of God not onely affirmeth, but alſo crieth out, and proteſteth, that this ſacrifice was ones fully done that the force thereof remaineth euerlaſting: whoſo require an other ſacrifice, do they not accuſe this of imperfection and weakeneſſe? But as for the Maſſe, which hath bene deliuered in ſuch ſort that there may euery day be made a hundred thouſand ſacrifices, to what ende tendeth it, but that the paſſion of Chriſt, whereby he offred him an onely ſacrificed oblatiõ to the Father, ſhould ly buried and drowned? Who, vnleſſe he be blinde, can not ſee that it was ỹ boldnes of Satan which wraſtled againſt ſo open and clere truth? Neither am I ignorant with what deceites that Father of lying vſeth to color this his fraude, ſaying that there are not ſondry nor diuerſe ſacrifices, but that one ſelfe ſame ſacrifice is repeted. But ſuch ſmokes are eaſily blowen

away. For in the whole discourse the Apostle trauaileth to proue: not only that there are no other sacrifices, but that that one sacrifice was once offred vp, and shall no more be repeated. The sutteller men do yet slip our at a narrower hole, saying that it is not a repeating but an applying. But this Sophisticall argument also is no lesse easily confuted. For neither did Christ once offer vp himselfe with this condition, that his sacrifice shoulde be daily confirmed with newe oblations: but that by the preaching of the Gospel, and ministring of the holy Supper, the frute thereof shoulde be communicated vnto vs.

1.Cor.5 7. So Paul saith that Christ our Passeouer was offred vp, and biddeth vs to eate of him. This (I say) is the meane whereby the Sacrifice of the Crosse is rightly applied to vs, when it is communicated to vs to take the vse of it, and we with true faith receiue it.

4 But it is worth the labour to heare, with what other fundation beside these they vpholde the sacrifice of the Masse. For they draw

Mal.1.8 to this purpose the prophecy of Malachie, whereby the Lorde promiseth that the time shall come when throughout the whole world there shalbe offered to his name incense and a cleane sacrifice. As though it were a new or vnwonted thing among the Prophets, when they speake of the calling of the Gentils to expresse by the outward ceremony of the law the spiritual worshipping of God, to which they exhort thē: that they might the more familiarly declare to ỹ men of their age, that the Gentils should be called into the true felowship of religion. Like as also they are wont altogether to describe by figures of their law, the trueth that was deliuered by the Gospell. So they set

Ioel.2. 28. for turning to the Lord, ascendinge into Ierusalem: for the worshipping of God, the offering of all kindes of giftes: for larger knowledge of him which was to be giuen to the faythfull in the kingdome of Christ, dreames and visions. That therefore which they alleage, is

Esa.19. 21. like vnto an other prophecy of Esay, where the Prophet foretelleth of three altars to be set vp in Assiria, Ægipt, & Iury. For first I aske, whether they do not graunt that the fulfilling of this prophecy is in the kingdome of Christ. Secondly, where be these altars, or when they were euer sette vp. Thirdly whether they thinke that to euery seuerall kingdome is appointed a seuerall temple, such as was that at Ierusalem. These thinges if they wey, I thinke they will confesse, that the Prophet vnder figures agreeable with his time, prophecieth of the spirituall worship of God to be spread abroad into the whole worlde. Which we giue to them for a solution. But of this thing sith there do euery where examples commonly offer themselues, I will not busie my selfe in longer rehearsall of them. Howbeit herein also

they are miſerably deceiued, that they acknowledge no ſacrifice but of the Maſſe, whereas in deede the faithfull do nowe ſacrifice to the Lorde, & do offer a cleane offring, of which ſhalbe ſpoken by and by.

5 Nowe I come downe to the third office of the Maſſe, where I muſt declare howe it blotteth out the true and onely death of Chriſt, and ſhaketh it out of the remembrance of menne. For as among men the ſtrength of a teſtament hangeth vppon the death of the teſtator: ſo alſo our Lorde hath with his death confirmed the teſtament whereby he hath geuen vs forgeueneſſe of ſinnes & eternall righteouſneſſe. They that dare varie or make newe any thing in this teſtament, do deny his death, and holde it as it were of no force. But what is the Maſſe, but a newe and altogether diuerſe teſtament? For why? Doth not euery ſeuerall Maſſe promiſe newe forgeueneſſe of ſinnes, newe purchaſing of righteouſneſſe: ſo that nowe there be ſo many teſtaments, as there be Maſſes? Let Chriſt therfore come again, and with an other death confirme this teſtament, or rather with infinite deathes confirme innumerable teſtaments of Maſſes. Haue I not therfore ſaid true at the beginning, that the only and true death of Chriſt is blotted out by Maſſes? Yea what ſhall we ſay of this that the Maſſe directly tendeth to this ende, that if it be poſſible, Chriſt ſhould be ſlaine againe? For where is a teſtament (ſayeth the Apoſtle) there of neceſſitie muſt be the death of the teſtator. The Maſſe ſheweth it ſelfe to be a new teſtament of Chriſt: therefore it requireth his death. Moreouer the hoſte which is offred, muſt neceſſarily be ſlaine and ſacrificed. If Chriſt in euery ſeuerall Maſſe be ſacrificed, then he muſt at euery moment be in a thouſand places cruelly ſlaine. This is not mine, but the Apoſtles argument, If he had needed to offer himſelfe ofte, he muſt ofte haue died ſins the beginning of the world. I knowe that they haue an aunſwere in redineſſe, whereby alſo they charge vs with ſcláder. For they ſay that that is obiected againſt them which they neuer thought, nor yet canne. And we knowe, that the death & life of Chriſt is not in their hande. We loke not whether they go about to kill him: onely our purpoſe is to ſhewe, what maner of abſurdity followeth of their vngodly and wicked doctrine. Which ſelfe thing I proue by the Apoſtles owne mouth. Though they crie out to the contrarie a hundred times, that this ſacrifice is vnbloody: I will deny that it hangeth vpon the will of men, that ſacrifices ſhould change their nature, for by this meane the holy and inuiolable ordinance of God ſhould faile. Wherupon followeth that this is a ſure principle of the Apoſtle, that there is required ſheding of blood, that waſhing may not be wanting.

Heb. 9. 16.

6 Nowe is the fourth office of the Masse to be entreated of, namely to take away from vs the fruit that came to vs of the death of Christ, while it maketh vs not to acknowledge it and thinke vpon it. For who can call to mind that he is redemed by ỹ death of Christ when he seeth a newe redemption in the Masse? Who can trust that sinnes are forgeuen him, when he seeth a newe forgeuenesse? Neither shall he escape that shall say, that we do for no other cause obteine forgeuenesse of sinnes in the Masse, but because it is already purchased by the death of Christ. For he bringeth nothing els than as if he should bost, that Christ hath redemed vs with this condition that we should redeme our selues. For such doctrine hath bene spred by the ministers of Satan, and such at this day they mainteine with cryings out, with swerd and fier, that we when in the Masse we offer vp Christ to his Father, by this worke of offring do obteine forgeuenesse of sinnes, and are made partakers of the passiō of Christ. What nowe remaineth to the passion of Christ, but to be an example of redemptiō, whereby we may learne to be our owne redemers? Christ himselfe, when in the Supper he sealeth the confidence of pardon, doth not bid his disciples to sticke in that doinge, but sendeth them away to the sacrifice of his death: signifying that the Supper is a moniment or memoriall (as the common speech is) whereby they may learne that the satisfactorie clensing sacrifice, by which the Father was to be appeased, must haue bene offred but ones. For neither is it enough to know that Christ is the onely sacrifice, vnlesse the onely sacrificing be ioined with it, that our faith may be fastened to his crosse.

7 Nowe I come to the conclusion, namely that the holy Supper, in which the Lorde had left the remembrance of his passion grauen and expressed, is by the setting vp of the Masse, taken away, defaced, and destroyed. For the Supper it selfe is the gift of God, which was to be receiued with thankesgeuing. The sacrifice of the Masse is famed to pay a price to God, which he may receiue for satisfaction. Howe much difference there is betweene to geue and to receiue, so much doth the sacrifice differ from the Sacramēt of the Supper. And this truely is the most wretched vnthankfulnesse of man, that where the largesse of Gods bountie ought to haue bene acknowledged, and thankes to be geuen, therein he maketh God his dettor. The Sacrament promised, that by the death of Christ we are not onely ones restored into life, but are continually quickned, because then all the partes of our saluation were fulfilled. The sacrifice of the Masse singeth a farre other song, that Christ must be daily sacrificed, that he

may

may somwhat profit vs. The Supper should haue bene distributed in the common assemblie of the Church, that it might enforme vs of the communion whereby we all cleaue together in Christ Iesus. The sacrifice of the Masse dissolueth and plucketh in sonder this communitie. For after that the error grewe in force, that there must be sacrificers that should sacrifice for the people, the Supper of the Lorde as though it were posted ouer to them, cessed to be communicated to the congregation of the faithfull according to the commaundement of the Lorde. An entrie was made open to priuate Masses, which might rather resemble a certaine excommunication, than that same communitie ordeined of the Lorde, when the pety sacrificer willing seuerally by him selfe to deuoure his sacrifice, doth seuer himselfe frō the whole people of the faithfull. I call priuate Masse (least any man be deceiued) whereſoeuer there is no partaking of the Lordes Supper among the faithfull, although otherwise a great multitude of men be present.

8 And whense the very name of Masse first sprong, I could neuer certainly iudge: sauing that it seemeth to me likely that it was taken of the offrings that were geuen. Whereupon the olde writers vse it commonly in the plurall number. But, to leaue striuing about the name, I say that priuate Masses are directly against the ordinance of Christ, and therefore they are a wicked prophaning of the holy Supper. For what hath the Lord commaunded vs? not to take, and diuide it among vs? What maner of obseruing of the commaundement doth Paul teach? not the breaking of bread, which is the cōmunion of the body and blood? Therefore when one taketh it without distributing, what likenesse is there? But that same one man doth it in the name of the whole Church. By what commaundement? Is not this openly to mocke God, when one man priuatly taketh to him selfe that which ought not to haue bene done but amōg many? But because the words of Christ and Paule are plaine enough, we may brefely cōclude, that whersoeuer is not breaking of bread to the cōmunion of the faithful, there is not the Supper of the Lord, but a false and wrongful counterfaiting of the Supper. But a false counterfaiting is a corrupting. Nowe the corrupting of so great a misterie is not without wickednesse. Therefore in priuate Masses is a wicked abuse. And (as one fault in religion from time to time bredeth an other) after that that maner of offring without cōmunion was ones crept in, by litle and litle they beganne in euery corner of Churches to make innumerable Masses, and diuersly to drawe the people hether and thether, which should haue come together into one assembly, ỳ they might reknowledge the

1. Cor. 10.16.

misterie of their owne vnitie. Nowe let them go and deny it to be ydolatrie, that in their Masses they shewe forth bread to be worshipped in steede of Christ. For in vaine they bost of those promises of the presence of Christ, which howesoeuer they be vnderstode, verily were not geuen to this purpose, that wicked and prophane men, so oft as they will, and to whatsoeuer abuse they list, may make the body of Christ: but that the faithfull, when with religious obseruation they do in Celebrating of the Supper followe the commaundement of Christ, may enioy the true partaking of him.

9 Beside that, this peruersnes was vnknowen to ỹ purer Church. For howsoeuer the more shameleſſe sort among our aduersaries do here go about to diguise the matter with false colors, yet it is most sure that all antiquitie is against them, as we haue afore proued in other things, and it may more certeinly be iudged by the continuall reding of olde writers. But ere I make an ende of speakinge of it, I
1.Sam. 16.22. aske our Massing doctors, sith they knowe that obedience is more esteemed of God than oblations, and that he more requireth that his voice be harkened to, than that sacrifices be offred: howe they beleue that this maner of sacrificing is acceptable to God, whereof they haue no certaine commaundement, and which they see not to be allowed by any one sillable of the Scripture. Moreouer when they heare the Apostle say, that no man taketh to himselfe the name and honor of sacrificing priesthode, but he that is called as Aaron was: yea & that Christ himselfe did not thrust in himselfe, but obeied the calling of his Father: either they must bring forth God the author and ordeiner of their sacrificing priesthode, or they must cõfesse that the honor is not of God, into which they haue with wicked rashnes broken in vncalled. But they can not shewe one title of a letter that mainteineth their sacrificing priesthod. Why therfore shall not their sacrifices vanish away, which can not be offred without a priest?

10 If any man do thrust in short sentences of the olde writers gathered here and there, and do by their authoritie trauaill to proue that the sacrifice which is done in the Supper is farre otherwise to be vnderstanded than we do expounde it: let him be bretly aunswered thus: if the question be of allowing the forged deuise of sacrifice, such as the Papistes haue fained in the Masse, the olde writers do neuer speake in defense of such sacrilege. They do in deede vse the word Sacrifice: but therewithall they expounde, that they meane
Lib.20. contra. Faust. cap.18. nothing els but the remembrance of that true and onely sacrifice, which Christ our onely sacrificing priest (as they eche where report of him) made on the crosse. The Hebrues (sayeth Augustine) in the

sacrifi-

ſacrifices of beaſtes which they offred to God, did celebrate a prophecie of the ſacrifice to come, which Chriſt offred: the Chriſtians do with the holy oblation and partaking of the body of Chriſt celebrate a remembrance of the ſacrifice already made. Here verily he teacheth altogether the ſame thing, which is writtē in moe words in the boke of faith to Peter the Deacon, whoſoeuer be the author of it. The words be theſe, Beleue moſt ſteedfaſtly and dout not at all, that the onely begotten himſelfe, being made fleſhe for vs, offred himſelfe for vs a ſacrifice and oblation to God into a ſauor of ſweteneſſe: to whom with the Father and the Holy Ghoſt in the time of the olde teſtament beaſtes were ſacrificed: and to whom nowe with the Father and the Holy Ghoſt (with whom he hath one Godhed) the holy Church throughout ỹ whole world ceſſeth not to offer the ſacrifice of bred and wine. For in thoſe fleſhly ſacrifices was a figuring of the fleſhe of Chriſt which he ſhould offer for our ſinnes, and of his blood which he ſhould ſhed to the forgeuenes of ſinnes. But in this ſacrifice is thankeſgeuing and rehearſall of the fleſhe of Chriſt which he offered for vs, and of his blood which the ſame he hath ſhed for vs. Whereupon Auguſtine himſelfe in many places expoundeth it to be nothing els but a ſacrifice of praiſe. Finally you ſhall cōmonly finde in him, that the Supper of the Lorde is for no other reaſon called a ſacrifice, but becauſe it is the remembrāce, image, and witneſſe of that ſingular, true, and onely ſacrifice wherewith Chriſt hath cleanſed vs. Alſo there is a notable place in his fourth boke of the Trinitie the xxiiij. Chapter, where after that he hath diſcourſed of the onely ſacrifice, he thus concludeth: becauſe in a ſacrifice fower things are cōſidered, to whom it is offred, & of whom, what is offred, & for whom. The ſame he himſelfe the one and true mediator reconciling vs to God by the ſacrifice of peace, remaineth one with him to whom he offred: maketh them one in him for whom he offred: is one himſelfe which offred, and the thing which he offred. To the ſame effect alſo ſpeaketh Chriſoſtome. But they ſo chalenge the honor of ſacrificing prieſthode to Chriſt, that Auguſtine teſtifieth it to be ỹ voice of Antichriſt if any man make a Biſhop interceſſor betwene God and men.

Contra aduerſ. legis.

Libr. 2. contra parm. cap. 8.

11 Yet do we not deny but that the offring vp of Chriſt is there ſo ſhewed in vs, that the ſpectacle of the croſſe is in a maner ſet before our eyes: as ỹ Apoſtle ſaith that Chriſt was crucified in the eyes of the Galathians, when the preaching of the croſſe was ſet before them. But foraſmuch as I ſe that thoſe olde Fathers alſo wreſted this remembrance an other way than was agreable with the inſtitution of the Lorde (becauſe their Supper contained I wote not what repeted

Gal. 3. 1.

or at leaſt renewed forme of ſacrificing) the ſafeſt way for godly hartes ſhalbe to reſt in the pure and ſimple ordinance of God: whoes alſo the Supper is therfore called, becauſe in it his authority alone ought to be in force. Truely ſith I finde that they haue kepte a godly & true ſenſe of this whole miſterie, and I do not perceiue that they meante to abate any thing were it neuer ſo litle from the only ſacrifice of the Lord, I can not cõdemne them of vngodlineſſe: yet I thinke that they can not bè excuſed, but that they haue offended ſomwhat in ỹ maner of the celebration. For they counterfaited the Iewiſhe maner of ſacrificing more nerely than either Chriſt had ordeined, or the nature of the Goſpell did beare. Therefore that ſame ouerthwart appliance to heauenly things is the onely thing wherein a man may worthily blame them, for that being not cõtented with the ſimple and naturall inſtitution of Chriſt, they ſwarued to the ſhadowes of the lawe.

12 If a man do diligently wey, that this difference is put by the word of the Lorde betwene the ſacrifices of Moſes, and our Thankeſgeuing, that whereas thoſe did repreſent to the Iewiſhe people, the ſame effectualneſſe of the death of Chriſt, which is at this day deliuered to vs in the Supper, yet the maner of repreſentinge was diuerſe. For in thoſe, ỹ Leuiticall Prieſts were cõmaunded to figure that which Chriſt ſhould performe: there was brought a ſacrifice which ſhould be in the ſteede of Chriſt himſelf: there was an altar wherupõ it ſhould be offred: Finally all things were ſo done, that there was ſet before their eyes an image of the ſacrifice which was to be offred to God for a ſatisfactorie cleanſing. But ſins the time that the ſacrifice is ended, the Lorde hath apointed to vs an other order: namely that it ſhould cõuey to the faithfull people the frute of the ſacrifice offred to him by the Sonne. Therfore he hath geuen vs a table whereat we ſhould eate, not an altar wherupon ſacrifice ſhould be offred: he hath not cõſecrated prieſts to ſacrifice, but miniſters to diſtribute the holy banket. Howe much more hy and holy the miſterie is, ſo much more religiouſly and with greater reuerẽce it is mete to be handled. Therfore there is no way ſafer, than putting away all boldneſſe of mãs vnderſtanding, to ſticke faſt in that alone which the Scripture teacheth. And truely if we cõſider that it is ỹ Supper of the Lord & not of men, there is no cauſe why we ſhould ſuffer our ſelues to be remoued one heare bredth frõ it by any authority of men or preſcription of yeres. Therfore when ỹ Apoſtle minded to cleanſe it from all faultes which had already crept into the church of the Corinthiãs, he vſeth the redieſt way therunto, that is, he calleth it backe to the only inſtitution of it, from whenſe he ſheweth ỹ a perpetuall rule ought to be fetched.

1. Cor. 11. 20.

13 Nowe

13 Nowe leaſt any wrangler ſhould ſtirre vs vp ſtrife by reaſon of the names of ſacrifice and ſacrificing prieſt, I will alſo declare, but yet brefely, what in the whole diſcourſe I haue meant by a ſacrifice, and what by a Sacrificing prieſt. Whoſo ſtretche the word ſacrifice to all holy Ceremonies and doings of religion, I ſe not by what reaſon they do it. We do knowe that by the continuall vſe of the Scripture a ſacrifice is called that which the Grekes call ſomtime Thuſia, ſometime Proſphora, ſomtime Telete. Which being generally taken comprehendeth whatſoeuer is in any wiſe offred to God. Wherefore we muſt make diſtinction: but yet ſo that this diſtinction may haue a ſupernall appliance of ſimilitude from the ſacrifices of the lawe of Moſes: vnder the ſhadowes whereof the Lorde willed to repreſent to his people the whole truth of ſacrifices. Of thoſe although there were diuerſe formes, yet they may all be referred to two ſortes. For either there was oblation made for ſinne after a certaine maner of ſatisfaction, whereby giltineſſe was redemed before God: or it was a ſigne of the worſhipping of God, and a teſtifying of religiō: ſomtime in ſteede of ſupplication, to craue the fauor of God: ſomtime in ſteede of thankeſgeuing, to teſtifie thankfulneſſe of minde for benefites receiued: ſomtime onely for an exerciſe of godlineſſe, to renewe the ſtabliſhinge of the couenant: to which latter ſort perteined burnt offrings, drinke offrings, oblatiōs, firſt frutes, and peace offrings. Wherefore let vs alſo diuide ours into two kindes: and for teachinges ſake let vs call the one the ſacrifice of worſhip and of godly deuotion, becauſe it conſiſteth in the honoring and worſhipping of God, which the faithfull both owe and yelde vnto him: or, if you will, the ſacrifice of Thankeſgeuing: foraſmuch as it is geuen to God of none but of them the being loden with immeaſurable benefites, do render to him themſelues with all their doinges. The other may be called propitiatorie or of expiation. The ſacrifice of expiation is that which tendeth to appeaſe the wrath of God, to ſatisfie his iudgement, and ſo to waſh and wipe away ſinnes: whereby the ſinner cleanſed from the filthy ſpottes of them and reſtored into puritie of righteouſneſſe, may returne into fauor with God himſelfe. So in the lawe thoſe were called ſacrifices that were offred for the purging of ſinnes: not for that they were ſufficient to recouer the fauor of God, or to put away iniquitie: but for that they ſhadowed out ſuch a true ſacrifice which at length was fully done by Chriſt alone: & by him alone, becauſe it could be done by none other: and ones, becauſe the effectualneſſe and force of that one ſacrifice which Chriſt hath fully done, is eternall, as he himſelf hath teſtified with his own mouth, whē he ſaid ỳ it was ended & Exo. 29. 39. Ioh. 19. 30.

fulfilled: that is to say, that whatsoeuer was necessarie to the reconciling of the Fathers fauor, to the obteining of the forgeueneſſe of ſinnes, to righteouſneſſe and to ſaluation, all the ſame was performed and fulfilled with that his onely oblatiō, and there ſo nothing wanted thereof, that there was afterward no place left to any other ſacrifice.

14 Wherefore I determine, that it is a moſt wicked reproch, and blaſphemy not to be ſuffred, as well againſt Chriſt as againſt the ſacrifice which he hath fully done by his death vpon the croſſe for vs, if any man by renewinge an oblation thinke to purchace the pardon of ſinnes, to appeaſe God, and to obteine righteouſneſſe. But what is els done by Maſſing, but that by deſeruing of newe oblation we may be made partakers of the paſſion of Chriſt? And, that there might be no meaſure of madding, they thought it but a ſmal thing to ſay that there is made indifferently a cōmon ſacrifice for the whole Church, vnleſſe they further ſaid that it is in their choiſe to apply it peculiarly to this man or that man to whom they would, or rather to euery one whoſoeuer he were that would buy for himſelfe ſuch ware with redy money. Nowe becauſe they could not reache to the price that Iudas had, yet that they might in ſome marke reſemble their author, they kepte the likeneſſe of number. Iudas ſolde him for thirty ſiluer pens: theſe fellowes ſell him, after the French accompt, for xxx. braſen pens: but Iudas ſolde him ones, theſe fellowes ſell him as oft as they can finde a bier. In this ſence alſo we deny that they be ſacrificing prieſts, that is to ſay, they that with ſuch an oblation are meanes to God for the people, they that appeaſing God, may purchace the ſatisfactorie purging of ſinnes. For Chriſt is the onely Biſhop and ſacrificing prieſt of the newe Teſtamēt, into whom all Prieſthodes are remoued, and in whome they be ſhut vp and ended. And if the Scripture had made no mention of the eternall Prieſthode of Chriſt: yet foraſmuch as God, ſins that he hath taken away thoſe olde Prieſthodes, hath ordeined none, the Apoſtles argument remaineth inuincible, that no man taketh honor to himſelfe but he that is called of God. By what affiance therefore dare theſe robbers of God, that boſt themſelues for the butchers of Chriſt, call themſelues the ſacrificing Prieſts of the liuing God?

The cō mon price of a maſſe in fraunce is. 3. Karolus. vvhich make. 30. deniers, about the value of a ſterling grote. Hebr. 5. 4.

15 Plato hath an excellent place in his ſeconde boke of Cōmon weale. Where when he entreateth of the olde maners of expiation, and laugheth to ſcorne the fooliſhe cōfidence of euill men & wicked doers, which thought that their wicked doings were by theſe as by coueringes hidden that the gods could not ſe them, and did, as if they had gotten warrant of the gods by couenant, more careleſly folowe

their

their owne luſtes: he ſeemeth throughly to touche the maner of ſatisfactorie purging of the Maſſe, ſuch as is at this day in the world. To beguile and vndermine an other man, all men knowe to be vnlawfull. To greue widowes with wrongful dealings, to robbe the fatherleſſe, to troble the poore, by euill crafty meanes to catch other mens goods to themſelues, with forſwerings and deceites to enter forceably into any mans poſſeſſions, to oppreſſe any man with violence and tyrannous feare, all men cõfeſſe to be wicked. Howe therefore dare ſo many commonly do all theſe thinges, as though they ſhould freely be bolde to do them? Truely, if we rightly wey it, no other cauſe doth ſo much encourage them, but becauſe they haue confidence, that by the ſacrifice of a Maſſe, as by paiment of full price for recompenſe, they ſhall ſatisfie God, or at the leaſt that this is an eaſy way to compounde with him. Then Plato procedeth further to ſcorne their groſſe blockiſhneſſe, which thinke that by ſuch ſatisfactorie cleanſings thoſe peines are redemed that otherwiſe they ſhould ſuffer in hell. And wherto ſerue at this day the yerely obites, and the greater part of Maſſes, but that they which throughout all their life haue bene moſt cruell tyrantes, or moſt rauenous robbers, or geuẽ foorth to all miſcheuous doings, ſhould as though they were redemed by this price, eſcape the fier of purgatorie?

16 Vnder the other kinde of ſacrifice, which we haue called the ſacrifice of Thankeſgeuing, are conteined all the dutieſull workes of charitie, which when we extẽde to our brethren, we honor the Lord hinſelfe in his members: then, all our prayers, praiſinges, geuinges of thanks, and whatſoeuer we do to the worſhipping of God. All which things finally do hang vpon the greater ſacrifice, whereby we are in ſoule & body hallowed to be a holy temple to the Lord. For neither is it enough, if our outward doings be applied to the obeying of him: but firſt our ſelues, and then all that is ours ought to be conſecrate and dedicate to him: that whatſoeuer is in vs, may ſerue his glory, and may ſauor of zelous endeuor to aduance it. This kinde of ſacrifice tendeth nothing at all to appeaſe the wrath of God, nothing at all to obteine forgeueneſſe of ſinnes, nothing at all to deſerue righteouſneſſe: but is occupied onely in magnifying and extolling of God. For it can not be pleaſant and acceptable to God, but at their handes, whom by forgeueneſſe of ſinnes already receiued he hath by other meanes reconciled to himſelfe, and therefore acquited them from giltineſſe. But it is ſo neceſſary for the Church, that it can not be away from it. Therefore it ſhalbe euerlaſting, ſo long as the people of God ſhall cõtinue, as we haue before already ſhewed out of the Prophets

for in that meaning I will take this prophecie, For from the rising of the sunne to the going downe thereof, great is my name among the Gentiles, and in euery place incense shalbe offred to my name, and a cleane offringe: because my name is terrible among the Gētiles, saith the Lorde: to farre is it of, that we would put it away. So Paul biddeth vs to offer our bodies, a sacrifice liuing, holy, acceptable to God, a reasonable worship. Where he spake very pithily, when he added that this is our reasonable worshipping: for he meant the spirituall maner of worshipping of God, which he did secretely set in comparison against the carnall sacrifices of the lawe of Moses. So liberall doing of good and communicating are called sacrifices by which God is pleased. So the liberalitie of the Philippians, whereby they had releued the pouertie of Paule, is called a sacrifice of swete smelling. So all the good workes of the faithfull are called spirituall sacrifices.

Rom.12 1. Heb.13 16. Phili.4 18.

17 And why do I seke out many examples? For commonly this maner of speaking is often founde in the Scriptures. Yea and while the people of God was yet holden vnder the outward schooling of the law, yet the Prophets did sufficiently expresse, thet vnder those carnall sacrifices was the truth, which the Christian Church hath common with the nation of the Iewes. After which maner Dauid prayed, that his prayer might as incense ascēde into the sight of God. And Osee called geuinges of thankes, the calues of lippes, which in an other place Dauid calleth the sacrifices of praise. Whom the Apostle himselfe following, calleth them also the sacrifices of praise, and expoundeth them the frutes of lippes confessing to his name. This kinde of sacrifice the Supper of the Lord can not want: wherein when we declare his death and render thanksgeuing, we do nothing but offer the sacrifice of praise. Of this office of sacrificing, all we Christians are called a kingly Priesthode: because by Christ we offer to God that sacrifice of praise of which the Apostle speaketh, the frute of lippes that confesse to his name. For neither do we with our giftes appeare in the sight of God without an intercessor. Christ is he, which being the mediator cōming betwene, we offer vs and ours to the Father. He is our Bishop, which being entred into the sanctuary of heauen, hath opened the entry to vs. He is the altar, vpon which we lay our giftes, that in him we may be bolde all that we are bolde. It is he (I say) that hath made vs a kingdom and Priests to the Father.

Psa.141. 2. Osee.14 3. Psa.51. 21. Heb.13. 15. 1.Pet.2. 9. Reue.1. 6.

18 What remaineth, but that the blinde may se, the deffe may heare, children themselues may vnderstāde this abhomination of the Masse? which being offred in a golden cup, hath made dronke the

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kings and peoples of the earth, from the hieſt to the loweſt, hath ſo ſtriken them with drowſineſſe and giddineſſe, that being become more ſenſleſſe than brute beaſtes, they haue ſet the whole ſhip of their ſafetie onely in this deadly deuouring gulf. Truely Satan neuer did bende himſelfe with a ſtronger engine than this to aſſaile and vanquiſh the kingdome of Chriſt. This is the Helene, for whom the enemies of the trueth fight at this day with ſo great rage, ſo great furiouſneſſe, ſo great crueltie: & a Helene in deede, with whom they ſo defile themſelues with ſpiritual whordome, which is the moſt curſed of all. I do not here ſo much as ones touch with my little finger thoſe groſſe abuſes, wherwith they might color the vnholy pureneſſe of their holy Maſſe: howe filthy markettings they vſe, howe vnhoneſt gaines they make with their maſſinges, with howe great rauening they fill their couetouſneſſe. Onely I do point vnto, and that with fewe and plaine wordes, what maner of thing is euen the very holieſt holineſſe of the Maſſe, for which it hath deſerued in certain ages paſt to be ſo honorable and to be had in ſo great reuerence. For, to haue theſe ſo great miſteries ſet out according to their worthineſſe, requireth a greater worke: and I am vnwilling to mingle herewith thoſe filthy vncleanneſſes that cõmonly ſhewe themſelues before the eyes & faces of all men: ỹ all men may vnderſtand, that the Maſſe taken in her moſt piked pureneſſe, and wherewith it may be ſet out to the beſt ſhewe, without her appendãces, from the roote to the topp ſwarmeth full of all kinde of wickedneſſe, blaſphemie, idolatrie, and ſacrilege.

Queene Helene the Greciã Harlot, cauſe of the vvarre of Troy.

19 The Readers now haue in a maner almoſt all thoſe things gathered into an abridgement, which we haue thought behouefull to be knowen concerning theſe two Sacramẽts: the vſe of which hath bene deliuered to the Chriſtian Church from the beginning of the newe teſtament, to continue to the very ende of the world: namely, that Baptiſme ſhould be as it were a certain entry into it, & an admiſſion into faith: & the Supper ſhould be as it were a continual foode, wherewith Chriſt ſpiritually fedeth the familie of his faithfull. Wherfore as there is but one God, one faith, one Chriſt, one Church his body: ſo there is but one Baptiſme, and is not ofte miniſtred againe. But the Supper is frõ time to time diſtributed, that they which haue bene ones receiued into the Church, may vnderſtand that they be continually fed with Chriſt. Beſide theſe two as there is no other Sacramẽt ordeined of God, ſo neither ought the Church of the faithful to acknowledge any other. For, that it is not a thing that lieth in the choiſe of man, to raiſe & ſet vp newe Sacramẽts, he ſhall eaſily vnderſtand ỹ remẽbreth that which hath bene here before plainly enough

declared, that is, that Sacraments are appointed of God to this ende, that they ſhould inſtruct vs of ſome promiſe of his, and teſtifie to vs his good will towarde vs: and he alſo that calleth to minde, that none hath bene Gods counſeller, that might promiſe vs any certaintie of his will, or aſſure vs & bring vs out of care, what affection he beareth toward vs, what he will geue, or what he will deny vs. For therewith is alſo determined, that no man can ſet fourth a ſigne to be a teſtimonie of any will or promiſe of his: it is he himſelf alone, that can by a ſigne geuen teſtifie to vs of himſelfe. I will ſpeake it more brefely, and paraduenture more groſly, but more plainly, A Sacrament can neuer be without promiſe of ſaluation. All men gathered on a heape together can of themſelues promiſe nothing of our ſaluatiō. Therfore neither can they of themſelues ſet fourth or ſet vp a Sacrament.

Eſa.40. 13. Rom.11 34.

20 Therfore let the Chriſtian Church be contented with theſe two, and let her not onely not admitt or acknowledge any third for the preſent time, but alſo not deſire or loke for any to the ende of the world. For whereas certaine diuerſe Sacraments, beſide thoſe their ordinarie ones, were geuen to the Iewes, according to the diuerſe courſe of times, as Manna, Water ſpringing out of the rocke, the Braſen ſerpent and ſuch other: they were by this change put in minde that they ſhould not ſtay vpon ſuch figures, whoes ſtate was not very ſteedfaſt: but that they ſhould loke for ſome better thing from God, which ſhould continue without any decaying, and without any ende. But we are in a farre other caſe, to whom Chriſt is openly ſhewed: in whom all the treaſures of knowledge and wiſdome are hidden with ſo great abundance and plentie, that either to hope for or loke for any newe encreaſe to theſe treaſures, is verily to moue God to wrath, & to prouoke him againſt vs. We muſt hunger for, ſeke, loke vpon, learne, and throughly learne Chriſt alone, vntill that great day ſhall appeare, wherein the Lord ſhall openly ſhewe to the full the glory of his kingdome, & himſelfe ſuch as he is, to be beholden of vs. And for this reaſon this our age is in the Scriptures ſignified by the laſt houre, the laſt dayes, the laſt times, that no man ſhould deceiue himſelfe with vaine loking for any newe doctrine or reuelation. For many times and in many ſortes he ſpake before by his Prophetes: in theſe laſt dayes the heauenly Father hath ſpoken in his beloued Sonne, which only can manifeſtly ſhewe the Father: and in deede he hath manifeſtly ſhewed him to the full, ſo much as behoueth vs, while we nowe beholde him by a glaſſe. As therefore this is nowe taken away from men, that they can not make newe Sacramentes in the Church of God: ſo it were to be wiſhed, that as litle as were poſſible of

Exo.16. 13. and 17.6. 1.Cor. 10.3. Numer. 21.8. Iohn.3. 14. Col.2.3 1.Ioh.3. 2. 1.Iohn. 2.18. 1.Pet.1. 20. Heb.1. 2. 1.Cor. 13.12.

mans

mans inuention might be mingled with those Sacramentes that are of God. For like as when water is poured in, the wine departeth and is delaied: and as with leauen scattered amonge it, the whole lumpe of doae waxeth sower: so the pureneſſe of the mysteries of God is nothing elſe but defiled when man addeth any thing of his owne. And yet we ſee how farre the Sacramentes are ſwarued out of kinde from their naturall pureneſſe, as they be handled at this day. There is echwhere too much of pompes, ceremonies, and geſturinges: but of the worde of God in the meane time there is neither any conſideration nor mention, without which euen the Sacramentes themſelues are not Sacramentes. Yea and the very ceremonies that are ordayned of God, in ſo great a rout can not once lift vp their head, but lye as it were oppreſſed. Howe litle is that ſeene in Baptiſme, which onely ought there to haue ſhined and bin looked vpon, as we haue in an other place rightfully complained, euen Baptiſme it ſelfe? As for the Supper, it is vtterly buried, ſince that it hath bin turned into ỹ Maſſe, ſauinge that it is ſeene once euery yeare but in a mangeled and halfe torne faſhion.

The xix. Chapter.

Of the fiue falſely named Sacramentes: vvhere it declared, that the other fiue vvhich haue bin hitherto commonly taken for Sacramentes, are not Sacramentes: and then it shevved vvhat maner of things they be.

OVr former diſcourſe concerninge Sacramentes might haue obtained this with the ſober and willing to learne, that they ſhould not ouer curiouſly procede any further, nor ſhoulde without the word of God embrace any other Sacramentes beſide thoſe two which they knew to be ordained of the Lorde. But foraſmuch as that opinion of the ſeuen Sacraments, being commonly vſed in all mens talke, hauinge wandered through all ſchooles and preachinges, hath by very auncienty gathered rootes, and is yet ſtill ſettled in the mindes of mẽ: I thought that I ſhould do a thing worth the trauell, if I ſhoulde ſeuerally and more neerely ſearch thoſe other fiue that are commonly adnumbred amonge the true and naturall Sacramentes of the Lord, and wiping away all deceitfull colour, ſhould ſet thẽ forth to be ſeene of the ſimple ſuch as they be, & how falſely they haue bin hitherto taken for Sacramentes. Firſt, I here proteſt to all the godly, that I do not take in hande this contention about the name for any deſire of ſtriuing, but that I am by weighty cauſes led to fight againſt the abuſe of it. I am not ignorant that Chriſtians

are Lords,as of words,ſo of all things alſo,& therfore may at their wil apply words to thinges, ſo that a godly ſenſe be kept,although there be ſome vnproperneſſe in the ſpeaking. All this I graunt:although it were better that the wordes ſhould be made ſubiect to thinges,than thinges to the words. But in the name of Sacrament there is an other conſideration. For they which make ſeuen Sacraments,do therwithall giue to them all this definition, that they be viſible formes of inuiſible grace: they make them altogether veſſells of the holy Ghoſt: inſtrumentes of giuing of righteouſneſſe,cauſes of the obtaininge of grace. Yea and the Maiſter of the ſentences himſelfe denieth that the Sacramentes of the lawe of Moſes are properly called by this name, becauſe they did not deliuer in dede the thing that they figured. Is it, I beſeech you,to be ſuffered,that thoſe ſignes which the Lorde hath hallowed with his owne mouth,which he hath garniſhed with excellent promiſes, ſhould not be accompted for Sacramentes:and in the meane time this honor ſhold be cõueied away to thoſe vſages which mẽ either haue deuiſed of themſelues, or at leaſt do obſerue without expreſſe commaundement of God?Therfore either let them change the definition, or let them abſtaine from the wrongfull vſinge of this word, which doth afterward engender falſe opinions & full of abſurdity. Extreme anointinge (ſay they)is a figure and cauſe of inuiſible grace, becauſe it is a Sacrament. If we ought in no wiſe to graunt that which they gather vpon it,then truely we muſt reſiſt thẽ in the name it ſelfe,leaſt therby we admit that it may giue occaſion to ſuch an errour. Againe when they would proue it to be a Sacrament,they adde this cauſe,for that it conſiſteth of the outward ſigne and the word. If we finde neither commaundement nor promiſe of it, what can we do elſe but crie out againſt them?

2 Now appeareth that we brawle not about ỹ word, but do moue a controuerſie not ſuperfluous cõcerning the thing it ſelfe. Therfore this we muſt ſtrongly hold faſt, which we haue with inuincible reſon before confirmed, that the power to inſtitute a Sacrament is in the hande of none but of God only. For a Sacrament ought with a certaine promiſe to raiſe vp and comfort the conſciences of the faithfull:which could neuer receiue this certainty from man. A Sacramẽt ought to be to vs a witneſſinge of the good will of God towarde vs, whereof none of all men or Angels can be witnes,foraſmuch as none hath bin of Gods counſell. Therefore it is he alone which doth with right authority teſtifie of himſelfe to vs by his word. A Sacrament is a ſeale, wherewith the teſtament or promiſe of God is ſealed. But it could not be ſealed with bodily thinges & elementes of this world,

Eſa. 40. 13.
Rom. 11 34.

vnleſſe

vnleſſe they be by the power of God framed and appointed thereunto. Therefore man can not ordaine a Sacrament, becauſe this is not in the power of manne, to make that ſo great myſteries of God ſhould lye hidden vnder ſo baſe thinges. The word of God muſt go before, which may make a Sacrament to be a Sacrament, as Auguſtine very well teacheth. Moreouer it is profitable that there be kept ſome difference betwene the Sacramentes and other ceremonies, vnleſſe we will fall into many abſurdities. The Apoſtles prayed kneling: therefore men ſhall not kneele without a Sacrament. It is ſayd that the diſciples praied toward the Eaſt: therefore the lookinge into the Eaſt ſhalbe a Sacrament. Paule willeth men in euery place to lift vppe pure handes, & it is rehearſed that holy men oftentimes prayed with their handes lifted vp: then let the lifting vp of handes alſo be made a Sacrament. Finally let all the geſtures of the holy ones turne into Sacramentes. Howebeit I woulde not alſo much paſſe vppon theſe thinges, if ſo that they were not ioyned with thoſe other greater diſcommodities.

Homil. in Ioan. 80.
Act. 19. 40 & 10 36.
1. Tim. 2 8.

3 If they will preſſe vs with the authority of the old Church, I ſay that they pretend a falſe colour. For this number of ſeuen is no where founde among the Eccleſiaſticall writers: neither is it certaine at what time it firſt crept in. I graunt in dede that ſometime they be very free in vſing the name of a ſacrament: but what meane they thereby? euen all ceremonies and outward rites, and all exerciſes of godlineſſe. But when they ſpeake of thoſe ſignes, that ought to be witneſſes of the grace of God toward vs, they are contented with theſe two, Baptiſme, and the Supper. Leaſt any man ſhoulde thinke that I falſely boaſt of this, I will here rehearſe a few teſtimonies of Auguſtine. To Ianuarius he ſayth First I would haue thee to hold faſt that which is the chiefe point of this diſputation, that our Lord Chriſt (as he himſelfe ſayth in the Goſpell) hath made vs ſubiect to a light yoke and a light burden. Wherefore he hath bound together the felowſhip of the new people with Sacramentes very fewe in number, very eaſie in obſeruinge, very excellent in ſignification. As are Baptiſme hallowed in the name of the Trinity, and the Communicating of the body and blood of the Lord, and whatſoeuer elſe is ſette foorth in the Canonicall Scriptures. Againe, in his booke of Chriſtian doctrine, Since the Lordes reſurrection, the Lorde himſelfe and the doctrine of the Apoſtles hath deliuered certaine few ſignes in ſteede of many, and thoſe moſt eaſie to be done, moſt reuerende in vnderſtandinge, moſt pure in obſeruing: as is Baptiſme, and the Celebratinge of the body and blood of the Lord. Why doth he here make no mention of the holy number, that

Epi. 118
Lib. 3. cap. 9.

is, of the number of ſeuen? Is it likely that he would haue paſſed it ouer, if it had bin at that time ordained in the Church, ſpecially ſith he is otherwiſe in obſeruinge of numbres more curious than neede were? Yea, when he nameth Baptiſme and the Supper, and ſpeaketh nothinge of the reſt: doth he not ſufficiently ſignifie, that theſe two myſteries do excell in ſingular dignity, & that the other ceremonies do reſt beneth in a lower degree? Wherfore I ſay that theſe Sacramentarie Doctors are deſtitute not onely of the worde of the Lord, but alſo of the conſent of the olde Church, howe much ſoeuer they glory of this pretence. But nowe lette vs come downe to the ſpeciall things themſelues.

Of Confirmation.

4 This was the maner in olde time, that the children of Chriſtians, when they were growen to age of diſcretion, ſhould be brought before the Biſhop: that they ſhoulde fulfil that duety which was required of thoſe that being growen in yeares did offer themſelues to Baptiſme, For theſe ſate amonge thoſe that were to be catechiſed, till beinge fully inſtructed in the myſteries of the faith, they coulde make a confeſſion of their faith before the Biſhop and the people. Therefore they that were baptiſed being infantes, becauſe they had not then made confeſſion of their faith before the Church, were about the end of their childhoode or in the beginning of their yeres of diſcretion preſented againe by their parentes, and were examined of the Biſhop according to the forme of the Catechiſme, which they had then certaine and common. And that this doing, which otherwiſe ought worthily to be graue and holy, might haue the more reuerence and dignity, there was added alſo the Ceremony of laying on of handes. So that ſame childe, his faith beinge allowed, was let go with ſolemne bleſſing. The olde wryters do oft make mention of this maner. Leo the Pope wryteth: If any returne from heretikes, let
Epi. 39. him not be baptiſed againe: but (which he wanted amonge the Heretikes) let the vertue of the Spirite be giuen him by the Biſhops laying on of his handes. Here our aduerſaries will crie out, that it is rightfully called a Sacrament, in which the holy Ghoſt is giuen, but Leo himſelfe doth in an other place declare what he meaneth by thoſe
Epi. 77. words: Who ſo (ſaith he) is baptiſed amonge heretikes, let him not be rebaptiſed, but with calling vpon the holy Ghoſt, let him be confirmed with laying on of hands: becauſe he receiued only the forme of baptiſme without ſanctifying. Hierom alſo maketh mention of it, wryting againſt the Luciferiãs. But although I do not deny that Hierom ſomwhat erreth therein, for that he ſayth that it is an obſeruation of the

Apoſtles

Apoſtles: yet he is moſt farre from theſe mens follies. And the very ſame alſo he qualifieth, when he addeth, that this bleſſing is giuen to the biſhops onely, rather in honor of their prieſthoode than by the neceſſity of law. Therefore ſuch laying on of handes, which is done ſimply in ſtede of bleſſing, I praiſe and would that it were at this day reſtored to the pure vſe thereof.

5 But the later age hauinge in a maner blotted out the thinge it ſelfe, hath ſet I wote not what fained confirmation for a Sacrament of God. They haue fained that the vertue of Cõfirmation is, to giue the holy Ghoſt to the encreaſe of Grace, which in baptiſme was giuen to innocency: to ſtrengthen them to battaile, which in baptiſme were new begotten to life. This Confirmation is celebrate with annointinge, and with this forme of words, I ſigne thee with the ſigne of the holy croſſe, and confirme thee with the chreſme of ſaluation, in the name of the Father, and of the Sonne, and of the holy Ghoſt. All this is gaiely and trimly done. But where is the word of God, that may promiſe here the preſence of the holy Ghoſt? They can not bringe foorth one title. Whereby then will they certifie vs that their chreſme is the veſſel of the holy Ghoſt? We ſee oyle, that is, a thicke and fat liquor and nothing elſe. Let the word (ſaith Auguſtine) be added to the element, and there ſhalbe made a Sacrament. Let them (I ſay) bringe foorth this word, if they will haue vs in the oyle to looke vpõ any thing but the oyle. If they did acknowledge themſelues miniſters of the Sacramentes, as they ought, we needed to ſtriue no longer. This is the firſt law of a miniſter, that he do nothing without commaundement. Go to, let them bring forth any commaundement of this point of miniſtery, & I will not ſpeake one word more. If they haue no commaundement, they can not excuſe their boldneſſe full of ſacrilege. After this maner the Lorde asked the Phariſees, whether the Baptiſme of Iohn were from heauen or from men: if they had anſwered, from men, thẽ he had made them confeſſe that it was triflinge and vaine: if from heauen, then were they compelled to acknowledge the doctrine of Iohn. Therefore leaſt they ſhoulde too much ſclaunder Iohn, they durſt not confeſſe that it was from men. If therefore Confirmation be from men, it is proued to be vaine and triflinge: if they will perſwade vs that it is from heauen, lette them proue it. Mat. 12. 25.

6 They do in deede defende themſelues with the example of the Apoſtles, whom they thinke to haue done nothinge raſhly. That is well in deede: neither would we blame them, if they ſhewed themſelues followers of the Apoſtles. But what did the Apoſtles? Luke re- Act. 8. 21.

is, of the number of ſeuen? Is it likely that he would haue paſſed it ouer, if it had bin at that time ordained in the Church, ſpecially ſith he is otherwiſe in obſeruinge of numbres more curious than neede were? Yea, when he nameth Baptiſme and the Supper, and ſpeaketh nothinge of the reſt: doth he not ſufficiently ſignifie, that theſe two myſteries do excell in ſingular dignity, & that the other ceremonies do reſt beneth in a lower degree? Wherfore I ſay that theſe Sacramentarie Doctors are deſtitute not onely of the worde of the Lord, but alſo of the conſent of the olde Church, howe much ſoeuer they glory of this pretence. But nowe lette vs come downe to the ſpeciall things themſelues.

Of Confirmation.

4 This was the maner in olde time, that the children of Chriſtians, when they were growen to age of diſcretion, ſhould be brought before the Biſhop: that they ſhoulde fulfil that duety which was required of thoſe that being growen in yeares did offer themſelues to Baptiſme, For theſe ſate amonge thoſe that were to be catechiſed, till beinge fully inſtructed in the myſteries of the faith, they coulde make a confeſſion of their faith before the Biſhop and the people. Therefore they that were baptiſed being infantes, becauſe they had not then made confeſſion of their faith before the Church, were about the end of their childhoode or in the beginning of their yeres of diſcretion preſented againe by their parentes, and were examined of the Biſhop according to the forme of the Catechiſme, which they had then certaine and common. And that this doing, which otherwiſe ought worthily to be graue and holy, might haue the more reuerence and dignity, there was added alſo the Ceremony of laying on of handes. So that ſame childe, his faith beinge allowed, was let go with ſolemne bleſſing. The olde wryters do oft make mention of this maner. Leo the Pope wryteth: If any returne from heretikes, let him not be baptiſed againe: but (which he wanted amonge the Heretikes) let the vertue of the Spirite be giuen him by the Biſhops laying on of his handes. Here our aduerſaries will crie out, that it is rightfully called a Sacrament, in which the holy Ghoſt is giuen, but Leo himſelfe doth in an other place declare what he meaneth by thoſe words: Who ſo (ſaith he) is baptiſed amonge heretikes, let him not be rebaptiſed, but with calling vpon the holy Ghoſt, let him be confirmed with laying on of handes: becauſe he receiued only the forme of baptiſme without ſanctifying. Hierom alſo maketh mention of it, wryting againſt the Luciferiãs. But although I do not deny that Hierom ſomwhat erreth therein, for that he ſayth that it is an obſeruation of the

Epi. 39.

Epi. 77.

Apoſtles

Apostles: yet he is most farre from these mens follies. And the very same also he qualifieth, when he addeth, that this blessing is giuen to the bishops onely, rather in honor of their priesthoode than by the necessity of law. Therefore such laying on of handes, which is done simply in stede of blessing, I praise and would that it were at this day restored to the pure vse thereof.

5 But the later age hauinge in a maner blotted out the thinge it selfe, hath set I wote not what fained confirmation for a Sacrament of God. They haue fained that the vertue of Cõfirmation is, to giue the holy Ghost to the encrease of Grace, which in baptisme was giuen to innocency: to strengthen them to battaile, which in baptisme were new begotten to life. This Confirmation is celebrate with annointinge, and with this forme of words, I signe thee with the signe of the holy crosse, and confirme thee with the chresme of saluation, in the name of the Father, and of the Sonne, and of the holy Ghost. All this is gaiely and trimly done. But where is the word of God, that may promise here the presence of the holy Ghost? They can not bringe foorth one title. Whereby then will they certifie vs that their chresme is the vessel of the holy Ghost? We see oyle, that is, a thicke and fat liquor and nothing else. Let the word (saith Augustine) be added to the element, and there shalbe made a Sacrament. Let them (I say) bringe foorth this word, if they will haue vs in the oyle to looke vpõ any thing but the oyle. If they did acknowledge themselues ministers of the Sacramentes, as they ought, we needed to striue no longer. This is the first law of a minister, that he do nothing without commaundement. Go to, let them bring forth any commaundement of this point of ministery, & I will not speake one word more. If they haue no commaundement, they can not excuse their boldnesse full of sacrilege. After this maner the Lorde asked the Pharisees, whether the Baptisme of Iohn were from heauen or from men: if they had answered, from men, thẽ he had made them confesse that it was trifling and vaine: if from heauen, then were they compelled to acknowledge the doctrine of Iohn. Therefore least they shoulde too much sclaunder Iohn, they durst not confesse that it was from men. If therefore Confirmation be from men, it is proued to be vaine and trifling: if they will perswade vs that it is from heauen, lette them proue it. Mat. 12. 25.

6 They do in deede defende themselues with the example of the Apostles, whom they thinke to haue done nothinge rashly. That is well in deede: neither would we blame them, if they shewed themselues followers of the Apostles. But what did the Apostles? Luke re- Act 8. 21.

porteth in the Actes, that the Apoſtles which were at Hieruſalem, when they heard that Samaria had receiued the worde of God, ſent thither Peter and Iohn: they prayed for the Samaritans, that they might receiue the holy Ghoſt, which was not yet come into any of them, but they were baptiſed onely in the name of Ieſus: when they had praied, they laid their hands vpon them: by which laying on, the Samaritans receiued the holy Ghoſt. And of this laying on of hands he diuerſe times maketh mention. I heare what the Apoſtles did: that is, they faithfully executed their miniſtery. The Lord willed that thoſe viſible and wonderfull graces of the holy Ghoſt, which he then poured out vpon his people, ſhould be miniſtred & diſtributed of his Apoſtles by the layinge on of handes. But vnder this layinge on of handes: I thinke there was not contained any hier myſtery: but I expound it, that they adioyned ſuch a ceremonie, that by the very outward doing they might ſignifie, that they commended and as it were offred to God him vpon whom they laid their hands. If this miniſtery which the Apoſtles then executed, were yet ſtill remaininge in the Church, the laying on of handes alſo ought to be kept. But ſince that ſame grace hath ceaſſed to be giuen, whereto ſerueth the laying on of handes? Truely the holy Ghoſt is yet preſent with the people of God, without whom being guider & directer, the Church of God can not ſtand. For we haue the eternall promiſe and which ſhall euer ſtand in force, by which Chriſt calleth to himſelf them that thirſt, that they may drinke liuing waters. But thoſe miracles of powers, & manifeſt workinges, which were diſtributed by the laying on of handes, haue ceaſſed, neither behoued it that they ſhould be, but for a time. For it behoued that the preaching of the Goſpell while it was new, ſhould be glorioufly ſet forth & magnified, with vnheard of and vnwonted miracles. From which when the Lord ceaſſed, he did not byandby forſake his Church, but taught that the royalty of his kingdom & the dignity of his word was excellently enough diſcloſed. In what point therfore will theſe ſtageplaiers ſay that they folow ỹ Apoſtles? They ſhould haue done it with laying on of handes, that the euident power of the holy Ghoſt might byandby ſhewe foorth it ſelfe. This they bring not to paſſe: why therfore do they boaſt that the laying on of handes maketh for them, which we read in dede that the Apoſtles vſed, but altogether to an other end?

Iohn. 7. 37.

7 This hath like reaſon as if a mā ſhould teach that that breathing wherwith the Lord breathed vpon his diſciples, is a Sacrament wherby the holy Ghoſt is giuen. But wheras the Lord did this once, he did not alſo will that we ſhoulde do the ſame. After the ſame maner alſo

Ioh. 20. 22.

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the Apoſtles laid on their handes, during the time that it pleaſed the Lord that the viſible graces of the holy Ghoſt ſhoulde be diſtributed at their praiers: not that they which come after, ſhould onely plaier-like & without the thing in dede counterfait an empty & cold ſigne, as theſe apes do. But if they proue that in layinge on of handes they folow the Apoſtles, (wherein they haue no like thing with the Apoſtles, ſauing I wote not what ouerthwart wrongfull counterfaitinge) yet whenſe commeth their oyle which they cal the oyle of ſaluation? Who taught them to ſeeke ſaluation in oyle? Who taught them to giue to it the power of ſtrengthening? Did Paule, which draweth vs farre away from the elements of this world, which condemneth nothinge more than the ſtickinge to ſuch pety obſeruations? But this I bodly pronounce, not of my ſelfe, but from the Lorde. Who ſo call oyle the oyle of ſaluation, they forſweare the ſaluation which is in Chriſt, they deny Chriſt, they haue no part in the kingdom of God. For oyle is for the belly, and the belly for oyle: the Lorde ſhall deſtroy both. For all theſe weake elementes, which decay with very vſe, belong nothinge to the kingdom of God, which is ſpirituall and ſhall neuer decay. What then? will ſome mē ſay: do you meaſure with the ſame meaſure, the water wherewith we be baptiſed, and the breade and wine vnder which the Supper of the Lorde is giuen? I anſwere that in Sacramentes giuen of God, two thinges are to be looked vnto: the ſubſtance of the bodily thing which is ſette before vs, and the forme that is by the word of God printed in it, wherein lyeth the whole ſtrength. In reſpect therefore that the bread, wine, and water that are in the Sacramentes offered to our ſight, do keepe their owne ſubſtance, this ſayinge of Paule alway hath place, Meate for the belly, and the belly for meates: God ſhall deſtroy them both. For they paſſe and vaniſh away with the faſhion of this worlde. But in reſpect that they be ſanctified by the worde of God, that they may be Sacramentes, they do not holde vs in the fleſh, but do truely and ſpiritually teach vs.

Gal. 4.9
Colo. 2. 20.

1. Cor. 6 13.

8 But let vs yet more neerely looke into it, howe many monſters this fat liquor foſtereth and feedeth. Theſe anoynters ſay, that the holy Ghoſt is giuen in baptiſme, to innocence: in Confirmation, to encreaſe of grace, that in Baptiſme, we are new begotten into life: in confirmation, we are prepared to battell. And they are ſo paſt ſhame, that they deny that baptiſme can wel be done without confirmation. O wickedneſſe. Are we not therefore in baptiſme buried together with Chriſt, being made partakers of his death, that we may be alſo parteners of his reſurrection. But this felowſhip with the death and

Ro. 6. 4.

life of Christ Paule expoundeth to be the mortifying of our flesh, & quickeninge of our spirit: for that our olde man is crucified, that we may walke in newnesse of life. What is to be armed to battell if this be not? If they compted it a matter of nothing, to tread vnder feete the word of God: why did they not yet at least reuerence the Church, to whom they will in euery point seeme so obedient. But what can be brought forth more stronge against their doctrine, than that decree of the Mileuitane councel? Who so sayth that baptisme is giuen only for forgiuenesse of sinnes, and not for a help of grace to come, accursed be he. But whereas Luke, in the place which we haue alleaged, sayth that they were baptised in the name of Iesus Christ, which had not receiued ỹ holy Ghost: he doth not simply deny that they were endued with any gift of the holy Ghost, which beleued in Christ with hart, and confessed him with mouth: but meaneth of that receiuing of the holy Ghost, whereby the open powers and visible graces were receiued. So is it sayd that the Apostles receiued the Spirit on the day of Pentecost, whereas it had bin long before said vnto them of Christ, It is not you that speake, but the Spirite of my Father which speaketh in you. Beholde all ye that are of God, the malicious and poysonous deceite of Sathan. That thing which was truely giuen in baptisme, he lyingely sayth to be giuen in his confirmation, that he may by stealth leade you vnware from baptisme. Who now can dout that this is the doctrine of Satan, which cuttinge away from baptisme the promises properly belonging to baptisme, doth conuey away & remoue them, to an other thinge? It is founde (I say) vpon what maner of fundation this godly anointing standeth. The word of God is, that al they which are baptised in Christ, haue put on Christ with his gifts. The word of the annointers is, ỹ they receiued in baptisme no promise, by which they may be armed in batrails. That is the voice of trueth, therefore this must be the voice of lyinge. Therefore I can more truely define this Confirmation than they haue hitherto defined it: namely, that it is a notable sclaunder of baptisme, which darkeneth, yea aboliſheth the vse thereof: that it is a false promise of the deuil, which draweth vs away from the trueth of God. Or, if you wil, it is oyle defiled with the lying of the deuill, which as it were by ouerspreadinge of darkenesse, deceiueth the eies of the simple.

Act. 8. 26.

Act. 2. 4

Gala. 3. 27. De conse dist. 5 cap. Sp.

Verba cap. 1. de Cõsecr. dist. 5. con. anrel. c. vt Ieiuni.

9 They adde furthermore, that all the faithfull ought after baptisme to receiue the holy Ghost by layinge on of handes, that they may be founde full Christians: becausse he shall neuer be a Christian, that is not chresmed with the bishops Confirmation. These be their owne sayinges worde for worde. But I had thought that whatsoeuer

thinges

thinges pertained to Christianity, were all set foorth in wrytinge and comprehended in Scriptures. Now, as I perceiue, the true forme of religion is to be sought and learned from else where than out of the Scriptures. Therfore the whole wisdom of God, the heauenly trueth, the whole doctrine of Christ, doth but beginne Christians, and oyle maketh them perfect. By this sentence are damned all the Apostles, and so many Martyrs, whome it is most certaine to haue neuer bin chrelmed: forasmuch as the oyle was not yet made, which being poured vpon them, they might fulfil all the partes of christianty, or rather might be made Christians which yet were none. But, though I holde my peace, they do largely confute themselues. For, how many of the number of their owne people do they annoynt after baptisme? why therfore do they suffer such halfe christians in their flocke, whose imperfection might easily be holpen? Why do they with so careles negligence suffer thē to omit that which was not lawfull to be omitted without greuous offense? Why do they not more seuerely call vpon the keping of a thing so necessary, & without which saluatiō can not be obtained, vnlesse peraduenture some be preuented by death? Verily when they so freely suffer it to be despised, they secretly cōfesse that it is not of so great value as they boast it.

10 Last of all they determine that this holy annoyntinge is to be had in greater reuerence thā baptisme: because this anointing is peculiarly ministred by the handes of the chiefe bishops, but baptisme is commonly distributed by euery Priest. What may a man here say, but that they are vtterly mad, which so flatter their owne inuentions, that in comparison of them they careleslly despise the holy ordinances of God? O mouth that robbest God, darest thou set a fat liquor onely defiled with the stinke of thine owne breath, and enchaunted with murmuring sounde of wordes, against the Sacrament of Christ, and to compare it with water hallowed with the worde of God? But thy wickednesse accompted this but a smal matter, vnlesse thou didst also preferre it aboue the same. These be the answers, of the holy see, these be the Oracles of the Apostolike trestle. But some of them, euen in their owne opinion, begonne somwhat to qualifie this vnbridled madnes. It is (say they) to be worshipped with greater reuerence: peraduenture not for the greater vertue and profit that it giueth: but because it is giuen of the worthier men, and is made in the worthier parte of the body, that is, in the forehead: or because it bringeth a greater encrease of vertues, although baptisme auaile more to forgiuenesse. But in the first reason do they not bewray themselues to be Donatistes, which measure the force of the Sacrament by the wor-

Cap. de his vero, Dist. eadem.

Trestle, Apollo among the Heathen gaue answeres & Prophecies at a three-footed boorde or trestle.

Lib.4. Senten. Dist.7. cap. 2. thineſſe of the miniſter. But I will admit, that Confirmation be called the worthier by reaſon of the worthineſſe of the Biſhops hand. But if a man aske of them, from whenſe ſo great prerogatiue hath bin giuen to Biſhops, what reaſon will they bring beſide their owne luſt? The Apoſtles alone vſed that power, which alone diſtributed the holy Ghoſt? Are the biſhops alone Apoſtles? Yea, are they Apoſtles at all? But let vs alſo graunt them that: why do they not by the ſame argument affirme, that biſhops alone ought to touche the Sacrament of the blood in the Supper of the Lord: which they therefore deny to lay mē, becauſe the Lord gaue it to the Apoſtles alone? If to the Apoſtles alone, why do they not conclude: therefore to the biſhops alone? But in ẏ place they make the Apoſtles, ſimple prieſts: but now the giddines of their hed carieth thē an other way, ſuddenly to create thē biſhops. Finally Ananias was no Apoſtle, to whom yet Paule was ſent, that he ſhould receiue his ſight, be baptiſed, & be filled with the holy Ghoſt. I will adde this alſo to the heape: If by the law of God this was the proper office of biſhops, why haue they bin ſo bold to giue it away to common prieſtes? as we read in a certaine epiſtle of Gregory.

Act.9. 17. Dist.9. cap. Peruenit.

11 As for their other reaſon, how trifling, fond, and fooliſh is it, to call their Confirmation worthier than the baptiſme of God, becauſe in it the forehead is anointed with oyle, and in baptiſme the hinder parte of the head, as though baptiſme were done with the oyle and not with the water? I cal all the godly to witnes, whether theſe loſels do not endeuour themſelues to this only ende, to corrupt the pureneſſe of the Sacraments with their leuen. I haue already ſpoken this in an other place, that in the Sacramēts, that which is of God ſcarcely glimmereth through at holes, amonge the rout of the inuentions of men. If any man did not beleue me therein, let him nowe at leaſt beleue his owne maiſters. Loe paſſinge ouer the water, and makinge no accompt of it, they hiely eſteeme the onely oyle in baptiſme. We therefore on the contrary ſide do ſay, that in baptiſme the forehead alſo is dipped in water. In cōpariſon of this, we eſteeme not your oyle worth one piece of dong, whether it be in baptiſme or in confirmation. If any alleage that it is ſold for more: by this adding of price, the goodnes (if any were in it) is corrupted: ſo much leſſe may they cōmende a moſt filthy deceit by theft. In the third reaſon they bewray their own vngodlines, while they prate that in confirmation is giuen a greater encreaſe of vertues than in baptiſme. By the layinge on of handes ẏ Apoſtles diſtributed the viſible graces of the Spirit. In what thinge do theſe mens fat liquor ſhew it ſelfe frutefull? But away with

theſe

theſe qualifiers, that couer one ſacrilege with many ſacrileges. It is like the Gordian: which it is better to breake in ſunder, than to labor ſo much in vndoinge it.

12 But nowe when they ſee themſelues deſtitute of the worde of God and probable reaſon, they pretende as they are wont, that it is a moſt auncient obſeruation & ſtabliſhed by conſent of many ages. Although that were true, yet they winne nothinge thereby. A Sacrament is not from the earth, but from heauen: not from men, but from God alone. They muſt proue God to be the author of their confirmation if they will haue it taken for a Sacrament. But why do they obiect antiquitie, whereas the olde wryters, when they minde to ſpeake properly, do no where recken moe Sacramentes than two? If a fortreſſe of our faith were to be ſought from men, we haue an inuincible tower, that the olde Fathers neuer acknowledged thoſe for Sacramentes which theſe men do lyingely faine to be Sacramentes. The olde wryters ſpeake of the laying on of handes: but do they call it a Sacrament? Auguſtine plainly affirmeth that it is no other thing than praier. Neither let them here barke againſt me with their ſtinking diſtinctions, that Auguſtine meant that not of the layinge on of handes vſed to confirmation, but which was vſed to healing or reconciliation. The booke remaineth & is abroade in the handes of men. If I wreſt it to any other ſenſe than Auguſtine himſelf wrote it, I giue them leaue after their ordinary maner to oppreſſe me not only with railing, but alſo with ſpitting at me. For he ſpeaketh of them that returned frō Schiſme to the vnity of the Church. He denieth that they neded to be newly baptiſed: for he ſaith, that the laying on of hands ſufficeth, that by the bond of peace the Lord may giue them the holy Ghoſt. But foraſmuch as it might ſeeme an abſurdity, that the laying on of hands ſhould be done of new rather than baptiſme: he ſheweth a differēce. For (ſaith he) what other thing is the laying of hands, than praier vpon a man? And that this is his meaninge, appeareth by an other place, where he ſaith: Hande is laid vpon heretikes amended, for the coupling of Charity, which is the greateſt gift of the holy Ghoſt, without which whatſoeuer holy things are in man they auaile not to ſaluation.

Lib 2. de bap. contra donat. cap. 16.

Lib 5. cap. 23.

13 But I would to God we did kepe ſtill the maner which I haue ſaid to haue bin in the olde time, before that this vntimely deliuered image of a Sacrament was borne: not that it ſhould be ſuch a confirmation as they faine, which can not once be named without iniury to baptiſme: but a catechiſing, whereby children or they that were nere to the age of diſcretion did declare an accompt of their faith before

the Church. But it ſhould be the beſt maner of Catechiſing, if a forme were written to that vſe, containing & familiarly ſetting out a ſumme in a maner of all ỹ articles of our religion, in which the whole church of the faithfull ought without controuerſie to agree: that a childe being ten yeres old ſhould offer himſelfe to the Church to declare a confeſſion of his faith, ſhould be examined of euery article, & anſwere to euery one: if he were ignorant of any thing, or did not vnderſtand it, he might be taught. So ſhould he, before the Church witneſſing & beholding it, profeſſe the only, true, & pure faith, wherwith the people of the faithfull doth with one minde worſhip the one God. If this diſcipline were at this day in force, truely the ſlothfulnes of ſome parentes would be whetted, who do careleſly neglect the inſtruction of their children as a thing nothing belonging to thē, which then without opē ſhame they could not omit: there ſhould be among Chriſtiā people a greater cōſent of faith, & not ſo great ignorance & rudenes of many: ſome ſhould not be ſo raſhly caried away with new & ſtrāge doctrines: finally all ſhould haue as it were a certaine orderly inſtruction of chriſtian learning.

Of Penance.

14 In the next place they ſet Penance, of which they entreate ſo confuſely & diſordredly, that conſciences can beare away no ſure or ſounde thinge of their doctrine. We haue already in an other place declared at large, what we had learned out of the Scriptures concerning repentance, and then what they alſo teach of it. Nowe we haue this onely to touch, what reaſon they had that raiſed vp the opinion, which hath heretofore reigned in Churches and ſchooles, that it is a Sacrament. But firſt I will briefely ſay ſomewhat of the vſage of the olde Church, the pretenſe wherof they haue abuſed to ſtabliſh their fained inuention. This order they kept in publike penance, that they which had fully done the ſatisfactions enioyned them, were recōciled with ſolemne laying on of handes. That was the Signe of abſolution, whereby both the ſinner himſelfe was raiſed vppe before God with truſt of pardon, and the Church was admoniſhed gently to receiue him into fauour, putting away the remembrance of his offence. This Ciprian oftētimes calleth, to giue peace. That this doing might be of greater dignity, and haue more commendation amonge the people, it was ordained that the biſhops authority ſhould alway be vſed for the meane herein. From henſe came that decree of the ſecond councel at Carthage: Be it not lawful to a prieſt at the Maſſe publikely to reconcile a penitent. And an other decree of the councel at Arauſium, Let thoſe, which in time of their penāce depart out of this life, be admit-

Epiſt. li. 1. cap. 2

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ted to the Communion without the laying on of handes vsed in reconcilinge: if they recouer of their sickenesse let them stande in the degree of penitentes, and when the time is fully expired, let them receiue of the bishop the laying on of hands vsed in reconciling. Again Cap. 33
the decree of ỹ third councel at Carthage: Let not the priest without the authority of the bishop, reconcile a penitent. All these tended to this ende, that the seuerity which they would haue to be vsed in that behalfe, shoulde not with too much lenity grow in decay. Therefore they willed ỹ bishop to be iudge of it, which was likely that he would be more circumspect in the examination therof. Howbeit Ciprian in a certaine place sheweth, that not only the bishop, but also the whole Clergie layd their handes on him. For thus he saith. At the full time they do penance, then they come to the Communion, & by the laying on of handes of the bishop and the clergy, they receiue power to partake of the Communion. Afterwarde by processe of time it came to this point, that beside publike penance they vsed this ceremonie also in priuate absolutions. Hereupon came that distinction in Gratian betwene publike & priuate reconciliation. I iudge that same olde vsage of which Cyprian maketh mention, to haue bin holy & healthfull for the Church, and I woulde that it were at this day restored. As for this later, although I dare not disallowe it, or at least speake more sharply against it, yet I thinke it to be lesse necessary. Howesoeuer it be, yet we see that the layinge on of handes in penance is a ceremony ordained of men, not of God, which is to be set among meane things & outward exercises: & those verily which are not to be despised, but which ought to be in a lower degree, than those that are commẽded vnto vs by the word of the Lord. Decret. 26. que. 6.

15 But the Romanistes and the schoolemen, (which haue an ordinary custome to corrupt all thinges with wrong expounding them) do here very carefully trauail in findinge out a Sacrament. Neither ought it to seeme any maruell, for they seeke a knot in a rushe. But where they haue it best, they leaue a thing entangeled in suspense, vncertaine, and confounded and troubled with diuersity of opinions. They say therefore either that the outward penance is a Sacrament, and if it be so, that it ought to be taken for a signe of the inwarde penance, that is, of the contrition of hart, which shalbe the thing of the Sacrament: or that they both together are a Sacrament, not two Sacramentes, but one full one. But, that the outward penance is only the Sacrament: the inward is both the thing and the Sacrament: and that the forgiuenes of sinnes is the thing and not the Sacrament. Let them which keepe in remembrance the definition of a Sacrament which Lib. 4. Sen. di. 12. ca. 2.

we haue aboue ſet, examine thereby that which theſe men call a Sacrament, and they ſhall finde that it is not an outward ceremony ordained of the Lorde for the confirminge of our faith. If they cauill that my definition is not a lawe which they neede to obey: let them heare Auguſtin, whom they faine that they eſteme as moſt holy. Viſible Sacramentes (ſayth he) were ordained for carnall mens ſakes, that by degrees of Sacramentes they may be conueied from thoſe things that are ſeene with eies to thoſe things that are vnderſtanded. What like thinge do either they themſelues ſee, or can they ſhew to other in that which they call the Sacrament of Penance? The ſame Auguſtine ſaith in an other place: It is therfore called a Sacramēt, becauſe in it one thing is ſeene, & an other other thing is vnderſtanded. That which is ſeene, hath a bodily forme: that which is vnderſtanded, hath a ſpirituall frute. Neither do theſe things in any wiſe agree with the Sacrament of penance, ſuch as they faine it, where there is no bodily forme that may repreſent a ſpiritual frute.

Lib 3. que vet teſtam.

Sermone de bap. infant.

16 And, to kil theſe beaſts vpon their owne fighting place, if there be any Sacrament here to be ſought, may it not be much more colerably ſaid that the abſolutiō of the prieſt is a Sacramēt, than penance either inward or outward? For it might readily be ſayd, that it is a ceremony to aſſure our faith of the forgiuenes of ſinnes, & hath a promiſe of the keies as they call it, Whatſoeuer ye ſhall binde or looſe vpon earth, ſhalbe bounde or looſed in heauen. But ſome man would haue obiected, that the moſt parte of them that are abſolued of the prieſtes, obtaine no ſuch thing by ſuch abſolutiō: whereas by their doctrine the Sacramentes of the new law ought to worke in deede that which they figure. This were but to be laughed at. For, as in the Supper, they make a double eating, a Sacramentall eating which is egally common to good & to euill, & a ſpiritual eating which is only proper to the good: why might they not alſo faine that abſolution is receiued two wayes? Yet coulde I not hitherto vnderſtande what they meant with this their doctrine, which we haue already taught howe far it diſagreeth from the trueth of God, whē we purpoſely entreated of that argumēt. Here my minde is only to ſhew, that this dout withſtandeth not, but that they may call the abſolution of the prieſt a Sacrament. For they might aunſwere by the mouth of Auguſtine, that ſanctification is without the viſible Sacrament, & the viſible Sacramēt without inward ſanctification. Againe, that the Sacraments do worke in the only elect that which they figure. Againe, that ſome do put on Chriſt ſo far as to the partaking of the Sacramēt, other ſome to ſanctification: the one, the good and euill egally do: this other, the good only,

Lib. 3. qne vet. Teſtam. De bap. paruul. Lib. 5. de bap. contra. Donat.

onely. Truely they haue more than childiſhly erred & be blinded in the cleare ſunne, which trauailing with great hardnes, yet eſpied not a thing ſo plaine and open to euery man.

17 Yet leaſt they ſhoulde waxe too proude, in what parte ſocuer they ſet the Sacrament, I deny that it ought rightfully to be taken for a Sacrament. Firſt, becauſe there is no ſpeciall promiſe to it, which is the only ſubſtance of a Sacrament. Againe, becauſe whatſoeuer ceremony is here ſhewed foorth, it is the mere inuention of menne: wheras we haue already proued that the ceremonies of Sacraments can not be ordained but of God. Therefore it was a lye and a deceite which they haue inuented of the Sacrament of penance. This fained Sacrament they haue garniſhed with a meete commendation, calling it a ſeconde boord after ſhipwrecke: becauſe if a man haue by ſinninge marred the garment of innocence which he receiued in baptiſme he may by penãce repaire it. But it is the ſaying of Hierom. Whoſe ſoeuer it be, it can not be excuſed but ỹ it is vtterly wicked, if it be expoũded after their meaning. As thogh baptiſme be blotted out by ſinne, & is not rather to be called to remembrance of euery ſinner, ſo oft as he thinketh of the forgiueneſſe of ſinne, that he may thereby gather vp himſelfe, and recouer courage, and ſtrenghthen his Faith, that he ſhall obtaine the forgiuenes of ſinnes which is promiſed him in baptiſme. But that which Hierome hath ſpoken hardly and vnproperly, that by penance baptiſme is repaired (from which they fall away that deſerue to be excommunicate from the Church) theſe good expoſitours drawe to their wickednesſe. Therefore you ſhall moſt fitly ſpeake, if you cal baptiſme the Sacrament of penance, ſith it is giuen for a confirmation of grace, and ſeale of confidence, to them that purpoſe repentance. And leaſt you ſhoulde thinke this to be our deuiſe, beſide this that it agreeth with the wordes of the Scripture, it appeareth that it was in the old Church commonly ſpoken like a moſt certaine principle. For in the booke of Faith to Peter, which is ſaid to be Auguſtines, it is called the Sacrament of Faith & of penance. And why flee we to vncertaine ſayings? As though we could require any thing more plaine, than that which the Euangeliſt reciteth: that Iohn preached ỹ baptiſme of repentance vnto forgiuenes of ſinnes?

Lib. 4. Sen. diſt. 14. cap. 1. De peni. diſt. 2 cap. 2.

Decret. 15. que. 1. cap. firmiſſime. Mar. 1. 4 Luk. 3. 3

Of extreme vnction as they call it.

18 The third fained Sacrament is extreme vnction, which is not done but of the Prieſt, & that in extremes, (ſo they terme it) & with oyle conſecrate of the biſhop, & with this forme: By this holy anoynting, & by his moſt kind mercy, God pardõ thee whatſoeuer thou haſt

offended by ſeing, by hearing, by ſmelling, feling, taſting. They faine that there be two vertues of it, ỹ forgiuenes of ſinnes, & eaſe of bodily ſickeneſſe if it be ſo expedient: if not, the ſaluation of the ſoule.

Iam.5. 14. They ſay that the inſtitution of it is ſet of Iames, whoſe wordes are theſe. Is any ſicke amonge you? Let him bringe in the Elders of the Church, & let them pray ouer him, anointinge him with oyle in the name of the Lord: & the praier of Faith ſhall ſaue the ſicke man, and the Lord ſhall raiſe him vp: & if he be in ſinnes, they ſhalbe forgiuen him. Of the ſame ſort is this anointing, of which we haue aboue ſhewed that ỹ other laying on of hands is, namely a playerlike hipocriſie, whereby without reaſon and without frute they would reſemble the Apoſtles. Marc rehearſeth that the Apoſtles at their firſt ſending, ac-

Mar.6. 13. cordinge to the commaundement which they haue receiued of the Lorde, raiſed vp dead men, caſt out deuils, cleanſed leprous men, healed the ſicke, & that in healing of ỹ ſicke they vſed oyle. They anointed (ſaith he) many ſicke men with oyle, & they were healed. Hereunto Iames had reſpect, when he commaunded the Elders to be called together to anoint the ſicke man. That vnder ſuch Ceremonies is contained no hier myſtery, they ſhall eaſily iudge which marke howe great liberty the Lord & his Apoſtles vſed in theſe outward thinges.

Iohn.9 6. The Lord goinge about to reſtore ſight to the blinde man, made cley

Matt.9. 29. of duſt & ſpittle, ſome he healed with touchinge, other ſome with his word. After the ſame maner ỹ Apoſtles healed ſome diſeaſes with the

Luc.18. 42. word only, ſome with touchinge, other ſome with anointing. But it is

Act.3.6 & 5.16. & 19.12 likely that this anointing was not (as all other thinges alſo were not) cauſeleſly put in vre. I graunt: yet not that it ſhoulde be a meane of healing, but only a ſigne, that the dulnes of the vnskilfull might be put

Pſal.45. 8. in minde from whenſe ſo great power proceeded, to this ende that they ſhould not giue the praiſe therof to the Apoſtles. And, that the holy Ghoſt & his giftes are ſignified by oyle it is a common & vſuall thing. But that ſame grace of healings is vaniſhed away, like as alſo the other miracles, which the Lord willed to be ſhewed for a time, wherby he might make the new preaching of the Goſpel marueilous for euer. Therfore though we graunt neuer ſo much, that anointing was a Sacrament of thoſe powers which were then miniſtred by the hands of the Apoſtles, it now nothinge pertaineth to vs to whom the miniſtration of ſuch powers is not committed.

Iohn.9. 7. 19 And by what greater reaſon do they make a Sacrament of this

Act.20. 10. anointing, thā of all other ſignes that are rehearſed to vs in the Scripture? Why do they not appoint ſome Siloah to ſwim in, whereinto at certaine ordinary recourſes of times ſicke menne may plunge themſelues

themſelues? That (ſay they) ſhould be done in vaine. Truely no more in vaine than anointing. Why do they not lie along vpon dead men, becauſe Paul raiſed vp a dead childe with lying vpon him? Why is not cley made of ſpittle and duſt, a Sacrament? But the other were but ſingular examples: but this is geuen of Iames for a commaundement. Verily Iames ſpake for the ſame time, when the Church yet ſtill enioyed ſuch bleſſing of God. They affirme in dede that there is yet ſtill the ſame force in their anointing: but we finde it othetwiſe by experience. Let no man nowe maruell howe they haue with ſuch boldneſſe mocked ſoules, which they knowe to be ſenſleſſe & blinde when they are ſpoiled of the word of God, that is, of their life and light: ſith they are nothing aſhamed to go about to mocke the liuing and feling ſenſes of ỹ body. Therfore they make themſelues worthy to be ſcorned, while they boſt that they are endued with the grace of healings. The Lorde verily is preſent with his in all ages, and ſo oft as neede is he helpeth their ſicknefles no leſſe than in olde time: but he doth not ſo vtter thoſe manifeſt powers, nor diſtributeth miracles by the handes of the Apoſtles: becauſe this gift both was but for a time, and alſo is partly fallen away by the vnthankfulneſſe of men.

20 Therefore as not without cauſe the Apoſtles haue by the ſigne of oile openly teſtified, that the grace of healings committed to them was not their own power, but the power of the holy Ghoſt: ſo on the other ſide they are wrongdoers to the Holy Ghoſt, which make a ſtinking oile and of no force, to be his power. This is altogether like as if one would ſay that all oile is the power of the Holy Ghoſt, becauſe it is called by that name in Scripture: that euery doue is ỹ holy Ghoſt, becauſe he appered in that forme. But theſe things, let them loke to. So much as for this preſent is enough for vs, we do moſt certainly perceiue that their annointing is no Sacramẽt: which is neither a Ceremonie ordeined of God, nor hath any promiſe. For when we require theſe two things in a Sacrament, that it be a ceremonie ordeined of God, and that it haue a promiſe of God: we do therewithall require that the ſame Ceremonie be geuen to vs, and that the promiſe belong vnto vs. For no man doth affirme that Circumciſion is nowe a Sacrament of the Chriſtian Church, although it both was an ordinance of God, and had a promiſe knitt vnto it: becauſe it was neither commaunded to vs, nor the promiſe which was adioined to it was giuen to vs with the ſame cõdition. That the promiſe wich they proudely boſt of in their annointinge, is not geuen to vs, we haue euidently ſhewed, and they themſelues declare by experience. The Ceremonie ought not to haue bene vſed, but of them

Matt. 3. 16. Iohn. 1. 32.

that were endued with the grace of healings, not of these butchers that can more skill of slaying and murthering than of healing.

21 Howbeit although they obteine this, that that which Iames commaundeth concerning annointing, agreeth with this age (which they are most farre from) yet euen so they shall not haue much preuailed in proving of their vnction wherewith they haue hetherto annointed vs. Iames willeth that all sicke men be annointed: these men infect with their fat liquor, not sicke men, but corpses half dead, when the life lieth already laboring at the toppe of their lippes, or (as they themselues terme it) in extremes. If they haue in their Sacrament a present medicine, whereby they may either ease the sharpenesse of diseases, or at the least may bring some comfort to the soule, they are to cruel that do neuer heale in time. Iames willeth that the sicke man be annointed of the Elders of the Church: these men allowe no annointer but the pety sacrificing Priest. Whereas they expounde in Iames presbyteros the Elders to be Priests, and fondly say that the plurall number is there set for comlinesse sake: that is but trifling: as though the Churches at that time abounded with swarmes of sacrificing Priests, that they might go in a long pompous shewe to carrie a pageante of holy oile. When Iames simply biddeth that sicke men be annointed, I vnderstande by it none other annointing but of common oile: and none other is found in Markes rehearsall. These men vouchesaue to haue none other oile, but that which is hallowed of the Bishop, that is to say, warmed with much breathing on it, enchaunted with much mumbling, and with the knee bowed nine times saluted in this maner: thrise Haile holy oile: thrise Haile holy chresme: thrise Haile holy balme. Out of whom haue they sucked such coniurations? Iames saith: that when the sicke man is annointed with oile, and prayer hath bene pronounced ouer him, if he be in sinnes they shalbe forgeuen him: namely, that the giltinesse being taken away, they may obteine release of the peine: not meaning that sinnes are put away with fat liquor, but that the prayers of the faithfull whereby the afflicted brother is commended to God, shall not be vaine. These mē do wickedly ly, that by their holy, that is to say, abhominable annointing, sinnes are forgeuen. Lo howe gaily they shall preuaile, when they haue bene at large suffred to abuse the testimonie of Iames at their pleasure. And least we should neede to trauaile long in profe hereof, their owne chronicles do discharge vs of this hardnes. For they report that Pope Innocentius, which in Augustines time gouerned the Church of Rome, ordeined that not onely Priests, but also all Christians should vse oile to annoint for their owne necessitie

Iam. 5. 14.

and

and others. Author hereof is Sigebert in his Cronicles.

Of Eccleſiaſticall Orders.

22 The fourth place in their regiſter hath the Sacrament of Order: but the ſame ſo frutefull, that it bredeth out of it ſelfe ſeuen litle Sacraments. But this is very worthy to be laughed at, that wheras they affirme that there be ſeuen Sacraments, when they go about to rehearſe them they recken vp thirtene. Neither can they allege for themſelues, that they are but one Sacrament, becauſe they tende all to one Prieſthode, and are as it were certaine degrees vnto it. For ſith it is euident that in euery one of them are ſeueral Ceremonies, and they themſelues ſay that there be diuerſe graces: no mā can dout but that they ought to be called ſeuen Sacraments, if their opinions be receiued. And why ſtriue we about it as though it were a thing doutfull, foraſmuch as they themſelues do plainly and ſeuerally declare ſeuen? But firſt we will brefely knitt vp by the way, howe many and howe vnſauorie abſurdities they thruſt in vnto vs, whē they go about to commende to vs their Orders in ſteede of Sacraments: and then we wil ſe whether the Ceremony which Churches vſe in ordering of miniſters, ought to be called a Sacrament at all. They make therefore ſeuen eccleſiaſticall Orders or degrees, which they garniſh with the name of a Sacrament. Thoſe be, dorekepers, Reders, Exorciſtes, Acoluthes or followers, Subdeacons, Deacons, Prieſts. And vii they ſay that they be, for the ſeuenfolde grace of the Holy ghoſt, wherewith they ought to be endued that are promoted vnto them. But it is encreaſed and more largely heaped to them in their promotion. Nowe the number it ſelfe is hallowed with a wrongfull expounding of Scripture, when they thinke that they haue red in Eſai vii vertues of the Holy ghoſt whereas both in deede Eſay there rehearſeth but ſix, and alſo the prophet ment not to comprehende them all in that place: for he is els where as well called the Spirit of life, of ſanctification, of adoption of the children, as he is in that place called the Spirit of wiſdome, of vnderſtāding, of counſell, of ſtrength, of knowledge, & of the feare of the Lorde. Howbeit ſome ſutteler men make not ſeuen orders, but nine, after the likeneſſe (as they ſay) of the Church triumphing. But among them alſo there is ſtrife: becauſe ſome would haue the ſhauing of the clergie to be the firſt order of all, and Biſhoprike the laſt: other ſome excluding ſhauing altogether, recken Archebiſhoprike among the orders. Iſidore otherwiſe diuideth them? For he maketh Pſalmiſtes and Reders to be diuerſe: he appointeth the Pſalmiſtes for ſonges, and the Reders to the reding of the Scriptures, wherewith the people may be inſtructed. And thir

Libr. 4. Senten. diſt 34. cap. 9.

Eſa. 11. 2. Ezec. 1. 10. Rom. 1. 4. & 8. 15.

The firſt is the opiniō of Hue the other of VVilliā of Parite.

Iſidorus lib. 7.

Dist 21. & dist. 33. cap. Let. & ca. Of tiarius. distinction is kept by the canons. In so great diuersity what will they haue vs to followe or flee? Shall we say that there be seuen orders? So teacheth the master of the schole: but the most illuminate doctors do otherwise determine. Againe they also disagree among themselues. Moreouer the most sacred canons call vs an other way. Thus forsoth do men agree, when they dispute of godly matters without the word of God.

Iohn. 2. 15. Ioh. 10. 7. Luk. 4. 17. Mar. 16. 23 Ioh. 8. 13. Iohn 3. 4. Mat. 26 26. Mat. 27 50. Ephe. 5. 2. 23 But this excedeth all folly, that in euery one of these they make Christ fellowe with them. First (say they) he executed the office of dorekeper, when he did with a whip made of cordes, driue the biers and sellers out of the temple. He signifieth himselfe to be a dorekeper, when he sayeth, I am the dore. He toke vpō him the office of Reader, when he red Esay in the Sinagoge. He did the office of an Exorcist, when touching the tong and eares of the deffe and dumme man, he restored to him his hearing. He testified himselfe to be an Acoluth or follower in these wordes, He that followeth me, walketh not in darkenesse. He executed the office of Subdeacon, when being girded with a linen cloth he washed the disciples feete. He did beare the person of a Deacon, when he distributed his body and blood in the Supper. He fulfilled the office of Priest, when he offred himselfe vpon the crosse a sacrifice to his Father. These things can not so be heard without laughing, that I maruel that they were writtē without laughing, if yet they were men that wrote them. But most notable is their sutteltie wherewith they play the Philosophers about the name of Acoluth, calling him a Ceroferar, a taper bearer with a word (as I thinke) of sorcerie, truely such a one as was neuer heard of in all natiōs and languages, whereas Acoluthos in Greke simply signifieth a follower. Howbeit if I should earnestly tarry in confuting these men, I should my selfe also worthily be laughed at, they are so trifling and very mockeries.

24 But that they may not be able yet still with false colors to deceiue euen very silly womē, their vanitie is by the way to be vttered. They create with great pompe and solemnitie their Reders, Psalmistes, Dorkepers, Acoluthes, to execute those offices, wherunto they appoint very children, or those whome they call lay men. For who for the most part lighteth the candels, who poureth wine and water into the cruet, but a childe or some base fellowe of the laitie, that maketh his gaine thereof? Do not the same men sing, Do they not shutt and open the Church dores? For who euer sawe in their temples an Acoluth, or a Dorekeper executing his office? But rather he that whē he was a boy did the office of an Acoluth, when he is ones

admitted

admitted into the order of Acoluthes, ceſſeth to be that which he beginneth to be called, that they may ſeeme to will of purpoſe to caſt of the office when they take vpon them the title. Beholde why they haue neede to be conſecrate by Sacraments, and to receiue the Holy ghoſt, namely, that they may do nothing. If they allege for exercise, that this is the frowardneſſe of times, that they forſake and neglect their miniſteries: let them therewithall confeſſe that there is at this day in the Church no vſe nor frute of their holy Orders, which they maruelouſly aduance, and that their whole Church is full of curſe: becauſe it ſuffreth tapers & cruets to be handled of children and prophane men, which none are worthy to touch but they that are conſecrate Acoluthes: and becauſe it committeth the ſonges to children, which ought not to be heard but of a hallowed mouth. As for their Exorciſtes, to what ende do they conſecrate them? I here that the Iewes had their Exorciſtes: but I ſe that they were ſo called of the exorciſmes or coniurations which they vſed. Of theſe counterfait exorciſtes who euer heard it ſpoken, that they ſhewed any example of their profeſſion? It is fained that they haue power geuen them to lay their handes vpon mad men, them that are to be catechiſed, and men poſſeſſed with deuils: but they can not perſwade the deuils that they haue ſuch power, becauſe the deuils do not only not yelde to their commaundements, but alſo vſe commaunding authoritie ouer them. For a man can ſcarcely finde euery tēth of them, that is not led with an euill Spirit. Therefore whatſoeuer things they babble concerning their pety Orders, are patched together of foliſh and vnſauory lies. Of the olde Acoluthes, and Dorekepers, and Reders, we haue ſpoken in an other place, when we declared the order of the Church. Our purpoſe here is onely to fight againſt that newe founde inuention of the ſeuenfold Sacrament in eccleſiaſticall Orders. Of which there is no where any thing red, but among theſe fooliſh praters the Sorboniſtes and Canoniſtes. Act. 19. 13.

25 Nowe let vs cōſider of the ceremonies which they vſe about it. Firſt whomſoeuer they receiue into their order of ſoldiars, they do with one cōmon ſigne entre them into Clergie. For they ſhaue them in the crowne, that the crowne may betoken kingly dignitie, becauſe Clerkes ought to be kinges, that they may rule themſelues and other. For Peter ſpeaketh thus of them, Ye are a choſen kinde, a kingly prieſthode, a holy nation, a people of purchace. But it was ſacrilege to take to themſelues alone that which is geuē to the whole Church, and proudely to glory of the title which they had taken from the faithfull. Peter ſpeaketh to the whole Church: theſe fellowes wreſt it Capit. Dupl. 12. queſtio. 1. Pet. 2. 9.

Libr.4. Senten. Distin 24. cap. Duo sunt. to a fewe shauen men: as though it were said to them alone, be ye holy: as though they alone were purchaced by the blood of Christ: as though they alone were by Christ made a kingdome & priesthode to God. Then they assigne also other reasons: the top of their hed is made bare, that their minde may be declared to be free vnto the Lord, which with open face may beholde the glory of God. Or that they may be taught that the faultes of their mouth and their eyes must be cut of. Or the shauing of their hed is the putting away of temporall things, and the heary compasse about the crowne are the remnantes of goodes that are reteined for their sustenance. All insignes: because forsoth the veile of the tẽple is not yet cut in sonder. Therefore being persuaded that they haue gaily discharged their duties, because they haue figured such things by their crowne, of the very things in deede they performe nothing at all. Howe long will they mocke vs with such false colors and deceites? The clergie by shearing of a fewe heares do signifie that they haue cast away the aboundance of temporall goods, that they beholde the glory of God, that they haue mortified the lust of the eares and eyes: but there is no kinde of men more rauening, more senslesly dull, more lustfull? Why dõ they not rather truely performe holinesse, than with false and lieng signes counterfait a shewe of it?

Libr. 4. Senten. Distin. 24. ca. 1.

26 Moreouer when they say that the crown of the Clergie hath the beginning and reason from the Nazarites: what other thing do they allege, than that their misteries are sprong out of the Iewish Ceremonies, or rather that they are mere Iewishnesse? But whereas they further say, that Priscilla, Acila, and Paul himselfe, taking a vowe vpon them did sheare their hedes, that they might be purified: they bewray their grosse ignorance. For it is no where red of Priscilla: and of Acila also it is doutfull: for that same shearing may as well be referred to Paule as to Acila. But, that we may not leaue to them that which they require, that they haue an example of Paule: the simpler must note, that Paul did neuer sheare his head for any sanctification, but onely to serue the weakenesse of his brethren. I am wont to call such vowes the vowes of charitie not of godlinesse: that is to say, not taken in hande for any seruice of God, but to beare with the rudenesse of the weake: as he himselfe saith, that he was made a Iewe to the Iewes, &c. Therefore he did this, and the same but ones, and for a shorte time, that he might for a time fashion himselfe to the Iewes. These men, when they will without any vse coũterfait the purifyings of the Nazarites, what do they els but raise vp an other Iewishnesse, when they wrongfully couet to followe the olde Iewishnesse? With

Act. 18. 18.

1. Cor. 9. 10.

Numb. 6. 18.

the

the ſame religiouſneſſe was that decretall Epiſtle made, which, according to the Apoſtle, forbiddeth clerkes that they ſhould not ſuffer their heare to growe, but ſhere it rounde like a boowle. As though the Apoſtle, when he teacheth what is comly for all men, were carefull for the rounde ſhearinge of the Clergie. Hereby let the reders conſider, of what force and worthineſſe are thoſe other miſteries that followe, into which there is ſuch an entrie. Ca. prohibemus Diſt. 25. 1. Cor. 11.4.

27 Whenſe the ſhearing of Clerkes toke beginning, appeareth ſufficiently euen by Auguſtine alone. Whereas at that time none ſuffred their heare to grow, but nice men, & ſuch as couered a ſmotheneſſe & trimneſſe not mete enough for men: it ſeemed to be a point of no good example, if that were permitted to the clergie. Therefore Clerkes were cõmaunded either to ſheare their head or to ſhaue it, that they ſhould not beare any ſhewe of womanlike trimming. But this was ſo common, that certaine monkes, that they might the more ſet out their owne holineſſe with notable & ſeuerall attire from other men, did let their heare growe long. But afterward when the faſhion turned to wearing of heare, and certain nations were added to Chriſtiandome which alway vſed to weare long heare, as Fraunce, Germany, & England: it is likely that clerkes did euery where ſheare their hedes, leaſt they ſhould ſeeme to couet the gaineſſe of heare. At the laſt in a corrupter age, when all olde ordinances where either peruerted or gone out of kinde into ſuperſtitiõ, becauſe they ſawe no cauſe in the ſhearing of the clergie (for they had reteined nothing but a foliſhe counterfating) they fled to a miſterie, which nowe they ſuperſtitiouſly thruſt in vnto vs for the approuing of their Sacrament. The dorekepers at their conſecration receiue the keyes of the Church, whereby they may vnderſtand that the keping of it is committed to them. The reders receiue the holy Bible. The exorciſtes receiue the formes of exorciſmes, which they ſhoulde vſe ouer mad & them that are to be catechiſed. The Acoluthes receiue the tapers and cruet. Lo theſe are the ceremonies, wherein (if God will) there is ſo much ſecret power, that they may be not only ſignes and tokens, but alſo cauſes of inuiſible grace. For this they require by their definition, when they will haue them taken among the Sacramẽts. But to make an ende in fewe wordes, I ſay it is an abſurditie that in their ſcholes and canõs they make theſe leſſer orders Sacramẽts: whereas euen by their owne confeſſion that teache this, they were vnknowen to the primitiue Church, and deuiſed many yeares after. For Sacramẽts, ſith they conteine the promiſe of God, can not be ordeined of Angels, nor of men, but of God alone, whoes office alone it is to geue promiſe. Auguſt. de ope. monac. in fine. Item in Retrac. Libr. 4. Senten. Diſtin. 24. c. 8.

28 There remaine three orders, which they call the greater. Of the which, Subdeaconrie (as they call it) was remoued into that number, sins that the route of the smaller ones beganne to growe. But because they seeme to haue a testimonie for these out of the word of God, they do peculiarly for honors sake, call them holy orders. But nowe it is to be sene, howe crokedly they abuse the ordinances of God to their pretence. We will begin at the order of Priesthode or the sacrificers office. For by these two names they signifie one thing, and so they call them to whom they say that it perteineth to offer vpon the altar the sacrifice of the body and blood of Christ, to pronounce prayers, and to blesse the giftes of God. Therefore at their consecration they receiue the patine with the hostes, for tokens of power geuen to them, to offer acceptable sacrifices to God. And their handes are annointed: by which signe they are taught, that they haue power geuen them to consecrate. But of the Ceremonies we shall speake hereafter. Of the thing it selfe I say: it so hath no title of the word of God which they pretende, that they could not more wickedly corrupt the order set by God. First verily this ought to stande for a thing confessed (which we haue affirmed in entreating of the Popishe masse) that they are all wrong doers to Christ, which call themselues sacrificing priests, to offer a sacrifice of appeasement. He was appointed and consecrate of the Father a priest with an othe, according to the order of Melchisedech, without any ende, without any successor. He ones offred a sacrifice of eternall satisfactorie cleansing, and reconciliation: and nowe also being entred into the Sanctuarie of heauen, he maketh intercession for vs. In him we are all sacrificing priests, but to praises and geuings of thankes, finally to offer vs and ours to God. It was his singular office alone, with his offring to appease God, and to purge sinnes. When these men take that vpon them, what remaineth but that their sacrificing Priesthode is vngodly and full of sacrilege? Truely they are to wicked, when they dare garnish it with the name of a Sacrament. As touching the true office of Priesthode, which is commended to vs by the mouth of Christ, I willingly accompt it in that degree. For therein is a ceremonie, first taken out of the Scriptures, then such a one as Paule testifieth not to be vaine nor superfluous, but a faithfull Signe of spirituall grace. But whereas I haue not set it for a thirde in the number of Sacraments, I did it because it is not ordinarie and common among all the faithfull, but a speciall rite for one certaine office. But sith this honor is geuen to the Christian ministerie, there is no cause therefore why the Popish sacrificers should be proude.

Psa 110 4.

Heb. 5. 6. & 7. 3.

1. Tim. 4. 14.

For

For Christ commaunded distributers of his Gospell and misteries to be ordeined, not sacrificers to be consecrated. He gaue them commaundement to preache the Gospell and to feede the flocke, not to offer sacrifices. He promised thē the grace of the holy Ghost, not to make satisfactorie purging of sinnes, but rightly to execute and to mainteine the gouernement of the Church. Mat. 28 19. Mar. 16 15. Ioh. 21. 15.

29 The ceremonies agree very well with the thing it selfe. Our Lorde when he sent forth the Apostles to preache the Gospell, did blowe vppon them. By which Signe he represented the power of the holy Ghost which he gaue vnto thē. This blowing these good men haue reteined, and as though they did put forth the holy Ghost out at their throte, they whisper ouer their silly priests that they make, Receiue the holy Ghost. So leaue they nothing which they do not ouerthwartly counterfait: I will not say like players (which vse their gesturings neither without arte nor without significatiō) but like apes, which counterfait euery thing wantonly and without any choise. We kepe (say they) the example of the Lorde. But the Lorde did many things which he willed not to be examples to vs. The Lorde said to the disciples, Receiue ỹ holy Ghost. He said also to Lazarus, Lazarus come forth. He said to the man sicke of the palsey, Rise and walke. Why do not they say the same to all dead men & sicke of the palsey? He shewed a profe of his diuine power, when in blowing vpon the Apostles he filled them with the grace of the holy Ghost. If they go about to do the same thing, they enuiously counterfait God, and do in a maner chalenge him to striue with them: but they are farre from the effect, & do nothing with this fooliſh gesturing but mock Christ. Verily they be so shameleſſe, that they dare affirme that they geue the holy Ghost. But howe true that is, experiēce teacheth, which crieth out that so many as be consecrated priests are of horses made asses, of fooles made madmen. Neither yet do I striue with them for that: onely I condemne the ceremonie it selfe, which ought not to haue bene drawen to be an example, forasmuch as it was vsed of Christ for a singular signe of one miracle: so farre is it of, that the excuse of following his example ought to defend them. Ioh. 20 22. Ioh. 11. 42. Matt 9. 5. Ioh. 5. 8

30 But of whom receiued they the annointing? They aunswere that they receiued it of the sonnes of Aaron, from whom their order also toke beginning. Therfore they had rather alway to defend them selues with wrongfull examples, than to cōfesse that themselues haue deuised that which they vse without cause. But in the meane time they consider not, that while they professe themselues the successors of the sonnes of Aaron, they are wrongdoers to the priesthode of Libr. 4. Senten. Distin. 24. ca. 8 & in canon. dist. 21. cap. 1.

Christ, which alone was shadowed and figured by all the olde sacrificing priesthodes. In him therefore they were all conteined and fulfilled, in him they ceassed, as we haue somtimes already repeted, and the Epistle to the Hebrues without helpe of any gloses testifieth. But if they be so much delited with the ceremonies of Moses, why do they not hastily take oxen, calues, and lābes to make sacrifices? They haue in deede a good part of the olde tabernacle and of the whole Iewish maner of worshipping: but yet this wanteth in their religion, that they do not sacrifice calues and oxen. Who can not see, that this obseruatiō of annointing is much more hurtfull than Circumcision, specially when there is adioined superstition and Pharisaicall opinion of the worthinesse of the worke? For the Iewes did set in Circumcision, trust of righteousnesse: these men do set in annointing, spirituall graces. Therfore while they couet to be counterfaiters of the Leuites, they are made Apostataes from Christ, and do put themselues from the office of Pastors.

31 This is (if God wil) the holy oile that printeth the marke that can not be raced out. As though oile could not be wiped away with dust and salt, or if it sticke faster, with sope. But this marke is spirituall. What hath oile to do with the soule? Haue they forgottē that which they oft chaunt to vs our of Augustine, that if the word be taken from the water, it shalbe nothing but water, and that it hath this from the word that it is a Sacrament? What word will they shewe in their fat liquor? Will they shewe the commaundement the was geuen to
Exo. 30 Moses, concerning the annointing of the sonnes of Aaron? But there
30. is also commaundemēt geuen, of the coate, the ephod, the hatt, the crowne of holinesse, with which Aaron vas to be garnished, and of the coates, girdles, and miters, wherewith the sonnes of Aaron were to be clothed. There is commaundement geuen to kill a calfe, and burne the fat of him for incense, to cut rammes and burne them, to sanctifie their eares and garments with the blood of an other ramme, and innumerable other obseruations, which being passed ouer, I maruell why the onely annointing of oile pleaseth them. But if they loue to be sprinkled, why are they rather sprinkled with oile than with blood? Forsoth they go about a witty thing, to make one religion of Christianitie, Iewishnesse, and Paganisme, as it were of patches sowed together. Therefore their annointing stinketh which is without the salt, that is, the word of God. There remaineth laying on of handes, which as I graunt in true and lawfull Orderings to be a Sacrament, so I deny that it hath any part in this play, where they neither obey the commaundement of Christ, nor haue respect to the

ende whereunto the promise ought to leade vs. If they will not haue the signe denied them, they must apply it to the thing it selfe, whereunto it is appointed.

32 About the order also of Deaconrie I would not striue with them, if that same ministerie which was in the Apostles time and in the purer Church were restored to the vncorrupted state thereof. But what like thing haue they whom those men faine to be deacons? I speake not of the men (least they should cõplaine that the doctrine is wrongfully weyed by the faultes of the menne) but I affirme that for those whom they deliuer vs by their doctrine, they vnworthily fetche testimonie from the example of them whom the Apostolike Church ordeined Deacons. They say that it perteineth to their deacons to stand by the priests, to minister in all things that are done in the Sacraments, namely in Baptisme, in the chresme, in the patine, in the chalice: to bring in the offrings and lay them vpon the altar, to make ready the Lordes table, and to couer it: to carry the Crosse, to pronounce and sing the Gospell and Epistle to the people. Is here any one word of the true ministerie of Deacons? Nowe let vs heare the instituting of them. Vppõ the Deacon that is ordered, the Bishop alone layeth his hande. He layeth a prayer boke and a Stoale vpon his lefte shoulder, that he may vnderstande that he hath receiued the light yoke of the Lorde, whereby he may subdue to the feare of God those thinges that perteine to the left side. He geueth him the texte of the Gospell, that he may perceiue himselfe to be a publisher of it. And what belong these things to Deacons? They do euen like as if a man would say that he ordeined them Apostles whom he appointed onely to burne frankincense, to trimme the Images, to swepe the Churches, to catche mise, to driue away dogs. Who could suffer such kinde of men to be called Apostles, and to be compared with the very Apostles of Christ? Therefore let them not hereafter liengly say that those be Deacons, whom they institute onely for their enterludelike playes. Yea & by the very name it selfe they sufficiẽtly declare what maner of office they haue. For they call them Leuites, and will haue their order and beginninge referred to the children of Leui. Which I geue them leaue to do, so that they do not afterward garnish them with the fethers of other.

33 Of Subdeacons to what purpose is it to speake? For whereas in deede they were in olde time appointed for care of the poore, they assigne to them I wote not what trifling businesse, as to bring the chalice and the patine, the litle cruet with water, and the towel to the altar, to powre water to washe handes, &c. Nowe wheras they speake

of receiuing and bringing in of offrings, they meane thoſe which they deuoure as abandoned to their holy vſe. With this office very well agreeth the forme of their conſecrating. That he receiue of the Biſhop, the patine and the chalice: of the Archdeacon, the cruet with water, the manuale, and ſuch other baggage. Within theſe trifles they require to haue vs confeſſe that the holy Ghoſt is encloſed. What godly man can abide to graunt this? But, to make ones an ende, we may determine the ſame of them that we do of the reſt. Neither neede we to repete further thoſe things that are aboue declared. This may be enough to teach the ſober and willing to learne (whom I haue taken in hand to inſtruct) that there is no Sacrament of God but where is ſhewed a Ceremonie ioined with a promiſe: or rather verily but where is a promiſe ſene in a Ceremonie. Here is not found one ſyllable of any certain promiſe: therefore it were in vaine to ſeke a Ceremonie to confirme the promiſe. Againe of thoſe Ceremonies that they vſe, it is not red that any one is inſtitute of God. Therefore here can be no Sacrament.

Of Matrimonie.

34 The laſt is Matrimonie, which as all men confeſſe to be ordeined of God, ſo no man vntill the time of Gregorie euer ſawe that it was geuen for a Sacrament. And what ſober man would euer haue thought it? It is a good and a holy ordinance of God: ſo tillage, carpentrie, ſhoemakers craft, barbers craft, are lawfull ordinances of God, and yet they are no Sacraments. For there is not onely this required in a Sacrament, that it be the worke of God, but that it be an outward Ceremonie appointed of God to confirme a promiſe. That there is no ſuch thing in Matrimonie, very children alſo can iudge. But (ſay they) it is a Signe of a holy thing, that is, of the ſpirituall conioining of Chriſt with the Church. If by this word Signe, they vnderſtande a Token ſet before vs of God, to this ende to raiſe vp the aſſurednеſſe of our faith, they are farre beſide the truth. If they ſimply take a Signe for that which is brought to expreſſe a ſimilitude, I will ſhewe howe wittily they reaſon. Paule ſaith, As one ſtarre differeth from an other ſtare in brightneſſe, ſo ſhalbe the reſurrection of the dead. Lo here is one Sacrament. Chriſt ſaith, The kingdome of heauen is like to a grain of muſtardſede. Lo here is an other. Againe, The kingdome of heauen is like vnto leauen. Lo here is the third. Eſay ſaith, Behold, the Lord ſhall feede his flocke as a ſhepherd. Lo here is the fowerth. In an other place, The Lorde ſhall go forth as a Giant. Lo here is the fifith. Finally what ende or meaſure ſhall there be? There is nothing but by this meane it ſhall be a Sacrament.

1. Cor. 15.42. Mat 13. 31. and 33. Eſa. 40. 11. Eſa. 42. 13. 1. Theſ. 5.2. Io 15 1. Ioh. 10. 11.

Howe many parables and similitudes are in the Scripture, so many Sacraments there shalbe. Yea and theft shalbe a Sacrament, because it is written, the day of the Lord is like a thefe. Who can abide these sophisters prating so fooliſhly? I graunt in deede that so oft as we see a vine, it is very good to call to remembrãce that which Christ saith, I am a vine, ye be branches, my Father is the vinedresser. So oft as a shepherde with his flocke cometh toward vs, it is good also that this come to our minde, I am a good shepherd, my shepe heare my voice. But if any man adde such similitudes to the number of Sacramentes, he is mete to be sent to Antycira. Antycira, vvhere groweth VVellebor, a good purgatiõ for phrenetike heades.

35 But they still lay fourth the wordes of Paule, in which he geueth to Matrimonie the name of a Sacrament: he that loueth his wife, loueth himselfe. No man euer hated his owne flesh, but nourisheth it and cherisheth it, euen as Christ doth the Church: because we are members of his body, of his flesh and of his bones. For this a man shall leaue his Father and mother, and shall cleaue to his wife, and they shalbe two into one flesh. This is a great Sacrament: but I say in Christ and the Church. But so to handle the Scriptures, is to mingle heauen and earth together. Paule, to shewe to maried men, what singular loue they ought to beare to their wiues, setteth fourth Christ to them for an example. For as he poured fourth the bowels of his kindenesse vpon the Church which he had espoused to himselfe: so ought euery man to be affectioned toward his owne wife. It followeth after, He that loueth his wife, loueth himselfe: as Christ loued the Church. Nowe, to teache howe Christ loued the Church as himselfe, yea howe he made himselfe one with his spouse the Church, he applieth to him those things which Moses reporteth that Adam spake of himselfe. For when Eue was brought into his sight, whom he knewe to haue bene shapen out of his side: This woman (saith he) is a bone of my bones, and flesh of my flesh. Paule testifieth that all this was spiritually fulfilled in Christ and vs, when he sayeth that we are membres of his body, of his flesh, and of his bones, yea and one flesh with him. At length he addeth a cõcluding Sentẽce, This is a great mistery. And least any man should be deceiued with the double signifying of the wordes, he expresseth that he speaketh not of the fleshely conioining of man and woman, but of the spirituall mariage of Christ and the Church. And truely it is in deede a great misterie, that Christ suffred a ribbe to be takẽ from himselfe, whereof we might be shapen: that is to say, when he was strõg, he willed to be weake, that we might be strengthened with his strength: that nowe we may not our selues liue, but he may liue in vs. Gen. 2. 23. Galat. 2. 20.

36 The name of Sacrament deceiued them. But was it rightfull that the whole Church ſhould ſuffer the puniſhment of their ignorance? Paule ſaid Miſterie: which word when the tranſlater might haue left being not vnuſed with Latin eares, or might haue tranſlated it a Secret: he choſe rather to put in the word Sacrament, yet in no other ſenſe than Paul had in Greke called it Miſterie. Now let them go and with crying out raile againſt the ſkill of tonges, by ignorance whereof they haue ſo long moſt fowly bene blinde in an eaſy matter, and ſuch as offreth it ſelfe to be perceiued of euery man. But why do they in this one place ſo earneſtly ſticke vpon this litle word Sacrament, and ſome other times do paſſe it ouer vnregarded? For alſo in the firſt Epiſtle to Timothee the Tranſlater hath vſed it, and in the ſelfe ſame Epiſtle to the Epheſians: in euery place for Miſterie. But let this ſlipping be pardoned them: at leaſt the liers ought to haue had a good remembrance. For, when they haue ones ſet out Matrimonie with title of a Sacrament, afterward to call it vncleanneſſe, defiling, and ſtinking filthineſſe, howe giddy lightneſſe is this? Howe great an abſurditie is it to debarre prieſts from a Sacrament? If they deny that they debarre them from the Sacrament, but from the luſt of copulation: they eſcape not ſo away from me. For they teache that the copulation it ſelfe is a part of the Sacrament, and that by it alone is figured the vniting that we haue with Chriſt in conformitie of nature: becauſe man and woman are not made one but by carnall copulation. Howbeit ſome of them haue here founde two Sacraments: the one of God and the ſoule, in the betrouthed man and woman: the other of Chriſt and the Church, in the husbād and the wife. Howſoeuer it be, yet copulation is a Sacrament, from which it was vnlawfull that any Chriſtian ſhould be debarred: Vnleſſe peraduenture the Sacraments of Chriſtians do ſo ill agree, that they can not ſtand together. There is alſo an other abſurditie in their doctrines. They affirme that in the Sacrament is geuen the grace of the holy Ghoſt: they teache that copulation is a Sacrament: and they denie that at copulation the holy Ghoſt is at any time preſent.

1. Tim. 3. 9. Ephe. 1. 9. Libr. 4. Senten. Diſt. 17 Cap. 4. & in Dec. 27 queſt. 2. cap. Cū Socrat. gloſ. ca. lex diu. Ibid. Decre. Libr. 4. Sen. diſ. 33. cap. 2. & in decr. 32 quæſt. 2 c. Quic quid.

37 And, becauſe they would not ſimply mocke the Church, howe long a roawe of errours, lies, deceites, and wickedneſſes haue they knitte to one error? ſo that a man may ſay, that they did nothing but ſeke a denne of abhominations, when they made of matrimonie a Sacrament. For when they ones obteined this, they drew to themſelues the hering of cauſes of matrimony: for it was a ſpirituall matter, which profane iudges might not medle with. Then they made lawes, whereby they ſtabliſhed their tyrannie, but thoſe

partly

partly manifestly wicked against God, and partly most vniust toward men. As are these: That mariages made betweene yong persones without consent of their parentes, shoulde remaine of force and stablished. That the mariages be not lawfull betweene kinsfolkes to the seuenth degree: and if any such be made, that they be diuorced. And the very degrees they faine against the lawes of all nations, and against the ciuile gouernment of Moses. That it be not lawefull for a manne that hath put away an adultéresse, to mary an other. Deute. 18.6. That spirituall kinsfolkes may not bee coupled in mariage. That there be no mariages celebrate, from Septuagesime to the vtas of Easter, in three weekes before Midsommer, nor from Aduent to Twelftide. And innumerable other like, which it were long to reherse. At length we must crepe out of their mire, wherein our talke hath nowe taried longer than I would. Yet I thinke I haue somewhat profited, that I haue partly plucked the lions skinnes from these asses.

The xx. Chapter.

Of ciuile Gouernement.

NOwe whereas we haue aboue set two kindes of gouernement in man: and whereas we haue spoken enough of the one kinde which cõsisteth in the soule or in the inward man, and hath respect to eternall life: this place requireth that we speake somwhat also of the other, which perteineth onely to the ciuile and outward righteousnesse of maners. For the course of this matter seemeth to be seuered from the spirituall doctrine of faith, which I toke in hande to entreate of: yet the proceding shall shewe that I do rightfully ioine them together, yea that I am of necessitie compelled to do it: specially sith on the one side, mad and barbarous men do furiously go about to ouerthrowe this order stablished by God: and on the other side the flatterers of princes, aduauncing their power without measure, sticke not to set it against the empire of God himselfe. Vnlesse both these mischeues be met withal, the pureneſse of faith shall be lost. Beside that it is not smally for our behofe, to knowe howe louingly God hath in this behalfe prouided for mãkinde, that there may florishe in vs a greater desire of godlinesse to witnesse our thankfulnesse, first, ere we enter into the thing it selfe, we must holde fast that distinction which we haue aboue set, least (as it commonly happeneth to many) we vnwisely mingle these two things together, which haue altogether diuerse consideration. For

whē they heare that liberty is promiſed by ỹ Goſpel, which acknowledgeth amonge men no king and no magiſtrate, but hath regarde to Chriſt alone: they thinke that they can take no fruit of their libertie, ſo long as they ſee any power to haue preeminēce ouer them. Therefore they thinke that nothing ſhalbe ſafe, vnleſſe the whole world be reformed into a newe faſhion: where may neither be iudgemēts, nor lawes, nor magiſtrats, nor any ſuch thing which they thinke to withſtande their libertie. But whoſoeuer can put differēce betwene the body and the ſoule, betwene this preſent and tranſitorie life, and that life to come and eternall: he ſhall not hardly vnderſtande that the ſpirituall kingdome of Chriſt, and the ciuile gouernement are thinges far a ſonder. Sith therefore that is a Iewiſh vanitie, to ſeke & encloſe the kingdome of Chriſt vnder the elements of this world: let vs rather thinking, as the Scripture plainely teacheth, that it is a ſpirituall fruit, which is gathered of the benefite of Chriſt, remember to kepe within the boundes thereof this whole libertie which is promiſed & offred vs in him. For, what is the cauſe why the ſame Apoſtle which biddeth vs to ſtande, and not to be made ſubiecte to the yoke of bondage, in an other place forbiddeth bond ſeruantes to be careful of their ſtate: but becauſe ſpirituall libertie may very well agree with ciuile bondage? In which ſenſe alſo theſe his ſayings are to be taken: In the kingdome of God there is no Iewe, nor Grecian, no male nor female, no bondeman nor freeman. Againe, There is no Iew nor Grecian, Circumciſiom, Vncircumciſiō, Barbarian, Scythian, Bondman, Freman: but Chriſt is all in all. Whereby he ſignifieth, that it maketh no matter in what eſtate thou be among men, nor vnder the lawes of what nation thou liueſt: foraſmuch as in theſe things conſiſteth not the kingdome of Chriſt.

Gal. 5.1
1. Cor. 7.21
Gala. 3. 28.
Colo. 3. 11.

2 Yet doth not this diſtinction tende hereunto, that we ſhould thinke that the whole order of policie is an vncleane thing, not perteining at all to Chriſtiā men. So in deede do the phrentike men, that are delited with vnbridled licentiouſneſſe, crie out and boſt. For ſith we be dead by Chriſt to the elements of this world, & being remoued into the kingdome of God do ſit among the heauenly ones: they thinke that it is vnworthy for vs, and farre beneth our excellence, to be occupied with theſe prophane and vncleane cares that are buſied about affaires not perteining to a Chriſtian man. To what purpoſe (ſay they) are lawes without iudgements and iudgement ſeates? But what hath a Chriſtian man to do with iudgements themſelues? yea if it be not lawfull to kill, wherto ſerue lawes and iudgements among vs? But as we haue euen nowe geuen warning, that this kinde of

gouern-

gouernment is seuerall from that spirituall and inward kingdome of Christ: so it is also to be knowen that they nothing disagree together. For the Ciuile gouernment doth now beginne in vs vpon earth certaine beginnings of the heauenly kingdom, and in this mortall and vanishing life, doth as it were entre vpon an immortall and incorruptible blessednesse: but the entent of this spirituall gouernment is, so long as we shall liue amonge men, to cherish and maintaine the outward worshipping of God, to defend the sound doctrine of godlines and the state of the Church, to frame our life to the felowship of mē, to fashiō our maners to ciuil righteousnes, to procure vs into frendship one with an other, to nourishe common peace and quietnes: all which I graunt to be superfluous, if the kingdom of God, such as it is now among vs, do destroy this present life. But if the will of God be so, that we while we longe toward the heauenly countrey, should be wayfaringe from home vpon the earth: & sith the vse of such wayfatinge nedeth such helpes: they which take them from man, do take from him his very nature of man. For whereas they alleage that there is so great perfection in the Church of God, that her owne moderate gouernment suffiseth it for a law: they thēselues do foolishly imagine that perfection which can neuer be found in the common felowship of men. For sith of naughty men the pride is so great, & the wickednes so obstinate, as cā not be restrained with great sharpnes of lawes: what thinke we that they will do, if they see vnpunished liberty lye open to their lewdnes, which can not euen with force be sufficiently compelled not to do euill?

3 But of the order of policy, there shalbe an other fitter place to entreate. Now our meaning is to haue this onely vnderstanded, that to thinke to driue it away, is outragious barbarousnesse, the vse whereof is no lesse amonge men, than of bread, water, the sunne, & aire, but the dignity much more excellent. For it tendeth not only hereunto (which is the onely commodity of all those thinges) that men may breath, eate, drinke & be cherished (although in dede it comprehendeth all these thinges, while it maketh that they liue together) yet I say, it tēdeth not hereunto only: but also ý idolatry, sacrileges against the name of God, blasphemies against his trueth, and other offences of religion may not rise vp and be scattered amonge the people, that common quiet be not troubled, that euery man may keepe his owne safe and vnappeired, that men may vse their affaires together without hurt, that honesty and modesty be kept among them: finally that amonge Christians may be a common shew of religion, and amonge men may be manlike ciuility. Neither let any mā be moued, for that

I do now referre the care of ſtabliſhinge of religion to the policy of men, which I ſeme before to haue ſet without the iudgement of mẽ. For I do no more here, than I did before, giue men leaue after their owne will to make lawes concerning religion and the worſhippinge of God, when I allowe the ordinance of pollicy, which endeuoreth hereunto, that ỹ true religion which is contained in the law of God, be not openly and with publike ſacrileges freely broken and defiled. But the readers beinge holpen by the very plainneſſe of order, ſhall better vnderſtande what is to be thought of the whole kinde of ciuile gouernment, if we ſeuerally entreat of the partes thereof. There be three parts of it: the magiſtrate, which is the gouernour and keper of the lawes, ỹ lawes according to which he gouerneth: ỹ people, which are gouerned by the lawes, & obey ỹ magiſtrate. Therfore let vs firſt conſider of the office of the Magiſtrate, whether it be a lawfull vocation & allowed of God, what maner of office he hath, & how great is his power: then with what lawes a Chriſtian ciuile ſtate is to be ordered: then laſt of all, what profite of the lawes commeth to the people, what reuerence is due to the Magiſtrate.

4 The Lorde hath not only teſtified that the office of magiſtrates is allowed & acceptable to him, but alſo ſetting out the dignity therof with moſt honorable titles, he hath marueloufly commended it vnto vs. That I may rehearſe a fewe of them. Whereas whoſoeuer be in place of magiſtrates are named gods, let no mã thinke that in that naminge is ſmall importance: For thereby is ſignified that they haue commaundemẽt from God, that they are furniſhed with the authority of God, & do altogether beare the perſon of God, whoſe ſteede they do after a certaine maner ſupply. This is not my cauillation, but the expoſition of Chriſt. If the Scripture (ſaith he) called them gods to whom the word of God was giuen: What is this elſe, but that God hath committed his buſineſſe to them, that they ſhoulde ſerue in his office, & (as Moſes and Ioſaphat ſaid to their iudges whom they appointed in euery ſeuerall city of Iuda) that they ſhould ſit in iudgement, not for mã but for God? To the ſame purpoſe maketh this that the wiſdom of God affirmeth by the mouth of Salomon, that it is his worke, that kinges reigne, and counſellers decree righteous thinges, that Princes beare principality, and al the iudges of the earth execute iudgement. For this is all one in effect as if it had bin ſayd, that it cõmeth not to paſſe by the peruerſeneſſe of men, that the gouernment of al things in earth is in the hãd of kings & other Rulers, but by the prouidence and holy ordinance of God, to whom it ſo ſeemed good to order the matters of menne: foraſmuch as he is both preſent and

Exo. 22 8.
Pſa. 82. 1. & 6.
Ioh. 10. 35.
Deut. 1. 16
1. Chro. 19. 6.
Prou. 8. 15.

preſident

preſident among them in making of lawes and in executing vprightneſſe of iudgementes. Which Paul alſo plainely teacheth, when he reckeneth Gouernmentes among the giftes of God, which being diuerſly diſtributed accordinge to the diuerſity of grace, ought to be employed of the ſeruants of Christ to the edification of the Church. Rom.12 8.

For although he there properly ſpeaketh of a councell of graue men, which in the Primitiue Church were appointed that they ſhoulde haue the rule of orderinge the publike diſcipline (which office in the Epiſtle to the Corinthians he calleth Gouernmēt) yet foraſmuch as we ſee that the ende of ciuile power commeth to the ſame point, it is no dout but that he commendeth vnto vs all kinde of iuſt Gouernment. But he ſpeaketh more plainely, where he purpoſely maketh a full diſcourſe of that matter. For he both ſheweth that Power is ỹ ordinance of God, and that there are no powers, but they are ordained of God: and that the Princes themſelues are the miniſters of God, to the wel doers vnto praiſe: to ỹ euil, reuengers vnto wrath. Hereunto may be added alſo the examples of holy menne: of which ſome haue poſſeſſed kingdomes, as Dauid, Ioſias, Ezechias: other ſome, Lordſhips, as Ioſeph and Daniell: other ſome, Ciuile gouernmentes in a free people, as Moſes, Ioſue, and the Iudges: whoſe offices the Lorde hath declared that he alloweth. Wherfore none ought now to dout that the ciuile power is a vocation not only holy and lawfull before God, but alſo the moſt holy, and the moſt honeſt of all other in the whole life of men. 1. Cor. 12.28. Ro.13.1

5 They which couet to bring in a ſtate without Rulers, take exception and ſay that although in old time there were kings & Iudges ouer the rude people, yet at this day that ſeruile kinde of gouerninge agreeth not with the perfection which Chriſt hath brought with his Goſpell. Wherein they bewray not onely their ignorance, but alſo their deuiliſh pride, while they take vppon themſelues perfection, of which not ſo much as the hundreth part is ſeene in them. But what maner of men ſoeuer they be, it is eaſie to confute it: becauſe where Dauid exhorteth all kinges and Rulers to kiſſe the ſonne of God, he doth not bid them, giuinge ouer their authority, to ſtake themſelues to a priuate life, but to ſubmit the power that they beare to Chriſt, that he alone may haue preeminence aboue all. Likewiſe Eſay, when he promiſeth ỹ kings ſhalbe foſterfathers of the Church, & Quenes ſhalbe nourſes, he doth not depoſe them from their honor: but rather doth by an honorable title make them defenders to the godly worſhippers of God? For, that prophecy pertaineth to the comminge of Chriſt. I do wittingely paſſe ouer many teſtimonies which do eche Pſ.3.12. Eſa.49. 23.

where offer themſelues, & ſpecially in the Pſalmes wherein all gouernours haue their right maintained. But moſt cleare of all is the place of Paul, where admoniſhing Timothee that in the common aſſembly praiers muſt be made for kings, he byandby addeth a reaſon,

1.Tim.2.2. That we may vnder them lead a quiet life with all godlines & honeſty: in which wordes he committeth the ſtate of the Church to their defenſe and ſauegarding.

6 Which conſideration ought continually to buſie the magiſtrates themſelues, foraſmuch as it may put a great ſpurre to them whereby they may be pricked forward to their duety, and bring them a ſingular comfort whereby they may mitigate the hardneſſes of their office, which truely are both many and great. For with howe great an endeuour of vprightneſſe, wiſdom, mildneſſe, continence, and innocency, ought they to charge themſelues, which know themſelues to be appointed miniſters of the righteouſnes of God? By what affiance ſhall they admit vniuſtice to their iudgement ſeate, which they heare to be the throne of the liuinge God? By what boldeneſſe ſhall they pronounce a wrongful ſentence with that mouth, which they vnderſtand to be appointed an inſtrumēt for the truth of God? With what conſcience ſhall they ſubſcribe to wicked decrees with the hande, which they knowe to be ordained to wryte the actes of God? In a ſumme, if they remember that they be the vicegerentes of God, they muſt watch with all care, earneſtneſſe, and diligence, that they may repreſent in themſelues vnto men a certaine image of the prouidēce, preſeruation, goodneſſe, good will, and righteouſneſſe of God. And

Iere.48.10. they muſt continually ſet this before their eies, that if all they be accurſed, that do execute in deceite the worke of the vengeāce of God, they are much more greuouſly accurſed, that vſe themſelues deceitfully in a rightfull vocation. Therefore when Moſes & Ioſaphat minded to exhort their iudges to their duty, they had nothing more effectuall to moue their mindes withall, than that which we haue before

Deut.1.16. rehearſed, Looke what ye do. For ye ſit in iudgement not for man

2.Chro.19.6. but for God: namely he which is neere to you in the cauſe of iudgement. Now therefore let the feare of the Lorde be vpon you. Looke

Pſ.82.1 & be diligent: becauſe there is no peruerſenes with ỹ Lord our God.

Eſay.3.14. And in an other place it is ſaid, ỹ God ſtode in ỹ aſſembly of the gods, & ſitteth iudge in the middeſt of the gods, that they may be encouraged to their duety when they heare ỹ they be the deputies of God, to whome they muſt one day yeelde accompt of the gouernment of their charge. And worthily this admonitiō ought to be of great force with them. For if they make any default, they are not onely wronge

doers

does to men whom they wickedly vexe, but also sclaūderers to God himselfe, whose holy iudgementes they defile. Againe they haue also whereupon they may singularly comfort themselues, when they cō-sider with themselues that they are not busied in prophane affaires & such as are not fitte for the seruant of God, but in a most holy office, namely forasmuch as they are the deputies of God.

7 As for them that are not moued with so many testimonies of Scripture from being bolde to raile at this holy ministery, as a thinge disagreeing with Christian religion and godlinesse: what do they elsse but raile at God himselfe, the dishonor of whom can not but be ioined with the reproche of his minister? And verily they do not refuse the magistrates, but do cast away God, that he shoulde not reigne ouer them. For if the Lord sayd this truely of the people of Israel, because they had refused the gouernment of Samuel: why shal it be lesse truely sayd at this day of them that giue themselues leaue to rage against all gouernmentes ordained of God? But sith the Lord sayd to the disciples, that the kings of nations beare rule ouer them, but that amonge them it is not so, where he that is the first must be made the least: by this sayinge it is forbidden to all Christians that they shoulde not take kingdomes or gouernmentes vpon them. O handsome expositors. There rose a strife among the disciples, which of them excelled other: the Lord, to suppresse this vaine ambition, taught them that their ministery is not like vnto kingdomes, in which one manne hath preeminence aboue the rest. I beseche you, what doth this comparison make to ỹ dishonor of kingly dignity? yea what doth it proue at all, but that the ministery of an Apostle is not the office of a kinge? Moreouer although among the magistrates themselues there be diuerse formes, yet there is no difference in ths behalfe, but ỹ we ought to take them all for the ordinances of God. For Paul also doth comprehend them altogether, when he sayth that there is no power but of God: and that which best liked him of all, is commended with notable testimony aboue the other, namely the power of one: which because it bringeth with it a common bondage of all, (except that one man, to whose will it maketh all thinges subiect) in olde time coulde lesse be allowed of noble and the excellent sorte of natures. But the Scripture, to meete with their vniust iudgementes, expresly by name affirmeth, that it is the prouidence of Gods wisdome that kinges do reigne, and peculiarly commaundeth the king to be honored.

1.Sam.8 7. Luc.22 25. Rom.13 1. Prou.8. 15. 1.Pet.2. 17.

8 And truely it were very vaine that it shoulde be disputed of priuate men, which shoulde be the best state of policy in the place where they liue: for whome it is not lawfull to consult of the framing of any

common weale. And alſo the ſame could not be ſimply determined without raſhnes, for aſmuch as a great parte of the order of this queſtion conſiſteth in circumſtances. And if thou compare alſo the ſtates themſelues together without circuſtances, it ſhall not be eaſie to diſcerne which of them ouerweieth the other in profitableneſſe, they match ſo egally together. There is an eaſie way to fall from kingdom into tyranny: but not much harder is it to fall from the rule of the chiefeſt men to the faction of a fewe: but moſt eaſie of all, from the peoples gouernment, to ſedition. Truly, if thoſe three formes of gouernmentes which the Philoſophers ſet out, be conſidered in themſelues, I will not deny that either the gouernmēt of the chiefeſt mē, or a ſtate tempered of it and common gouernment far excelleth all other: not of it ſelfe, but becauſe it moſt ſeldom chaunceth that kings ſo temper themſelues, that their wil neuer ſwarueth from that which is iuſt and right, againe, that they be furniſhed with ſo great ſharpeneſſe of iudgement and wiſdom, that euery one of thē ſeeth ſo much as is ſufficient. Therefore the fault or default of men maketh, that it is ſafer & more tolerable that many ſhould haue the gouernment, that they may mutually one helpe an other, one teach and admoniſh an other, and if any aduance himſelfe hier than is mete, there may be ouerſeers and maiſters to reſtraine his wilfulneſſe. This both hath alway bin approued by experience, and the Lord alſo hath confirmed it with his authority, whē he ordained among the Iſraelites a gouernment of the beſt men very neere vnto common gouernment, at ſuch time as he minded to haue them in beſt eſtate, till he brought foorth an image of Chriſt in Dauid. And as I willingly graunt that no kinde of gouernment is more bleſſed than this, where liberty is framed to ſuch moderation as it ought to be, and is orderly ſtabliſhed to continuāce: ſo I compt them alſo moſt bleſſed, that may enioy this eſtate; & if they ſtoutly and conſtantly trauaill in preſeruing and retaininge it, I graunt that they do nothing againſt their duety. Yea & the magiſtrates ought with moſt great diligence to bend themſelues hereunto, that they ſuffer not the liberty of the people, of which they are appointed gouernours, to be in any part miniſhed, much leſſe to be diſſolued: if they be negligent & litle careful therin, they are falſe Faithbreakers in their office, & betraiers of their contree. But if they would bring this kinde to themſelues, to whom the Lord hath appointed an other forme of gouernment, ſo that thereby they be moued to deſire a change, the very thinking thereof ſhall not only be fooliſh & ſuperfluous, but alſo hurtfull. But if thou bende not thine eies only to one city, but looke about or behold the whole world together, or at leaſt

ſpread abroade thy ſight into farther diſtances of contrees, without dout thou ſhalt finde that this is not vnprofitably appointed by the prouidence of God, that diuerſe contrees ſhould be ruled by diuerſe kindes of gouernment. For as the elementes hange together but by an vnegall temperature, ſo contrees, alſo are with their certaine inequality very well kept in order. Howbeit all theſe things alſo are ſpoken in vaine to them whom the will of the Lord ſhall ſatisfie. For if it be his pleaſure, to ſet kinges ouer kingdomes, Senates or officers ouer free cities, whomſoeuer he maketh rulers in the places where we are conuerſant, it is our duety to ſhew our ſelues yelding & obedient vnto them.

9 Now ỹ office of Magiſtrats is in this place to be declared by the way, of what ſort it is deſcribed by ỹ word of God, & in what thinges it conſiſteth. If the Scripture did not teach, that it extendeth to both the tables of the law, we might learne it out of the prophane writers. For none hath entreated of the duety of magiſtrates, of makinge of lawes & of the publike weale, that hath not begon at religion and the worſhipping of God. And ſo haue they all cõfeſſed, that no policy can be happily framed, vnleſſe the firſt care be of godlines: and that thoſe lawes be prepoſterous which neglecting the right of God, do prouide only for men. Sith therfore with all the Philoſophers religiõ hath the firſt place, and ſith the ſame hath alway bin obſerued by the vniuerſall conſent of al nations, Let Chriſtiã Princes & magiſtrates be aſhamed of their ſlothfulnes, if they endeuor not themſelues to this care. And we haue already ſhewed, that this duety is ſpecially enioyned them of God: as it is mete, that they ſhould employ their trauail to defende & maintaine his honor, whoſe vicegerentes they be, & by whoſe benefit they gouerne. For this cauſe alſo chiefly are the holy kings praiſed in Scripture, for that they reſtored the worſhip of God being corrupted or ouerthrowen, or tooke care of religiõ, that it might floriſh pure and ſafe vnder them. But contrariwiſe the holy hiſtorie reckeneth ſtates without gouernours, amonge faults, ſaying that there was no king in Iſraell, and that therfore euery man did what pleaſed himſelfe. Whereby their follie is confuted, which would haue them, neglecting the care of God, only to apply themſelues to be iudges of law amonge men. As though God appointed gouernours in his name to deciſe cõtrouerſies, & omitted that which was of much weightier importãce, that he himſelfe ſhould be worſhipped according to the preſcribed rule of his law. But a deſire to innouate all things without puniſhment, moueth troubleſome men to this point, that they wiſhe all reuengers of the breach of peace to be takẽ away. As for ſo much as Iud. 21. 25.

Ier. 22. 3. pertaineth to the second table, Ieremy warneth kinges, to do iudgement and righteousnesse, to deliuer the forceably oppressed from the hande of the false accuser, not to greue the straunger and widowe, not to do wrong, and not to shed innocent blood. To the same purpose maketh the exhortation which is read in the 82. Psalme, that they should render right to the poore and needy, acquite the poore and needy, deliuer the poore and needy from the hande of the oppressor. And Moses giueth charge to the Princes whom he had sette in his stede: let them heare the cause of their brethren, and iudge betwene a man and his brother and a straunger, and not know faces in iudgement, let them heare as well the litle as the great, and be not afraied of any man: becausse it is the iudgement of God. But I speake not of these thinges: that kinges should not get to themselues multitudes of horses, not cast their mindes to couetousnesse, not be lifted vp aboue their brethren: that they may be continually busied in studying vpon the law of the Lord all the dayes of their life: that Iudges swarue not to the one side, nor receiue giftes: becausse in declaringe here the office of magistrates, my purpose is not so much to instruct the magistrates themselues, as to teach other what Magistrates be, & to what ende they are set of God. We see therefore that they be ordained defenders and reuengers of innocence, modesty, honesty, and quietnesse, whose only endeuor shoulde be to prouide for the common safety and peace of all men. Of which vertues Dauid professeth that he will be an examplar, when he shalbe aduaunced to the royall seate: that is, that he will not consent to any euill doinges, but abhorre wicked men, sclaunderers, and proude men, and get to himselfe from echewhere honest and faithfull men. But sith they can not performe this, vnlesse they defende good men from the wronges of the euill, let them helpe the good with succour and defense, let them also be armed with power wherby they may seuerely suppresse open euil doers and wicked men by whose lewdnesse the common quiete is troubled or vexed. For we throughly finde this by experiẽce which Solon said, that common weales consist of reward and punishment, & that when those be taken away, the whole discipline of cities faileth & is dissolued. For the care of equity and iustice waxeth colde in the mindes of many, vnlesse there be due honor ready for vertue: neither can the wilfulnesse of wicked men be restrained but by seuerity and chastisement of paines. And these two partes the Prophet comprehendeth, when he biddeth kinges and other gouernours to do iudgement and righteousnesse. Righteousnes is, to take into charge of tuition, to embrace, to defende, to reuenge, to deliuer the innocent. Iudgement is,

Deut. 1. 16.

Deu. 17 16.

Psa. 101

Iere. 21. 12. & 22 3.

to withstand the boldnes of wicked men, to represse their violence, to punish their offences.

10 But here, as it seemeth, doth arise a hie and hard question: If by the law of God all Christians are forbidden to kill: and the Prophet prophecieth of the holy mount of God, that is, the Church, that in it they shal not afflict nor hurt: how many magistrates be together both godly and blood sheders? But if we vnderstande, that the Magistrate in executing of punishmentes, doth nothing of himselfe, but executeth the very selfe iudgementes of God, we shall be nothinge combred with this dout. The lawe of the Lorde forbiddeth to kill: least manslaughter should be vnpunished, the law maker himselfe giueth to the ministers the swerd in their hand, which they shold draw foorth against all manslayers. To afflict and to hurt, is not the doing of the godly: but this is not to hurt, nor to afflict, by the Lordes commaundemēt to reuenge the afflictions of the godly. I would to God that this were alway present before our mindes, that nothing is here done by the rashenesse of man, but all thinges by the authority of God that commaundeth, which goinge before vs, we neuer swarue out of the right way. Vnlesse perhappes there be a bridle put vpon the righteousnes of God, that it may not punish wicked doings. But if it be not lawfull to appoint any law to it, why shall we cauill against the ministers of it? They beare not the swerd in vaine, saith Paule: for they be the ministers of God to wrath, reuengers to euil doers. Therfore if Princes and other rulers know that nothing shalbe more acceptable to God than their obedience, let them apply this ministerie, if they desire to shew their godlinesse, righteousnesse, & vncorruptnesse allowable to God. With this affection was Moses ledde, when knowing himself appointed by the power of the Lord to be the deliuerer of his people, he laid his hāds vpon the Ægyptiā. Againe, when by slaying of three thousand men in one day, he tooke vengeance of the sacrilege of the people. Dauid also, when nye to the ende of his life he gaue commaundement to Salomon his sonne to slay Ioab & Semei. Whereupon he also rehearseth this amonge the vertues of a king, to slay the wicked of the lande, that all workers of wickednesse, may be driuen out of the city of God. To which purpose also pertaineth ỹ praise that is giuē to Salomon, Thou hast loued righteousnes and hast hated wickednesse. Howe doth that milde and gētle nature of Moses burne out into so great cruelty, that beinge sprinkeled and embrued with the blood of his brethren, he runneth throughout the campe to new slaughters? How doth Dauid, a man of so great gentlenes in al his life, among his last breathings make that bloody testamēt,

Exo. 20 13. Deut. 5 17. Matt. 5. 21. Esa. 11. 9. & 45. 25.

Ro. 13. 4

Exod. 2 12. Act. 7. 28. Exo. 32 27. 1. Kings 2. 5.

that his ſonne ſhoulde not bringe the hoare heare of Ioab and Semei in peace to the graue ? But they both when they executed the vengeance committed to them of God, ſo ſanctified with cruell dealinge their handes which they had defiled with ſparinge. It is an abhomination with kinges, ſayth Salomon, to do iniquity, becauſe his throne is ſtabliſhed in righteouſneſſe. Againe, The king which ſitteth in the throne of iudgement, ſpredeth his eyes vpon euery euill man. Againe, A wiſe king ſcattereth the wicked and turneth them vpon the whele. Againe, Take away the droſſe from the ſiluer and there ſhall come foorth a veſſell to the melter: take away the wicked man from the ſight of the king, and his throne ſhalbe faſt ſet in righteouſneſſe. Againe, He that iuſtifieth the wicked, and he that condemneth the righteous, both are abhomination to the Lord. Againe, A rebellious man purchaſeth euill to himſelfe, and a cruel meſſenger is ſent vnto him. Againe, who ſo ſaith to the wicked man, thou art righteous, him peoples and nations do curſe. Now if their true righteouſneſſe be, with drawen ſwerd to purſue gilty and wicked men: let them put vp their ſwerd, and holde their hands pure from blood, while in the meane time deſperate menne do range with murthers and ſlaughters: then they ſhall make themſelues gilty of moſt great wickedneſſe, ſo much leſſe ſhall they gette thereby the praiſe of goodneſſe and righteouſneſſe. Only let there be no preciſe and cruel rigorouſneſſe, and that iudgement ſeate which may worthily be called the rocke of accuſed men. For I am not he that either fauour extreme crueltie, or do thinke that righteous iudgement can be pronounced, but while clemency the beſt & ſureſt counſeller of kings, as Salomon affirmeth, the preſeruer of the kinges throne is aſſiſtent, which a certaine man in olde time truely ſaid to be the principal gift of Princes. Yet a magiſtrate muſt take hede to both, that he do neither with rigorouſneſſe of minde wound rather than heale, or by ſuperſtitious affectation of clemency fall into a moſt cruell gentlenes, if with ſoft and looſe tendernes he be diſſolute to the deſtruction of many mē. For this was in old time not without cauſe cōmonly ſpokē vnder ỹ empire of Nerua, that it is in dede euill to liue vnder a prince vnder whom nothing is lawful, but much worſe vnder whom al things are lawfull.

Pro 16. 12.
Pro. 20. 8.
Pro. 20. 26.
Pro. 25. 4.
Pro. 17. 15.
Pro. 17 11.
Pro. 14. 34.

11 But ſith ſometime kinges and peoples muſt of neceſſity take ſwerd in hande to execute ſuch publike vengeance, by this reaſon we may alſo iudge that the warres are lawful which are ſo taken in hand. For if there be power deliuered them, whereby they may maintaine quiet to their dominion, whereby they may keepe downe the ſeditions

dous ſtirres of vnquiet men, whereby they may help the forceably oppreſſed, whereby they may puniſh euill doinges: can they at fitter ſeaſon vtter it, than to ſuppreſſe his rage which troubleth both priuately the reſt of euery man, & the common quiet of all men, which ſeditiouſly maketh vprores, which committeth violent oppreſſions and haynous euill doinges? If they ought to be preſeruers and defenders of the lawes, they muſt alſo ouerthrowe the enterpriſes of all them by whoſe wicked doinge the diſcipline of lawes is corrupted. Yea if they worthily puniſhe thoſe theeues whoſe iniuries haue extended onely to a few: ſhall they ſuffer a whole contree to be without puniſhment vexed and waſted with robberies? For it maketh no difference whether he be a king or one of the baſeſt of ỹ cõmonalty, that inuadeth an others contree into which he hath no right, & ſpoileth it like an enemy: all are alike to be taken and puniſhed for robbers. This therefore both naturall equitie, and the rule of duetie teacheth that Princes are armed not onely to reſtraine priuate dueties with iudiciall puniſhmentes, but alſo to defend with warre the dominions committed to their charge, if at any time they be enuielike aſſailed. And ſuch warres the holy Ghoſt by many teſtimonies of Scripture declareth to be lawfull.

12 If it be obiected againſt me, that in the new Teſtament is neither witneſſe nor example which teacheth that warre is a thing lawfull for Chriſtians: firſt I anſwere, that the ſame rule of making warre which was in old time remaineth alſo at this day, & that on the contrary ſide there is no cauſe that may debarre magiſtrates from defending of their ſubiects. Secondly that an expreſſe declaration of theſe matters is not to be ſought in the writinges of the Apoſtles, where their purpoſe is not to frame a ciuile ſtate, but to ſtabliſh the ſpirituall kingdome of Chriſt. Laſt of all I ſay that in them alſo is ſhewed by the way, that Chriſt hath by his comming chaunged nothinge in this behalfe. For if Chriſtian doctrine (that I may ſpeake in Auguſtines owne words) condemned all warres, he would rather haue ſaid this to ſoldiars when they asked counſell of ſaluation, that they ſhoulde caſt away their weapons, & vtterly withdraw themſelues from the warre. But it was ſaid to thẽ: ſtrike no man, do no man wrong, let your wages ſuffiſe you. Whom he taught that their wages ought to ſuffiſe them, he did verily not forbid them to be warriers. But al magiſtrates ought here to take great hede, that they nothing at all folow their owne deſires: but rather, if they muſt puniſh, let them not be borne away with a headlong angrineſſe, let them not be violently caried with hatred, let thẽ not broile with vnappeaſable rigor, yea let them (as Auguſtine

Aug. epiſt. 5 ad Mar.

Luke. 3. 14.

ſaith) pity common nature in him in whom they puniſhe his priuate fault. Or if they muſt put on armoure againſt the enemy, that is, the armed robber, let them not lightly ſeeke occaſion thereof, nor take it beinge offred vnleſſe they be driuen to it by extreme neceſſity. For if we ought to performe much more than that heathen man required, which would haue warre to ſeeme a ſeeking of peace: truely we ought first to attempt all thinges ere we ought to trie the matter by warre. Finally in both kindes lette them not ſuffer themſelues to be caried with any priuate affection, but be led only with common feeling. Otherwiſe they do very ill abuſe their power, which is giuen them, not for their own commodity, but for others benefit & miniſtery. Moreouer of the ſame rightfull rule of makinge warre hangeth the order both of garriſons, and leagues, & other ciuile fortifications. Garriſons I call thoſe that are placed in townes to defende the borders of the contree: Leagues, which are made with Princes adioining for this couenant that if any trouble happen in their landes they may mutually help them, and ioyne their forces in common together to ſuppreſſe the common enemies of mankinde: Ciuile fortification, whoſe vſe is in the art of warre.

Cicero of duties.

13 This alſo I will laſt of all adde, that tributes and taxes are the lawfull reuenues of princes, which they may chiefly employ to ſuſtain the common charges of their office: which yet they may likewiſe vſe to their priuate royalty which is after a certaine maner cõioined with honor of the princely ſtate that they beare. As we ſee that Dauid, Ezechias, Ioſias, Ioſaphat, and other holy kinges, and Ioſeph alſo and Daniell, according to the ſtate of the perſon that they did beare, were without offenſe of godlines ſumptuous of the common charge, and we read in Ezechiell that there was a very large portion of land aſſigned to the kinges. Where although he paint out the ſpirituall kingdome of Chriſt, yet he fetcheth the examplar of his ſimilitude from the lawfull kingdom of men. But yet ſo, that Princes againe on their behalues ſhoulde remember, that their treaſure chambers are not ſo much their owne priuate cofers, as the treaſuries of the whole people (for ſo Paule teſtifieth) which they may not without manifeſt wrõg prodigally waſt or ſpoyle: or rather that it is the very blood of the people, which not to ſpare, is moſt cruell vnnaturallneſſe: and let them thinke, that their impoſitions, and ſubſidies, and other kindes of tributes, are nothing but the ſupportes of publike neceſſity, wherwith to wery the poore communaltie without cauſe, is tyrannicall extortion. Theſe thinges do not encourage Princes to waſtfull expenſe and riot, (as verily there is no neede to adde a fierbrande to their

Eze. 48. 21.

Rom. 13 6.

their luſtes that are of thēſelues too much already kindled) but ſith it much behoueth that they ſhould with pure cōſcience before God be bold, to do al y they are bold to do, leaſt with wicked boldner they come into deſpiſing of God, they muſt be taught how much is lawful for them. Neither is this doctrine ſuperfluous for priuate men, that they ſhould not raſhly & ſtubbornly giue themſelues leaue to grudge at any expenſes of Princes, although they exceede common & ciuile meaſure.

14 Next to the magiſtrate in ciuile ſtates are lawes, the moſt ſtronge ſinewes of common weales, or (as Cicero calleth them according to Plato) the ſoules, without which the Magiſtrate can not ſtande, as they againe without the Magiſtrate haue no liuely force. Therefore nothinge could be more truely ſaid, than that the law is a dumme Magiſtrate, and that the Magiſtrate is a liuing law. But whereas I promiſed to ſpeake, with what lawes a Chriſtian ciuil ſtate ought to be ordered, there is no cauſe why any mā ſhould looke for a long diſcourſe of the beſt kinde of lawes, which both ſhould be infinite, & pertained not to this preſent purpoſe and place: yet in a few words, and as it were by the way, I will touche what lawes it may vſe godlily before God, and be rightly gouerned by them amonge men. Which ſelfe thinge I had rather to haue vtterly paſſed ouer with ſilence, if I did not vnderſtande that many do herein perilouſly erre. For there be ſome that deny that a common weale is well ordered, which neglecting the ciuile lawes of Moſes is gouerned by the common lawes of nations. Howe dangerous and troubleſome this ſentence is, let other menne conſider, it ſhall be enough for me to haue ſhewed that it is falſe and fōoliſhe. That common diuiſion is to be kept, which diuideth the whole lawe of God publiſhed into morall, ceremoniall, and iudiciall lawes: and all the partes are to be ſeuerally conſidered, that we may knowe what of them pertayneth to vs, and what not. Neither in the meane time lette any manne be combred with this dout, that iudicialls and ceremonialls alſo pertayne to the morall lawes. For although the olde wryters which haue taught this diuiſion, were not ignorant that theſe two later partes hadde their vſe about maners, yet becauſe they might be changed and abrogate, the moralls remaininge ſafe they did not call them moralls. They called that firſt part peculiarly by that name, without which can not ſtande the true holineſſe of manners, and the vnchangeable rule of liuinge rightly.

15 Therfore the Morall law (that I may firſt beginne thereat) ſith it is cōtained in two chiefe pointes, of which the one commaundeth

ſimply to worſhip God with pure faith and godlineſſe, & the other to embrace men with vnfained loue, is the true and eternall rule of righteouſnes, preſcribed to the men of all ages & times that will be willing to frame their life to the will of God. For this is his eternal &
Gal.4.4 vnchangeable will, that he himſelfe ſhould be worſhipped of as all, & that we ſhould mutually loue one an other. The Ceremonial law was the ſchooling of the Iewes, wherewith it pleaſed the Lord to exerciſe the certaine childhoode of that people, till that time of fulnes come, wherin he would to the ful manifeſtly ſhew his wiſdom to the earth, & deliuer the trueth of thoſe things which then were ſhadowed with figures. The iudiciall law giuen to them for an order of ciuile ſtate, gaue certaine rules of equity & righteouſnes, by which they might behaue themſelues harmleſly & quietly together. And as that exerciſe of ceremonies properly pertained in dede to the doctrine of godlineſſe (namely which kept the Church of the Iewes in the worſhip & religion of God) yet it might be diſtinguiſhed from godlines it ſelfe: ſo this forme of iudiciall orders (although it tended to no other ende, but how the ſelfe ſame charity might beſt be kept which is commaunded by the eternall law of God) yet had a certaine thinge differing from the very commaundement of louing. As therfore the Ceremonies might be abrogate, godlines remaining ſafe and vndeſtroied: ſo theſe iudicial ordinances alſo being take away, the perpetuall dueties & commaundementes of charity may continue. If this be true, verily there is liberty left to euery nation to make ſuch lawes as they ſhall foreſee to be profitable for them: which yet muſt be framed after ỳ perpetual rule of charity, that they may in dede vary in forme, but haue the ſame reaſon. For I thinke that thoſe barbarous & ſauage lawes, as were thoſe that gaue honor to theues, that allowed common copulations, & other both much more filthy & more againſt reaſon, are not to be taken for lawes: foraſmuch as they are not only againſt all righteouſnes, but alſo againſt naturall gentilnes and kindeneſſe of men.

16 This which I haue ſayd ſhalbe playne, if in all lawes we behold theſe two things as we ought, the making and the equity of the law, vpon the reaſon wherof the making it ſelfe is founded & ſtaieth. Equity, becauſe it is naturall, can be but one of all lawes: and therefore one law, according to the kinde of matter, ought to be the propounded ende to all lawes. As for makings of Lawes, becauſe they haue certaine circũſtances vpon which they partly hang, if ſo ỳ they tende al together to one marke of equity, though they be diuerſe it maketh no matter. Now ſith it is certaine that the law of God which we call

morall

moral is nothing elſe but a teſtimonie of the natural law, and of that conſcience which is engrauen of God in the mindes of menne, the whole rule of this equity whereof we now ſpeake is ſet forth therein. Therefore it alone alſo muſt be both the marke and rule and end of all lawes. Whatſoeuer lawes ſhalbe framed after that rule, directed to that marke, and limited in that ende, there is no cauſe why we ſhould diſallow them, howſoeuer they otherwiſe differ from the Iewiſhe law or one from an other. The lawe of God forbiddeth to ſteale. What peine was appointed for thefts in the ciuile ſtate of the Iewes, is to be ſeene in Exodus. The moſt auncient lawes of other nations puniſhed theft with recompence of double: the lawes that followed afterwarde, made difference betwene manifeſt theft and no manifeſt. Some proceeded to baniſhment, ſome to whippinge, ſome at laſt to the puniſhment of death. Falſe witneſſe was among the Iewes puniſhed with recompence of egall paine, in ſome places onely with great ſhame, in ſome places with hanginge, in other ſome with the Croſſe. Manſlaughter al lawes vniuerſally do reuenge with blood, yet with diuerſe kindes of death. Againſt adulterers in ſome places were ordained ſeuerer paines, in ſome places lighter. Yet we ſee how with ſuch diuerſity all tende to the ſame ende. For with one mouth they al togethe pronounce puniſhment againſt all the offences which haue bin condemned by the eternall law of God, as manſlaughters, theſts, adulterie, falſe witneſſinges: but in the maner of puniſhement they agree not. Neither is the ſame needefull, nor yet expedient. There is ſome contree, which vnleſſe it ſhew rigor with horrible examples againſt manſleyers, ſhould immediatly be deſtroyed with murders & robberies. There is ſome time that requireth the ſharpneſſe of paines to be encreaſed. If there ariſe any trouble in a common weale, the euills that are wont to growe thereof muſt be amended with newe ordinances. In time of warre all humanitie woulde in the noyſe of armure fall away, vnleſſe there were caſt into men an vnwonted feare of puniſhementes. In barenneſſe, in peſtilence, vnleſſe greater ſeueritie be vſed, all thinges will come to ruine. Some nation is more bent to ſome certaine vice, vnleſſe it be moſt ſharply ſuppreſſed. How malicious and enuious ſhall he be againſt the publike profite, that ſhalbe offended with ſuch diuerſitie which is moſt fitte to holde faſt the obſeruinge of the lawe of God? For, that which ſome ſay, that the Lawe of God giuen by Moſes is diſhonored, when it beinge abrogate, newe are preferred aboue it, is moſt vaine. For neither are other preferred aboue it, when they are more allowed, not in ſimple compariſon, but in reſpect of the eſtate of the times, place, and nation:

Exo 22 1.

Deu. 19 18.

neither is that abrogate which was neuer made for vs. For the Lord gaue not that law by the hande of Moſes, which ſhould be publiſhed into al nations, and floriſh euery where: but when he had receiued the nation of the Iewes into his faith, defence, & protection, he willed to be a lawemaker peculiarly to them, and like a wiſe lawemaker, he hadde in makinge of his lawes a certaine ſingular conſideration of them.

17 Now remaineth that we conſider that which we haue ſet in the laſt place, what profit of lawes, iudiciall orders, and magiſtrates, commeth to the common felowſhippe of Chriſtians. Wherewith alſo is coupled an other queſtion, howe much priuate men ought to yeelde to magiſtrates, and howe farre their obedience ought to proceede. Many thought the office of magiſtrate to be ſuperfluous amóg Chriſtians, becauſe forſooth they can not godlily craue their aide, namely ſith they are forbidden to reuenge, to ſue in the law, & to haue any
Ro.13.4 controuerſie. But whereas Paule contrariwiſe plainly teſtifieth, that he is the miniſter of God to vs for good: we thereby vnderſtand, that he is ſo ordained of God, that we beinge defended by his hande and ſuccours againſt the maliciouſnes & iniuries of miſchieuous mē, may liue a quiet and aſſured life. If he be in vaine giuen vs of the lord for defence, vnleſſe it be lawfull for vs to vſe ſuch benefite: it ſufficiently appeareth that he may alſo without vngodlineſſe be called vppon and ſued vnto. But here I muſt haue to do with two kindes of menne. For there be many men that boyle with ſo great rage of quarelling at the lawe, that they neuer haue quiet with themſelues vnleſſe they haue ſtrife with other. And their controuerſies they exerciſe with deadly ſharpneſſe of hatred, and with mad greedines to reuenge and hurt, & do purſue them with vnappeaſable ſtiffeneſſe euen to the very deſtruction of their aduerſarie. In the meane time, that they may not be thought to do any thing but rightfully, they defend ſuch peruerſenes with colour of law. But though it be graunted thee to go to law with thy brother, yet thou maiſt not byandby hate him, not be carried againſt him with furious deſire to hurt him, not ſtubbornly to purſue him.

18 Let this therefore be ſaid to ſuch men, that the vſe of lawes is lawfull, if a man do rightly vſe it. And that the right vſe both for the pleintife to ſue, and for the defendant to defende, is if the defendant beinge ſummoned do appeare at an appointed day, and doth with ſuch exception as he can, defende his cauſe without bitterneſſe, but onely with this affection to defend that which is his owne by law: & if the pleintife being vnworthily oppreſſed either in his perſon or his

goodes,

goodes, do resort to the defence of the Magistrate, make his complainte, and require that which is equitie and conscience, but farre from all gredy will to hurte or reuenge, farre from sharpnesse and hatred, farre from burning heate of contention, but rather redy to yeld of his owne and to suffer any thing, than to be caried with an enemilike minde against his aduersarie. Cõtrariwise when being filled with malice of minde, corrupted with enuie, kindled with wrath, breathing out reuenge, or finally so enflamed with the heate of the contention, they geue ouer any parte of charitie, the whole proceding euen of a most iust cause can not but be wicked. For this ought to be a determined principle to all Christians, that a controuersie though it be neuer so righteous, can neuer be rightly pursued of any man, vnlesse he beare as good will and loue to his aduersarie, as if the matter which is in controuersie were already concluded and ended by composition. Some man will here peraduenture say, that such moderation is so neuer vsed in going to lawe, that it should be like a miracle if any such were founde. I graunt in deede, as the maners of these times be, that there is seldome sene an example of a good contender in lawe, [illegible]he thing it selfe being defiled with addition of no euell, ceasseth not to be good and pure. But when we heare that the help of ỹ Magistrat is a holy gift of God: we must so much the more diligently take hede, that it be not defiled by our faulte.

19 As for them that precisely condemne al contendings at law, let them vnderstande that they do therwithall despise the holy ordinãce of God, and a gifte of that kinde of giftes which may be cleane to the cleane: vnlesse peraduenture they will accuse Paule of wicked doing, which did both put away from himselfe the sclanders of his accusers with declaring also their deceite and maliciousnesse, and in iudgemẽt claimed for himselfe the prerogatiue of the citie of Rome, and when neede was he appelled from an vnrighteous gouernor to the Emperors iudgemẽt seate. Neither withstandeth it, that all Christians are forbidden to desire reuenge, which we also do driue farre away from Christian iudgemẽt seates. For, if the contention be about a common case, he goeth not the right way that doth not with innocent simplicitie, commit his cause to the iudge as to a common defender, thinking nothing lesse than to render mutuall recompence of euill, which is the affection of reuenge: or if any matter of life and death, or any greate criminall action be commenced, we require that the accuser be such a one, as commeth into the court being taken with no boiling heate of reuenge, and touched with no displeasure of priuate iniurie, but onely hauing in minde to withstande the enter-

Act. 22. 1. & 24. 12. and 25. 10.

Numb. 19. 18. Matt. 5. 39. Deu. 32. 35. Rom. 12. 19.

priſes of a miſcheuous manne, that they may not hurt the commo-
weale. But if thou take away a reuenging minde, there is no offence
done againſt that commaundement whereby reuenge is forbidden
to Chriſtians. But they are not onely forbidden to deſire reuenge, but
they are alſo commaunded to wait for the hande of the Lorde, which
promiſeth that he will be a preſent reuenger for the oppreſſed and
afflicted: but they do preuent all reuenge of the heauenly defendor,
which require helpe at the Magiſtrats hande either for themſelues
or other. Not ſo. For we muſt thinke that the Magiſtrats reuenge is
Rom.13 4. not the reuenge of man but of God, which (as Paule ſaith) he ex-
tendeth and exerciſeth by the miniſterie of man for our good.

Matt.5. 39. 20 And no more do we diſagree with the wordes of Chriſt, by
which he forbiddeth to reſiſt euell, and commaundeth to turne the
righte cheke to him that hath geuen a blowe on the left, and to ſuffer
him to take away thy cloke that taketh away thy coate. He willeth in
deede there that the mindes of his ſhould ſo much abhorre from
deſire of recompenſing like for like, that they ſhould ſoner ſuffer
double iniurie to be done to themſelues, than deſire to reacquite it:
from which patience neither do we alſo leade them away. For Chri-
ſtians truely ought to be a kinde of men made to beare reproches and
iniuries, open to the malice, deceites, and mockages of noughty men:
and not that onely, but alſo they muſt be bearers of all theſe euilles,
that is to ſay ſo framed with all their hartes, that hauing receiued one
diſpleaſure they make themſelues redy for an other, promiſing to
themſelues nothing in their whole liſe but the bearing of a continual
Croſſe. In the meane time alſo they muſt do good to them that do
them wrong, and wiſhe well to thoſe that curſe them, and (which is
their onely victorie) ſtriue to ouercome euill with good. Being ſo
Rom.12 21. minded they will not ſeke eye for eye, tooth for tooth, as the Pha-
Matt.5. 39. riſes taught their diſciples to deſire reuenge, but (as we are taught of
Chriſt) they will ſo ſuffer their body to be mangled, and their goodes
to be maliciouſly taken from them, that they will forgeue and of their
owne accorde pardon thoſe euels ſo ſone as they are done to them.
Yet this euenneſſe and moderation of mindes ſhall not withſtande,
but that the frendſhip toward their ennemies remaining ſafe, they
may vſe the helpe of the magiſtrat to the preſeruing of their goodes,
or for zele of publike commoditie may ſue a giltie and peſtilent man
to be puniſhed, whom they knowe that he can not be amended but
Epiſt.5. ad Mar-cell. by death. For Auguſtine truely expoundeth that all theſe commaun-
dements tende to this ende, that a righteous and godly man ſhould
be ready to beare patiently the malice of them whom he ſeeketh to

haue

haue made good men, that rather the number of the good may encreaſe, not that he ſhould with like malice adde himſelfe alſo to the numbre of the euell: then, that they more perteine to the preparation of the hart, which is inwardely, than to the worke which is done openly: that in ſecret may be kept patience of minde with good will, but openly that may be done which we ſee may be profitable to them to whom we ought to beare good will.

21 But this which is wonte to be obiected, that contendings in lawe are altogether condemned of Paule, is alſo falſe. It may eaſily be perceiued by his wordes, that there was an immeaſurable rage of ſtriuing at lawe in the Church of the Corinthians: ſo farre forth that they did make the Goſpell of Chriſt and the whole religion which they profeſſed open to the cauillations and euell ſpeaking of the wicked. This is the firſt thing that Paule blameth in them, that by their intemperaunce of contentions they brought the Goſpell in ſclander among the vnbeleuers. And then this point alſo, that in ſuch ſort they ſtriued amõg themſelues brethren with brethren. For they were ſo farre from bearing of wronges, that they gredily gaped one for an others goodes, prouoked one an other, and being vnprouoked did hurte. Therefore he inueyeth againſt that rage of contending, and not ſimply againſt all controuerſies. But he pronounceth that it is a fault or a weakeneſſe, that they did not rather ſuffer loſſe of their goodes than to trauaile euen to contentions for the preſeruing of them: namely when they were ſo eaſily moued with euery damage, and for moſt ſmall cauſes did runne to the court of lawe and to controuerſies, he ſaith that this is a profe that they were of a minde to ready to anger and not well framed to patience. Chriſtians verily ought to do this, that they had alway rather to yelde of their owne right than to go to lawe, from whẽs they can ſcarcely get out againe but with a minde to much moued and kindled to hatred of their brother. But when a man ſeeth that without loſſe of charitie he may defend his owne, the loſſe whereof ſhould be a ſore hindrance vnto him: if he do ſo he offendeth nothing againſt this ſaying of Paule. Finally (as we haue taught in the beginning) charity ſhall geue euery man beſt counſell, without which whatſoeuer controuerſies are taken in hande, and beyonde which whatſoeuer do procede, we holde it out of controuerſie that they be vniuſt and wicked. 1. Cor. 6. 6.

22 The firſt dutie of ſubiectes toward their magiſtrates is, to thinke moſt honorably of their office, namely which they acknowledge to be a iuriſdiction cõmitted of God, and therefore to eſteeme them and reuerence them as the miniſters and deputies of God.

For a man may finde ſome, which yelde themſelues very obedient to their magiſtrats, and would not that there were not ſome whom they ſhould obey, becauſe they ſo knowe it to be expedient for the common benefit: but of the magiſtrats themſelues they thinke no otherwiſe than of certaine neceſſarie euills. But Peter requireth ſomewhat more of vs, when he commaundeth that the king be honored: and Salomon, when he commaundeth God and the king to be feared. For Peter vnder the word of Honoring cõteineth a ſincere and well deming eſtimation: & Salomon ioining the king with God, ſheweth that he is full of a certaine holy reuerence and dignitie. This is alſo a notable commendation in Paule, that we obey not onely for wrath but for conſcience. Whereby he meaneth that ſubiectes ought to be ledde not onely with feare of princes and rulers to be holden in their ſubiection (as they are wont to yeld to their armed enemie, which ſee that vengeãce ſhall redily be taken vpon them if they reſiſt) but becauſe the obediences that are ſhewed to them are ſhewed to God himſelfe, foraſmuch as their power is of God. I ſpeake not of the men, as if the viſor of dignitie did couer fooliſheneſſe, or ſluggiſhneſſe, or cruelties, or wicked maners and full of miſcheuous doing: but I ſay that the degree it ſelfe is worthy of honor and reuerence: that whoſoeuer be rulers may be eſteemed with vs, and haue reuerence, in reſpect of their being rulers.

1.Pet.2 17. Prouer. 24.21. Rom. 13.5.

23 Of this then alſo followeth an other thing: that with mindes bent to the honoring of thẽ, they declare their obedience in profe to them: whether it be to obey their proclamations, or to paye tribute, or to take in hande publike offices and charges that ſerue for comon defence, or to do any other of their commaundements. Let euery ſoule (ſaith Paule) be ſubiect to the hier powers. For he that reſiſteth the power, reſiſteth the ordinance of God. The ſame Paule writeth to Titus: Warne them that they be ſubiect to rulers and powers, that they obey the Magiſtrats, that they be redy to euery good worke. And Peter ſaith, Be ye ſubiect to euery humaine creature (or rather as I tranſlate it, Ordinance) for the Lordes ſake, either to the king as moſt excellent, or to the rulers that are ſent by him, to the puniſhemẽt in deede of euell doers, but to the praiſe of well doers. Moreouer that they ſhould teſtifie that they do not faine ſubiection, but are ſincerely and hartily ſubiect, Paule addeth that they ſhould commende to God the ſafetie and proſperitie of them vnder whom they liue. I exhorte (ſaith he) that there be made prayers, beſechinges, interceſſions, thankeſgeuinges for all men, for kings and for all that be ſet in ſuperiority, that we may liue a peaſable and quiet life with al godlineſſe

Rom. 13.1. Tit. 3.1 1.Pet.2 13.

1.Tim. 2.1.

neſſe and honeſtie. Neither let any man here deceiue himſelfe. For ſith the magiſtrat can not be reſiſted, but that God himſelfe muſt alſo be reſiſted: although it may be thought that an vnarmed magiſtrat may frely be deſpiſed, yet God is armed which will ſtrongly take vengeance on the deſpiſing of himſelfe. Moreouer vnder this obedience I conteyne moderation, which priuate men ought to binde themſelues to kepe in caſes touching the publike ſtate, that they do not of their owne head entermedle in publike buſineſſes, or raſhely breake into the office of the Magiſtrat, and enterpriſe nothing publikely. If any thing ſhall in a publike ordinãce be behouefull to be amẽded, let not themſelues raiſe vprores, nor put their handes to the doing of it, which they all ought to haue faſt bounde in this behalfe: but let them commit it to the iudgement of the magiſtrat, whoſe hand alone is herein at libertie. I meane, that they preſume to do nothing vncommaunded. For when the commaundement of the ruler is adioined, then are they alſo furniſhed with publike authority. For as they are wont to call the counſellers of a king, his eares and eyes: ſo not vnfittly a man may call them the handes of the prince, whom by his commaundement he ſetteth in authoritie for the doing of things.

24 Nowe foraſmuch as we haue hetherto deſcribed a magiſtrat ſuch as is in deede the ſame that he is called, namely the father of the contree, and (as the Poete calleth him) the paſtor of the people, the keeper of peace, the protector of righteouſneſſe, the reuenger of innocence: he is worthily to be iudged a madde man, that alloweth not ſuch a gouernement. But whereas this is in a maner the experiẽce of all ages, that of princes ſome being careleſſe of all things to the foreſeing whereof they ought to haue bene hedefully bent, do without all care ſlouthfully wallowe in delites: other ſome addicted to their gaine, do ſet out to ſale all lawes, priuileges, iudgements, and grauntes: other ſome ſpoile the pore communaltie of money which they may after waſte vpon mad prodigall expendings: other ſome exerciſe mere robberies, in pilling of houſes, defiling of virgins and matrones, murthering of innocentes: many can not be perſuaded that ſuch ſhould be acknowledged for princes, whoes authoritie they ought to obey ſo farre as they may. For in ſo great hainous vnworthineſſe, among doings ſo much contrarie to the duetie not onely of a magiſtrate, but alſo of a man, they beholde no forme of the image of God which ought to ſhine in a Magiſtrat: when they ſee no token of that miniſter of God, which was geuen for praiſe to the good and for vengeãce to the euell: ſo neither do they alſo acknow-

ledge ſuch a Gouernor, whoes dignitie and authoritie the Scripture commendeth vnto vs. And truely this feling of affection hath alway bene naturally planted in the mindes of men, no leſſe to hate and abhorre tyrantes, than to loue and honor lawfull kings.

25 But if we loke to the word of God, it will leade vs further, that we be ſubiect not onely to the gouernement of thoſe princes which execute their office toward vs well and with ſuch faithfulneſſe as they ought, but alſo of all them, which by what meane ſoeuer it be, haue the dominion in poſſeſſiō although they performe nothing leſſe than that which perteineth to the duetie of princes. For though the Lorde teſtifieth that the magiſtrat is a ſpeciall great gift of his liberalitie for preſeruing of the ſafetie of men, and appointeth to magiſtrats themſelues their boundes: yet he doth therewithall declare, that of what ſort ſoeuer they be, they haue not their authoritie but from him: that thoſe in deede, which rule for benefite of the cōmon weale, are true examplars and paternes of his bountifulneſſe: that they that rule vniuſtly & willfully, are raiſed vp by him to puniſh the wickedneſſe of the people: that all egally haue that maieſtie wherewith he hath furniſhed a lawfull power. I will procede no further, till
Iob.34. I haue added ſome certaine teſtimonies of that point. Yet we neede
30. not much to labor to proue that a wicked King is the wrath of God
Oſe.13. vpon the earth, for aſmuch as I thinke that no man will ſay the con-
11. trary, and otherwiſe there ſhould be no more ſayed of a King than of
Eſa.3.4. &.10.5. a common robber that violently taketh away thy goods, and of an
De. 28. adulterer that defileth thy bed, of a murtherer that ſeketh to kill
29. thee, whereas the Scripture reckeneth all ſuch calamities among the curſes of God. But let vs rather tary vpon prouing that, which doth not ſo eaſily ſettle in the mindes of mē: that in a moſt noughty man, and moſt vnworthy of all honor, if ſo that he haue the publike power in poſſeſſion, remaineth that noble and diuine power which the Lorde hath by his word geuen to the miniſters of his righteouſneſſe and iudgement: and therefore that he ought of his ſubiects to be had in as great reuerence and eſtimation, ſo much as perteineth to publike obedience, as they would haue the beſt King if he were geuen them.

26 Firſt I would haue the Reders to perceiue and diligently marke that prouidence and ſingular doings of God, which is in the Scripture not without cauſe ſo oft rehearſed vnto vs, in diſtributing
Dan.2. of kingdomes and making Kings whom it pleaſeth him. In Daniel, it
21. is ſaid: The Lorde changeth times and courſes of times, he caſteth away and maketh Kings. Againe: That the liuing may knowe that

the

the Hieſt is mighty in the kingdome of men, and he ſhall geue it to whom he will. With which maner of ſentences whereas the whole Scripture aboundeth, yet that ſame prophecy of Daniel ſpecially ſwarmeth full. Nowe what maner of king was Nabuchadonezar, he that cõquered Hieruſalem, it is ſufficiently knowen, namely a ſtrong inuader and deſtroyer of other. Yet in Ezechiel the Lorde affirmeth that he gaue him the lande of Egypt for the ſeruice that he had done to him in waſting it. And Daniel ſaid to him: Thou king arte the king of kings, to whom the king of heauens hath geuen a mighty, & ſtrõg, and glorious kingdome: to thee, I ſay, he hath geuen it, and all the landes where dwell the children of men, the beaſts of the wood, and ſowles of the aire: he hath deliuered them into thy hande, and hath made thee to beare rule ouer them. Againe he ſayed to his ſonne Belſaſar: The hieſt God hath giuen to Nabuchadonezar thy Father kingdome and royaltie, honor and glory: & by reaſon of the royaltie that he gaue him, all peoples, tribes, & languages were trembling and fearfull at his ſight. When we heare that a king is ordeined of God, let vs therof call to remembrance thoſe heauenly warnings cõcerning the honoring and fearing of a king: then we ſhall not dout to accõpt a moſt wicked tyrãt in the ſame place wherin the Lord hath vouchſaued to ſette him. Samuell, when he gaue warning to the people of Iſraell, what maner of things they ſhould ſuffer at the hands of their kinges, ſaid: This ſhalbe the right of the king that ſhall reigne ouer you: he ſhall take your ſonnes and put them to his chariot, to make them his horſmen, and to plowe his land, and reape his croppe, and to make inſtruments of warre. He ſhall take your daughters, that they may be his dreſſers of ointmentes, his cookes and bakers. Your lands, your vineyardes, and your beſt Oliue plantes he ſhall take away and geue to his bonde ſeruantes. He ſhall take tithes of your ſeedes and vineyardes, and ſhall geue them to his eunuches and bonde ſeruantes. He ſhall take away your bonde men, your bonde womẽ & your aſſes, and ſet them to his worke. Yea and he ſhall take tithes of your flockes: and ye ſhalbe his bonde ſeruantes. Verily kings ſhould not haue done this of right, whom the Lawe did very well inſtruct to all continence: but it was called a right ouer the people which it behoued them of neceſſitie to obey, and they might not reſiſt it: as if Samuell had ſaid. The wilfulneſſe of kings ſhall runne to ſuch licenciouſneſſe, which it ſhall not be your part to reſiſt, to whom this onely thing ſhalbe left, to obey their commaundements and harken to their word.

Eze. 29 19.

Dan. 2. 37.

Dan. 5. 18.

1. Sam. 8. 11.

27 But chiefely there is in Ieremie a notable place and worthy to be remẽbred, which although it be ſomwhat long, yet I will be cõtent

to rehearſe,becauſe it moſt plainly determineth this whole queſtion
Ier.27. 5. I haue made the earth and men,ſaith the Lorde,and the liuing creatures that are on the ouerface of the earth in my great ſtrength and ſtretched out arme, and I will deliuer it to him whom it pleaſeth in mine eyes. And nowe therefore I haue geuen all theſe landes into the hande of Nabuchadnezar my ſeruante,and all nations and great kings ſhall ſerue him, till the time ſhall come of that lande. And it ſhalbe as a nation and a kingdome that hath not ſerued the king of Babell,I will viſit that nation in ſwerde,famine,& peſtilence. Wherefore, ſerue ye the king of Babell and liue. We ſe with howe great obedience the Lorde willed that cruell and proude tyrant to be honored, for no other reaſon but becauſe he poſſeſſed the kingdome. And the ſame was by the heauenly decree, that he was ſet in the throne of the kingdome,and taken vp into kingly maieſtie, which it was vnlawful to violate. If we haue this cõtinually before our minde and eyes,that euen ỹ worſt kings are ordeined by the ſame decree by which the authoritie of kings is ſtablyſhed:theſe ſeditious thoughtes ſhall neuer come into our minde, that a king is to be handled according to his deſeruings, and that it is not mete that we ſhould ſhewe our ſelues ſubiectes to him that doth not on his behalfe ſhewe himſelfe a king to vs.

28 In vaine ſhall any man obiect that this was a peculiar commaundement to the Iſraelites. For it is to be noted with what reaſon the Lorde confirmeth it. I haue geuen (ſayeth he) the kingdome to Nabuchadnezar. Wherefore ſerue ye him and liue. To whom ſoeuer therefore it ſhalbe certaine that the kingdome is geuen,let vs not dout that he is to be obeyed. And ſo ſone as the Lorde aduanceth any man to the royall eſtate, he therein declareth his will to vs that he will haue him reigne. For thereof are generall teſtimonies of
Prou. 28.2. the Scripture. Salomon in the xxviij. Chapter, Many Princes are becauſe of the wickedneſſe of the people. Againe Iob in the xij. chap.
Iob.12.18 He taketh away ſubiection from kings,and girdeth them againe with
Iere.29 7. the girdle. But this being confeſſed,there remaineth nothing but that we muſt ſerue and liue. There is alſo in Ieremie the Prophet an other commaundement of the Lorde, wherein he commaundeth his people to ſeke the peace of Babilõ, whither they had bene led away captiue, and to pray to him for it, becauſe in the peace of it ſhould be their peace. Behold the Iſraelites being ſpoiled of all their goods, plucked out of their houſes, led away into exile, and caſt into miſerable bondage,are commaunded to pray for the ſafetie of the Conqueror: not as in other places we are commaunded to pray for our perſe-

perſecuters: but that the kingdome may be preſerued to himſelfe and quiet, that they themſelues may alſo liue proſperouſly vnder him. So Dauid being already appointed king by the ordinance of God, and annointed with his holy oile, when he was without any his deſeruing vnworthily perſecuted of Saul, yet the hed of him that layed waite for his life; he eſtemed holy, which the Lorde had hallowed with the honor of kingdome. Farre be it from me (ſaid he) that I ſhould before the Lorde do this thing to my Lorde the annointed of the Lorde; that I ſhould lay my hande vpon him, becauſe he is the annointed of the Lorde. Againe, My ſoule hath ſpared thee, and I haue ſaid, I will not lay my hande vpon my Lorde, becauſe he is the annointed of the Lorde. Againe, Who ſhall lay his hande vpon the annointed of the Lorde, and ſhalbe innocent? So ſure as the Lorde liueth, vnleſſe the Lorde ſtrike him, or his day be come that he dy, or he go down into battell: farre be it from me that I ſhould lay my hande vpon the annointed of the Lorde. 1. Sam. 24. 7. 1. Sam. 26. 9.

29 Finally we owe this affection of reuerence yea and deuotion to all our rulers, of what ſort ſoeuer they be, Which I do therefore the oftener repete, that we may learne not to ſearche what the men themſelues be, but take this for ſufficiente, that by the will of the Lorde they beare that perſonage, in which the Lorde himſelfe hath emprinted and engraued an inuiolable maieſtie. But (thou wilt ſay) Rulers owe mutuall duties to their ſubiectes. That I haue already cõfeſſed. But if thou therupon conclude, ẏ obediences are to be rendred to none but to iuſte gouernements, thou art a fooliſh reaſoner. For, husbandes alſo are bounde to their wiues and parentes to their children with mutuall duties. Let parentes and husbandes depart from their dutie: let parentes ſhewe themſelues ſo hard and vnpleaſable to their children, whom they are forbidden to prouoke to anger, that with their peuiſhneſſe they do vnmeaſurably wery them: let the husbandes moſt deſpitefully vſe their wiues, whom they are commaunded to loue, and to ſpare them as weake veſſels: ſhall yet therefore either children be leſſe obediẽt to their parentes or wiues to theit husbandes? But they are ſubiect both to euill parentes and husbandes and ſuch as do not their dutie. Yea, whereas all ought rather to endeuor themſelues not to looke behinde thẽ to the bagge banging at their backe, that is, not to enquire one of an others duties, but euery man ſet before him that which is his owne dutie: this ought chiefely to haue place amonge thoſe ẏ are vnder the power of other. Wherfore if we be vnmercifully tormẽted of a cruel Prince, if we be rauenouſly ſpoiled of a couetous or riotous Prince, if we be neglected Eph. 6. 1 Ephe. 5. 26. 1. Pet. 3. 7.

Dan. 9. 7. of a ſlouthfull Prince, finally if we be vexed for godlineſſes ſake of a wicked and vngodly Prince: let vs firſt call to minde the remembrãce of our ſinnes, which vndoutedly are chaſtiſed with ſuch ſcourges of the Lorde. Thereby humilitie ſhall bridle our impatience. Let vs then alſo call to minde this thought, that it perteineth not to vs to remedy ſuch euels: but this onely is left for vs, that we craue the helpe of the Lorde, in whoes hand are the hartes of kings, and the Pro.21. 1. bowings of kingdomes. He is the God that ſhall ſtande in the aſſemblie of gods, and ſhall in the middeſt iudge the Gods from whoes Pſal.82. 1. face all kings ſhall fall, and be broken, and all the iudges of the earth Pſal.2. 10. that ſhall haue not kiſſed his annointed, that haue writtẽ vniuſt lawes to oppreſſe the poore in iudgement, and do violence to the cauſe of Eſa.10. 1. the humble, to make widowes a pray, and robbe the fatherleſſe.

30 And here both his maruelous goodneſſe, and power, and prouidence ſheweth it ſelfe: for ſometime of his ſeruantes he raiſeth vp open reuengers, and furniſheth them with his commaundement, to take vengeance of their vniuſt gouernement, & to deliuer his people many wayes oppreſſed out of miſerable diſtreſſe: ſometime he directeth to the ſame ende the rage of men that entende and go about an other thing, So he deliuered the people of Iſraell out of the tyExo.3. 7. ranny of Pharao, by Moſes: and out of the violence of Chuſam king of Syria, by Othoniell: and out of other thraldomes, by other kings Iud.3. 9.&c. or Iudges. So he tamed the pride of Tyrus, by the Egyptians: the inſolence of the Egyptians, by the Aſſyrians: the ſerceneſſe of the Aſſyrians, by the Chaldees: the boldneſſe of Babilon, by the Medians, and by the Perſians when Cyrus hadde ſubdued the Medians. And the vnthankfulneſſe of the kings of Iuda and Iſraell, and their wicked obſtinatie toward his ſo many benefites, he did beate downe and bring to diſtreſſe ſometime by the Aſſyrians, ſometime by the Babilonians, albeit not all after one maner. For, the firſt ſort of men when they were by the lawfull calling of God ſent to do ſuch actes: in taking armure againſt kinges, they did not violate that maieſtie which is planted in kings by the ordinance of God: but being armed from heauẽ they ſubdued the leſſer power with the greater: like as it is lawfull for kings to puniſh their Lordes vnder them. But theſe later ſort, although they were directed by the hand of God whether it pleaſed him, and they vnwittingly did his worke, yet purpoſed in their minde nothing but miſchefe.

31 But howſoeuer the very doings of men be iudged, yet the Lorde did as well execute his worke by them, when he did breake the bloody ſcepters of proude kings, and ouerthrewe their intolerable

gouerne-

gouernementes. Let Princes heare and be afraide. But we in the meane time muſt take greate hede, that we do not deſpiſe or offende that authoritie of Magiſtrates full of reuerend maieſtie, which God hath ſtabliſhed with moſt weighty decrees, although it remaine with moſt vnworthy men, and which do with their wickedneſſe, ſo much as in them is, defile it. For though the correcting of vnbridled gouernment be the reuengemente of the Lorde, let vs not by and by thinke that it is committed to vs, to whom there is geuen no other commaundement but to obey and ſuffer. I ſpeake alway of priuate men. For if there be at this time any Magiſtrates for the behalfe of the people, (ſuch as in olde time were the Ephori, that were ſet againſt the kings of Lacedemonia, or the Tribunes of the people, againſt the Romane Conſuls: or the Demarchy, againſt the Senate of Athenes: and the ſame power alſo which paraduenture, as things are nowe, the three eſtates haue in euery realme, when they holde their principall aſſemblies) I do ſo not forbidde them according to their office to withſtande the outraging licentiouſneſſe of kings, that I affirme that if they winke at kings willfully raging ouer and treading downe the poore communaltie, their diſſembling is not without wicked breache of faith, becauſe they deceitfully betray the libertie of the people, whereof they knowe themſelues to be appointed protectors by the ordinance of God. Parlaments.

32 But in that obedience which we haue determined to be due to the authorities of Gouernors, this is alway to be excepted, yea chiefely to be obſerued, that it do not lead vs away from obeying of him, to whoes will the deſires of all kinges ought to be ſubiect, to whoes decrees all their commaundements ought to yelde, to whoes maieſtie their maces ought to be ſubmitted. And truely howe vnorderly were it, for the ſatisfying of men to runne into his diſpleaſure for whom men themſelues are obeyed? The Lorde therefore is the kings of kings: who, when he hath opened his holy mouth, is to be heard alone for altogether and aboue all: nexte to him we be ſubiect to thoſe men that are ſet ouer vs: but no otherwiſe than in him. If they commaunde any thing againſt him, let it haue no place and let no accompt be made of it: neither let vs herein any thing ſtay vpon all that dignitie wherewith the Magiſtrates excell, to which there is no worng done, when it is brought into order of ſubiection in compariſon of that ſingular and truely ſoueraigne power of God. After this reaſon Daniell denied that he had any thing offended againſt the king, when he obeyed not his wicked proclamation: becauſe the king had paſſed his boundes, and had not onely bene a wrong doer Dan. 6. 22.

to men, but in lifting vp his hornes against God he had taken away power from himselfe. On the other side the Israelites are condemned, because they were to much obedient to the wicked commaundement of the king. For when Ierobeam had made golden calues, they forsakinge the temple of God, did for his pleasure turne to newe superstitions. With like lightnesse their posterity inclined themselues to the ordinances of their kings. With this the Prophet sharply reprocheth them, that they embraced the commaundements of the king: so farre is it of, that the pretense of humilitie may deserue praise, wherewith the flatteres of the court do couer themselues and deceiue the simple, while they say that it is not lawfull for them to refuse any thing that is commaunded them of their Princes: as though God had resigned his right to mortall men, geuing them the rule of mankinde: or as though the earthly power were minished, when it is made subiect to the author of it, before whom euen the heauenly powers do humbly tremble for feare. I knowe howe great and howe present perill hangeth ouer this constantie, because kings do most displeasantly suffer themselues to be despised, whoes displeasure (saith Salomon) is the messenger of death. But sith this decree is proclaimed by the heauenly harald Peter? That we ought to obey God rather than men, let vs comfort our selues with this thought, that we then performe that obedience which the Lorde requireth, when we suffer any thing rather whatsoeuer it be, than swarue from Godlinesse. And that our courages should not faint. Paule putteth also an other spurre to vs: That we were therfore redemed of Christ with so great a price as our redemption cost him, that we should not yelde our selues in thraldome to obey the peruerse desires of men, but much lesse should be bonde to vngodlinesse

Ose. 5. 13. 1. Kin. 12. 30.

Act. 5. 29.

1. Cor. 7. 13.

Praise be to God. T. N.

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A

A TABLE OF THE MATTERS ENTREATED OF IN THIS booke, disposed in forme of common places,

wherein is briefely rehearsed the summe of the Doctrine concerning euery point taught in the booke before at large, collected by the Author.

The first number signifieth the booke, the second the Chapter, the third the Section.

A.

Acoluthes.

AColuthes in the olde Church. Booke. 4. Chapter. 4. Section. 1. 9. & Chap. 19. Sect. 22 23.

Adams fall.

The fall of Adam proceded not of intemperance of gluttony, but of infidelitie: for he despisinge the word & trueth of God, turned out of the way to the lyes of Sathan: which infidelitie opened the gate to ambition & pride, wherunto was adioyned vnthankefulnesse: & ambition was the mother of disobedience. 2. 1. 4.

By the fall of Adam sith other creatures haue bin after a sort deformed, it is no maruel, that all mākinde was corrupted, that is to say: swarued out of kinde from his first originall, & made subiect to curse. This the old Doctors called Originall sinne, but yet did not so plainly set foorth this point of Doctrine as was conueniēt. In the meane time it is proued by reasons and testimonies of Scripture, ỳ Pelagius fowly erred when he sayd that by imitation only, not by propagation, sinne passed from the first manne into all his posterity. 2. 1. 5, 6.

And though the pestilence of sinne do principally abide in the soule, yet it doth not therefore pertaine to the discussinge of this Doctrine, to dispute whether the soule of the childe commeth of the engendringe substance of the father: foraſmuch as the cause of the infection is not in the substance of the flesh or of the soule, but because it was ordained of God, that those gifts which he at the first had giuen to man, man shoulde haue and lose them for him and his. Finally it maketh not against this doctrine, that the children of the faithful are sanctified. 2. 1. 7.

That by the fal of Adam the naturall gifts in man were corrupted & the supernaturall were taken away, is a sayinge that many haue vsed, but few haue vnderstoode. 2. 2. 4, 16. which sayinge is expounded. 2. 2. 12. that is to say, that the supernaturall gifts, faith, the loue of God, charity toward our neighbours, de-

sirous endeuor of holines & righteousnes were taken away, but are restored by Christ: & that the naturall gifts, namely the vnderstanding minde, & the heart are corrupted, because the soundnes of vnderstanding & the vprightnes of hart were both taken away: Also that reason in mā was not vtterly blotted out, but partely weakened and partely corrupted: and so Will, because it can not be seuered from the nature of man, was not vtterly destroyed, but made thrall to corrupt desires. 2.2.12.

It is proued by the testimonies of Augustine and of the Scripture, ẏ God not only foresaw or suffred, but also by his will disposed the fall of the first man, & in him the vaine of his posterity. 3.23.7,8.

Angels.

Angels are creatures of God, although Moses do not expresse thē in the history of the creation. 1.14.3

Of the time or order wherin they were created, it is not expedient to enquire, forasmuch as ẏ Scripture (which we ought to follow for our rule) declareth nothinge thereof. 1.14.4.

Why the heauenly Spirites are called Angels, Armies, Vertues, Principalities, powers, Dominatiōs, Thrones, Goddes. 1.14.5.

Concerninge Angels the Scripture teacheth so much as is auayleable for our comfort & for the cōfirminge of our fayth, namely that they are distributers & ministers of Gods bountifulnes towarde vs, and the same by diuerse wayes. 1.14.6,9

Not only one Angel hath seuerall care of euery one of vs, but they all with one consent do watch for our safety: & therfore it is superfluous to enquire whether euery mā haue his seuerall angel assigned to be his keper. 1.14.7.

Of the number and degrees of Angels, it is curiousnes to enquire, & rashnes to determine: And why, wheras they be Spirites, the Scripture painteth them with wings vnder Cherubin and Seraphin. 1.14.8.

Against the Sadduces and such other fantasticall men, it is proued by sundry testimonies of the Scripture, that Angels are not qualities or inspirations without substance, but very spirites in deede. 1.14.9.

That superstition is herein to be auoyded, and that we giue not to Angels those thinges that belonge only to God and Christ. 1.14.10.

For auoydinge of this perill, we must consider that whereas God vseth their seruice, he doth it not of neede, as though he coulde not be without them, but for the comfort of our weakenesse. 1, 14. 11. And therefore whatsoeuer is sayd of the ministery of Angels, ought to be referred to this end, that ouercominge all distrust, our trust in God should be thereby the more strongly stablished, and not ẏ they should lead vs away from God 1.14.12.

That the Angels also were created after the likenes of God. 1.15.3.

Archbishops and Patriarches

See Bo. 4. Chap. 4. Sect. 4. & 7. 15.

Of

Of the Aſcending of Chriſt into Heauen.

Although Chriſt in his riſing againe beganne more fully to ſhew forth his glory & power: yet in his Aſcending into heauē he firſt truly beganne his kingdom, becauſe he then powred out greater aboundāce of his Spirit, more royally aduanced his reigne, & ſhewed greater power both in helpinge them that are his, and in ouerthrowinge his enemies. And yet that he is ſo abſent accordinge to the preſence of his fleſhe, that he is alway euery where accordinge to the preſence of his maieſty, and with the faithful according to his vnſpeakable & inuiſible grace. 2.16.14.

Of Chriſtes ſittinge at the right hand of his father, & of the manifolde fruite which our faith gathereth thereof. 2.16.15,16.

Auricular Confeſſion.

See Confeſſion Auricular.

B.

Baptiſme.

THe definition of baptiſme. The firſt end thereof is to ſerue our faith before God, the other ende, to ſerue our confeſſiō before mē. It bringeth to our faith three things, firſt ỳ it is a ſigne of our cleanſing, aſſuringe vs that all our ſinnes are done away. 4.15.1. which is proued by teſtimonies of ỳ Scripture, & ỳ it is not the water that clenſeth vs, but the blood of Chriſt. Sect. 2.

The force of baptiſme is not reſtrained to the time paſt: but we are by it waſhed and cleanſed once for all our life: & yet that we may not hereof take a liberty to ſinne from thence forward. 4.15.3.

The power of the keies (as they call it) that is to ſay, the miniſterie of the Church, by which the forgiuenes of ſinnes is dayly preached vnto vs, is not to be ſeuered from baptiſme. 4.15.4.

The ſeconde fruite of fayth by baptiſme, is that it ſheweth to vs our mortifyinge in Chriſt, & a new life in him. 4.15.5. The thirde frute is, that it teſtifieth that we are ſo vnited to Chriſt, that we are partakers of all his good thinges. For which cauſe Chriſt is called the proper obiect of baptiſme, and the Apoſtles baptiſed into the name of Chriſt, in whom we do ſo obtaine the matrer both of our cleanſinge and of our regeneration, as we obtaine the cauſe thereof in the father, & ỳ effect in the holy Ghoſt. 4.15.6.

It is proued that the baptiſme was all one which was miniſtred of Iohn and of the Apoſtles, although ſome of the olde Doctors thought otherwiſe. 4.15.7. and that it maketh not to the contrary, that more abundant graces of the Spirite are poured out, ſince the reſurrection of Chriſt. But yet there is in baptiſme a difference to be made of the perſon of Chriſt from Iohn, & frō the Apoſtles and other miniſters. 4.15.8.

Both our mortifying & our cleanſing were as by ſhadow ſignified amōg the people of Iſrael, by the paſſage

through the sea, and the comfortable calling of the cloude. 4. 15. 9.

It is false whiche some haue taught, that by Baptisme we are restored to the same righteousnesse & pureneſſe of nature which Adã had at the beginning. And there is shewed that in the children of God do remaine yet some leauinges of sin, although the same reigne not in them: which doth whet their endeuors, and doth not geue them occasion to flatter themselues. 4. 15. 10. 11. the same is proued by Paule. Sect. 12.

Howe Baptisme serueth our cõfession before men. 4. 15. 13.

What is the order to vse Baptisme, both for confirmation of our faith, and for a confession before men. Where it is shewed that the graces of God are not encloſed in the Sacrament, so as they be geuen to vs by the vertue thereof. 4. 15. 14, 15.

Baptisme is nothing encreased by ỹ worthinesse of him that doth minister it, nor diminished by his vnworthinesse: against the Donatistes, and our Catabaptistes which require a rebaptising, becauſe we haue bin baptised in the kingdome of the Pope. 4. 15. 16. their argumẽts are confuted. Sect. 17, 18.

Baptisme is a continuall Sacrament of repentaunce for all our life, so that we neede no other Sacrament of penance. 4. 19. 17.

Of the coniuring of the water, the waxe Candell, the Chresme, the blowing, the spittle, and such other trifles added to the simple ceremonie of Christ: and the other of purely ministring it in the Church is shewed. 4. 15. 19.

It is shewed that to minister Baptisme pertaineth to the ministers of the Church & not to priuate men, much lesse to women: and the cõtrary obiections are confuted. 4. 15. 20, 21, 22.

Baptisme of Infantes.

The Baptising of Infantes doth very wel agree with Christes institution, and with the nature of the signe. 4. 16. &c.

Baptisme succeded in the place of Circumcision, Wherein they be like, and wherein they be vnlike. 4. 16. 3, 4.

Infantes are not to be debarred from baptisme, sith the Lorde doth make them partakers of the thing signified in Baptisme. 4. 16. 5. and that the Lord doth regenerate Infantes. Sect. 17, 18, 19.

Sith it is certaine that the same couenaunt, which it pleased God to make with Abraham, is sealed in infantes with the outwarde Sacrament, therefore ought baptisme also to haue place among them. 4. 16. 6.

Baptising of infantes is well proued by this that Christ embraced children and layed his handes vpõ them. 4. 16. 7.

A confutation of certaine arguments of the enemies of infantes baptisme. 4. 16. 8, 22, 23, 25, 27, 28, 29

There commeth greate fruit by the baptizing of infantes, both to the

the faithfull parentes and to the children. 4.16. 9. which fruit Satan trauaileth by the Anabaptiſtes to take from vs.4.16.32.

A cõfutation of the aduerſaries arguments, ſaying, that there be other things ſignified in Baptiſme than there are in Circumciſiõ:that our couenaunt differeth from the olde couenaunt:that other are called children at this day than were at that time.4.16.10,11,12,13,14,15.

A confutation of their other fained differences betweene Circumciſion and baptiſme. Sect. 16. Alſo of this obiection, that baptiſme is a Sacrament of repentance and of faith: neither of which can be in tender infancy.4.16.20,21.

In them of ripe age, faith and vnderſtanding ought to go before baptiſme: but in infantes,the baptiſme of the faithfull goeth before vnderſtanding.4,16.24.

A confutation of their error, which condemne to eternall death all that are not baptiſed.4.16.26.

This, that Chriſt was not baptiſed till his age of 30. yeares, was for a good cauſe, and maketh nothing for the enemies of infantes baptiſme.4.16.29.

Why the Supper is not to be miniſtred to ỹ infantes of the faithfull,and baptiſme not to be denied them.4.16.30.

A long rehearſall of the arguments wherwith wicked Seruetus did fight againſt the baptiſme of infantes, and a confutation of the ſame arguments.4.16.31.

Of Baptiſing of infantes.4.8.16.

Bearing of the Croſſe.

It behoueth that we deny our ſelues,that we may beare ỹ Croſſe, becauſe it is Gods will to exerciſe all his vnder the croſſe, beginning at Chriſt his firſt begotten ſonne. Which fellowſhip with Chriſt doth already geue vs great grounde of patience and comforte.3.8.1.

It is for many cauſes neceſſary for vs to leade our life vnder a continuall croſſe: firſt to beate downe our arrogãce and truſt of our owne ſtrength. And this remedy euen the moſt holy do neede, as is proued by the exãple of Dauid. 3.8.2. Hereby our truſt in God is confirmed,& our hope encreaſed.Sect.3.

Secondly,that our patience may be tried, and we may be framed to obedience. 3.8.4. Which is moſt needefull for vs, ſith the wãtonnes of our fleſhe is ſo great to make vs ſhake of the yoke of God when he doth once handle vs gently. Sect.5.

Sometime alſo to puniſhe our offences committed: wherein we acknowledge that he doth the office of a good father rowarde vs, but contrariwiſe the vnfaithfull are oftentimes made more obſtinate. 3.8.6.

A ſingular cõforte when we ſuffer either ſhame, or loſſe,or any other calamitie for righteouſneſſe:which croſſe moſt properly belongeth to the faithfull. 3.8.7.

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How neceſſary it is for the faithfull,in the bitterneſſe of afflictions, to be furniſhed with this thought,

that God loueth them, but is angry with their faults. 3.4.34.

Biſhops.

The name of Biſhop in the old Church was giuen to ſome one in euery ſeuerall company of miniſters, for politike order, and not that they ſhoulde beare a Lordely rule ouer other. 4.4.2.

It was the office as well of the biſhop as of other Prieſts, to preach and miniſter the Sacramentes. 4.4.3.

The old Church did commonly obſerue the order appointed by the Apoſtles in callinge of miniſters. 4.4.10,11,12,13.

With what forme the miniſters of the old Church were conſecrate after their election. 4.4.14,15.

Of the ceremony of orderinge of true Prieſtes. 4.19.28.

Oftētimes the order of Prieſtes, Prophetes, and Paſtors, hath bin moſt corrupt in the Church. 4.9.3,4,5.

Men are not bounde without exception to obey the Paſtors of Churches, but in the Lord and his word. 4.9.12.

What Biſhops, & of what qualities, be made in the papacy. 4.5.1.

The right of the people in election is taken away, & the olde canons broken. 4.5.2,3.

What Prieſtes are made in the papacy, and to what ende. 4.5.4,5.

Of the giftes of benefices in the papacy. 4.5.6,7.

How faithfully all Prieſtes in the papacie do execute their office, whether they be Monkes, or ſecular, as Canons, Deanes, Parſons of paroches, Biſhops. &c. 4.5.8,9,10,11

The negligēce of them that gouerned Churches in ỹ time of Gregory and Bernard. 4.5.12.

The whole maner of eccleſiaſticall gouernāce as it is at this day in the papacy, is nothinge elſe but a place of ſpoyle, wherein theeues do rob without lawe and meaſure. 4.5.13.

Of the diſſolute licentiouſnes in al partes of their life, which Prieſtes and Biſhops. &c. vſe in the papacy. 4.5.14.

C.

Calling.

Of ỹ effectual or inward Calling, which is a ſure teſtimony of election, & hangeth vpon ỹ only free mercy of God. 3.24.1,2.

Againſt them, which in predeſtinatiō do make man a worker with God. Alſo againſt them that hang election vpon that which foloweth election. 3.24.3.

The certainety of our election is to be knowen by the word and callinge of God, and we ought not to preace into the eternall councell of God. 3.24.4.

The father hath choſen vs onely in Chriſt, in him therefore let vs behold the ſtedfaſt grounde of our election. 3.24.5. and ſo, that thereof alſo we may conceiue a ſure cōfidence of perſeuerance to the end. 3.24.6,7,8,9.

Two kindes of calling, vniuerſal, and ſpecial. 3.24.8.

It is proued by diuerſe examples and teſtimonies of Scripture, that the elect before their Callinge do differ nothinge from other menne: and that it is falſe which ſome men do dreame, that there is a certaine ſeede of election planted in their hartes euen from their natiuity. 3.24.10,11.

It is ſhewed at large that as God doth by the effectuallneſſe of his Callinge towarde the elect, make perfect the ſaluation to which he hadde by his eternall counſell appoynted thē: ſo he hath his iudgements againſt the reprobate, wherby he putteth his purpoſe concerning them in execution, and maketh a way for his predeſtination. 3.24. 12,13,14.&c.

Cardinals.

When the name of Cardinals firſt began, and howe they haue ſo ſuddenly ſtart vp to ſo great honor. 4.7.30.

Ceremonies.

The old Ceremonies are taken away, as touchinge their vſe onely, but not as touchinge their effect, for we haue the ſame effect at this day moſt euidently and effectually in Chriſt. And this doth nothinge diminiſhe their holineſſe, as it is proued. 2.7.16. and beinge weyed by themſelues and without Chriſt, they are worthily called of Paule handewrytinges againſt vs. 2.7.17.

The ordinances concerninge Ceremonies in the Popes lawe, do commaunde obſeruation for the moſt parte vnprofitable, and ſometime alſo fooliſhe although they haue a great ſeeminge of wiſdome: moreouer they oppreſſe conſciences with their infinite multitude. 4. 10.11,12,13.

The popiſh Ceremonies can not be executed by this color, that they be ordained for the inſtruction of ỹ ignorant, as ỹ Ceremonies of the law were: becauſe there appeareth in this point a manifeſt difference betwene vs and the people before Chriſt. 4.10.14.

The popiſh ceremonies are beleued to be Sacrifices clenſing ſinnes, & deſeruinge eternall life: they are without doctrine, and are ſnares to catch mony. 4.10.15.

Charity towarde our neighbour.

It is proued, againſt the Sorboniſtes, that Charity is ỹ loue of our neighbour and not of our ſelues. 2. 8.54.

Vnder the name of neighbour is contained euery man, be he neuer ſo much a ſtraunger to vs, and our enemy. 2.8.55. & therefore the Schoolemen are condemned of ignorance, which of the commaundementes of God, not to deſire reuenge, & to loue our enemies, haue made counſels, to the neceſſary kepinge whereof monkes alone do binde themſelues: and it is proued that the old doctors of the Church, yea & Gregory himſelfe, thought otherwiſe. 2.8.56,57.

We haue neede of patience, that we be not weary of doing good to other. And we ought not to haue reſpect to ỹ vnworthineſſe or other

qualities of mẽ which might withdrawe vs, but to God which ſo cõmaundeth vs. 3.7.6.

To the fulfilling of all the partes of Charitie, it is not enough if we performe all the dutifull deedes of Charitie, but we muſt do it with a ſincere affection of harte. Wherein the chiefe point is, that we take vppon our ſelues the perſon of him whom wee ſee to neede our helpe. So ſhall wee auoide diſdainefull pride and other corruptinges of Charity. 3.7.7.

Chriſt & the Apoſtles in rehearſinge the ſumme of the lawe do ſometime leaue out the firſt table: not for that it more auaileth to the ſumme of righteouſneſſe to liue innocently with men, than to honor God with Godlineſſe: but bycauſe vnfained Charity is ỹ proofe of true Godlineſſe. 2.8.52,53.

A confutation of the Phariſees of our time, which holde that we are iuſtified by Charity, bycauſe Paul ſayeth that Charity is greater then faith and hope. 3.18.8.

An expoſitiõ of the tenth commaundement, wherein (as in the former commaundements) is forbidden not onely all purpoſe to hurt our neighbour, but alſo all luſt or deſire againſt Charity. 2.8.49.58. God doth for good cauſe & worthily require of vs ſo greate feruentneſſe and vprightneſſe of loue. 2. 8.50.

An expoſition of the ſixt commaundemẽt, wherein not onely the ſlaughter or hatred of our neighbour is forbidden vs, but alſo the preſeruing of his life is commaunded vs, becauſe man is both our fleſhe and the Image of God. 2.7. 39.40.

Children.

See Obedience of Children to parentes.

Church.

The Church the mother of the faithfull. 4.1.1,4,5.

An expoſition of this Article of the Creede, I beleue ỹ holy Church 4.1.2,3.

The holineſſe of the Church is not yet perfited. 4.8.12.

Of the inuiſible Church: and of the viſible Churche, the ſignes whereof are the pure preaching of the worde and miniſtration of Sacraments. 4.8,7,8,9,10,11.

Whereſoeuer thoſe ſignes are, we ought not to departe from that fellowſhip. 4 8.12.

There may ſome faulte crepe in, either in doctrine or in miniſtratiõ of Sacraments, for the which yet we ought not to caſt of the communion of that Church, and much leſſe for the imperfectiõ of life and corruptneſſe of maners: And herein the Anabaptiſtes are reproued 4.1. 12,13,14,15,16.

The Church is none otherwiſe holy, but that it alway hath many faultes, and yet it ceaſſeth not to be the Church, as is proued by teſtimonies of Scripture and the experience of all ages. 4.1.17, 18,19.

See Miniſtery of the Church.

Churches power as touching Articles of faith.

It is proued by the example of the Apoſtles and Prophets, and of Chriſt himſelf, that whatſoeuer authoritie the Church hath, is properly not geuen to men, but to the word, the miniſtration whereof is committed to them: And therefore it was neuer lawfull for the Church, to teache any other thing, than that which ſhe receiued of the Lorde. 4.8.1,2,3,4,8,9.

Chriſt hath euer taught his Church: & yet hee hath vſed diuers maners of teaching according to the diuerſitie of times, ere the lawe was written, in the time of the law and the Prophets, & laſt of all ſince that he himſelf was openly ſhewed in the fleſhe. 4.8.5,6,7.

Falſe Church.

Where lying and falſehode hath gotten the vpperhande & reigneth, there is not the Church: And this is proued to be in the papacie, although they there boaſt of a perpetuall ſucceſſion of Biſhops. 4. 2. 1,2,3,4.

They are not heretikes or ſchiſmatikes that depart from the papacie. 4. 2. 5,6.

Howe much ſoeuer a man make the beſt of the faultes of the popiſhe Church, yet the ſtate thereof is no better than was in the kingdome of Iſraell vnder Ierobeam. 4.2.7,8,9,10.

Yet by the goodneſſe of God there remaine in the papacie certaine foteſteppes of the Church: and ſo is that fulfilled which hath bene writtē, that Antichriſt ſhould ſit in the temple of God. 4.2.11,12.

A cōpariſon of the power which the trew Church hath in teaching, with the tirrany of the Pope and his miniſters in forging newe articles of faith. 4.8.10. Of the papiſtes principle, that the Church cannot erre. 4.8.13.

It is falſe to ſay that it behoued that the Church ſhould ad to the writings of ỹ Apoſtles. 4.8.14,15,16.

A confutation of the arguments which the papiſtes make, to proue that there is power geuen to the Church to coine newe articles of faith. 4,8.11.12.

Chriſt.

The Godhed of the Sonne is proued. 1.13.7.

Againſt certaine dogges, which do priuily ſteale away frō the ſonne of God his eternity, affirminge that he then firſt begā to be, when God ſpake at the creation of the world. 1.13.8.

Diuerſe teſtimonies of Scripture, which affirme Chriſt to be God, and firſt out of the olde teſtament. 1.13.9,10. then out of the newe teſtament. Sect. 11.

A profe of the ſame Godhed, by the workes that are in the Scriptures aſcribed vnto him. 1. 13. 12, alſo by his miracles and certaine other things. Sect. 13.

A difference betwene Chriſts working of miracles, and the Prophets or Apoſtles doing of the like. 1.13.13.

It is proued by many and moſt ſtronge teſtimonies of Scripture, that Chriſt toke vppon him a true ſubſtance of mans fleſh, and not a Ghoſt or coũterfaite ſhape of mã, as the Marcionites fained, nor yet a heauenly body as the Manichees lyingly affirmed. 2. 13. 1.

An expoſition of the places of Scripture, which Marcion writhed to the confirmation of his error, and alſo of thoſe which Manicheus wreſted, and many of their diſciples do wreſt at this day. 2. 13. 2, 3. where alſo are confuted the newe Marcionites, which to proue that Chriſt toke his body of nothing, do holde that women haue no ſeede: There are alſo certaine other things confuted, which are obiected as abſurdities. 2. 13. 4.

See Aſcending of Chriſt into heauen.
See Death of Chriſt.
See Deſcending of Chriſt into hell.
See Mediator Chriſt.
See Merit of Chriſt.
See Prieſthode. &c. of Chriſt.
See Redemer Chriſt.
See Reſurrection of Chriſt.

Chriſtian liberty.

How neceſſary is the knowledge thereof. 3. 19. 1.

Chriſtian libertie conſiſteth in three partes: The firſt is entreated of. 3. 19. 2, 3. The ſecond. Sect. 4, 5, 6. The third. Sect. 7, 8.

Chriſtian libertie is a ſpirituall thing, and all they do wrongfully expounde it, which either make it a cloke for their luſtes, or do abuſe it with offence of their weake brethren. 3. 19. 9, 10.

Ciuile gouernement.

See Publike gouernement.

Clerkes or Clergie,

Of Clerkes in the olde Church. 4. 4. 9.

Concupiſcence or Luſte.

The difference betweene concupiſcence and counſell. 2. 8. 49.

That all the concupiſcences of men are euill and gilty of ſinne, not inſomuch as they are naturall, but becauſe they are all inordinate by reaſon of the corruption of nature. And ſo did Auguſtine thinke, if he be diligently weyed. 3. 3 12. and this is proued by many places of his writings. 3. 3. 13.

Confeſſion Auricular.

Concerning Confeſſion, the Schoolediuines do fight againſt the Canoniſtes, affirming that it is not by the commaundement of God. A confutation of the arguments whereupon the firſt ſort do ſtand, firſt becauſe the Lorde in the Goſpell did ſend ỹ Leprous whom he had cleanſed to the prieſts: and there is ſhewed the true meaninge of that doing. 3. 4. 4.

A confutation of their ſecond argument, for that the Lorde commaunded his diſciples to loſe and vnwind Lazarus when he was raiſed from death. 3. 4. 5.

A true expoſition of two places by which they trauell to vphold their confeſſion: that is to ſay, that they which came to the Baptiſme of Iohn did confeſſe their ſinnes, and Iames willeth vs to confeſſe

ou

our ſinnes one to an other. 3.4.6.

The vſe of confeſſing to a prieſt was very auncient, but yet free as a politike order, not as a lawe ſet by Chriſt or his Apoſtles: and afterwarde the ſame was abrogate by Nectarius Biſhop of the Church of Cõſtantinople, becauſe of a Deacõ which had vnder ỹ pretence abuſed a woman. This tyrannous lawe was not laid vpon Churches before the time of Innocent the third, about three hundred yeares paſt, and the fooliſhneſſe and barbarouſneſſe of that ordinance is declared. 3.4.7.

Witneſſes of the ſaid abrogatiõ, out of Chriſoſtome Biſhop of Cõſtantinople. 3.4.8.

An expoſition of Innocentes lawe concerning the confeſſion of all ſinnes, where are rehearſed the diuerſe opinions of the Romiſhe diuines cõcerning the number and vſe of keyes, and the power of binding and looſing. 3.4.15.

The lewdneſſe of all the particular articles of the lawe of confeſſing, and ſpecially of that concerning the rehearſing of all ſinnes. 3.4.16. and a plaine deſcription of the cruelty wherewith poore conſciẽces were by diuerſe circũſtances tormented therein. 3.4.17.

By a ſimilitude is deſcribed howe a great part of the world hath hetherto obeyed ſuch illuſions. That it is an impoſſible lawe, & maketh men hypocrites. And thẽ is ſhewed a moſt certaine rule of confeſſion according to the example of the Publicane. 3.4.18.

A confutation of this article, that ſinnes are not forgeuen, and that the gate of paradiſe is ſhut. &c. vnleſſe there be firſt firmely cõceiued a vowe of confeſſing, where alſo their obiectiõ is cõfuted, that iudgment can not be pronounced till the cauſe be heard, that is to ſay, that abſolutiõ can not be geuen till all the ſinnes be rehearſed. 3.4.18.

It is no maruell that we cõdemne and aboliſh auricular confeſſion, and our aduerſaries do falſly aſſigne ſo great profit vnto it, forſomuch as on the other ſide it armeth men to boldneſſe of ſinning. 3.4.19.

They do falſly pretẽd that they haue the power of the keyes, ſith they are not the ſucceſſors of the Apoſtles, nor haue the holy Ghoſt, forſomuch as they do daily without conſideration looſe thoſe thinges which the Lorde hath cõmaunded to be bound, and bind what he hath commaunded to be looſed. 3.4.20.

It is proued falſe that they ſay ỹ the power of the keyes may ſometime be vſed without knowledge, foraſmuch as by that meane the abſolution ſhould be vncertaine. Where alſo is ſpoken of the abſolution or condẽnation which the miniſters of the Goſpel, or the church do pronoũce according to ỹ word, and of the certaintie therof. 3.4.21.

The abſolution of the prieſts in the Papacie is vncertaine, as well on the behalfe of him that aſſoileth as of him that confeſſeth: but cõtrariwiſe it is in the abſolution of the Goſpell, which hangeth vpon

this onely condition, if the sinner seke his purging in the onely sacrifice of Christ, and do yelde to the grace offred vnto him. 3.4.22.

The Popish Doctors, when they allege for themselues the power of loosing geuen to the Apostles, do wrongfully wrest to auricular confession those sayings which Christ spake partly of preaching of the Gospell, and partly of excommunication. The errors of Lombard and such other in this matter: and concerning the maner of remission with enioining of penance and satisfaction. 3.4.23.

A summe of all before spoken: & what the faithfull ought to thinke of auricular confession. 3.4.24.

True Confession.

What kinde of cõfessiõ is taught vs by the word of God, namely to confesse to God the knower of our hartes & of all our thoughtes. 3.4.9.

Out of this secret confession made to God, followeth a voluntary confession before men, so oft as it is behouefull fot the glory of God or the humbling of our selues. And of this secõd kinde there was an ordinary vse in the old Church, & is also in the Church at this day. But yet extraordinarily it ought after a speciall maner to be vsed, whensoeuer it shall happẽ that the people be giltie in any generall offence, or to be plaged with any calamitie. Of the profite of such confession. 3.4.10,11.

Of two other sorts of priuate cõfession: of which the first is vsed for our owne cause, when we require comfort of our brethren, because the feling of sinnes doth vexe and trouble vs: in which case we must chiefely resort to our pastors: and this remedy is warely & moderately to be vsed, that no bondage be brought in. The other sorte is to appease and reconcile our neighboure, if he be in any thing offended by our fault, vnder which kinde is conteined their Cõfession which haue sinned so farre as to the offence of ỹ whole Church. 3.4.12.13.

The power of the keyes hath place in the three kindes of Confessiõ. Of the frute which they that confesse do receiue thereby, bycause they knowe that forgeuenes of sinnes is declared to them by the messenger of Christ. 3.4.14.

Of cõfession of sinnes one sorte is generall an other speciall. 3.10.9.

Confirmation Popishe.

The ceremonie of laying on of handes, when the children of the faithfull, which were baptised in their infancie, did yelde an accõpte of their faith. 4.19.4.

Of the popishe sacramẽt of Confirmation foisted in place of that holy institution. 4.19.5.

That the exãple of the Apostles is wrõgefully alledged for defence thereof. 4.19.6.

It is blasphemy when they call it the oile of saluation. 4.19,7,8. and when they say that none are made full Christians till they be annointed with the Bishops Confirmation. Sect. 9. and when they say that this annoin-

annointinge is to be had in greater reuerēce than Baptiſme. Sect. 10, 11.

It is to be wiſhed, that the maner of the olde Church were brought in vſe againe, to call children to geue accompt of their faith. 4.19.13.

Conſcience.

Conſciences, when they ſeke aſſiance of their iuſtification before God, ought to forgette all the righteouſneſſe of the lawe. 3. 19.2,3.

The Cōſciences of the faithfull do not follow the law as cōſtrained by neceſſity of the lawe, but being free frō ỹ yoke of the lawe, do volūtarily obey ỹ will of god. 3.19.4,5,6.

Of ỹ freedom of Cōſciēce in outward & indifferent things. 3.19.7,8.

The Conſciences of the faithfull being ſet at liberty by the benefit of Chriſt, are made free from the power of all men: and howe this is to be vnderſtode: where alſo is ſpoken of the ſpirituall and ciuille gouernement, and what difference is to be put betwene thē. 3.19.14,15.

What is Cōſcience: and in what ſenſe Paul ſaith, that the magiſtrat muſt be obeyed for conſcience. 3.19.15,16.

What is Conſcience: and of the common difference betwene the temporall court, and the court of Conſcience. 4.10.3,5.

Of Councels.

We muſt keepe a meane in honoring of Councels, that we take nothing away from Chriſt, and our doctrine for the moſt parte is confirmed by auncient Coūcels. 4.9.1.

By the Scriptures the Councels haue no authority, vnleſſe they be aſſembled in the name of Chriſt: and what that is. 4.9.2.

It is falſe which the Papiſtes affirme: ỹ truth remaineth not in the Church vnleſſe it be among the paſtors, and that the Church it ſelfe is not, vnleſſe it remaine to be ſene in generall Councels. 4.9.3, 4,5,6,7.

What things are to be weyed in ſearching ỹ authority of any Coūcell: and that Auguſtine preſcribeth a very good way therein. 4.9.8.

Councels one againſt another. 4.9.9. and euen in thoſe former and auncīēt Coūcels are founde faultes and errors. 4.9.10,11.

Creation of the VVorld.

Although God ought to be knowen by the Creation of things, yet leaſt the faithfull ſhould fall away to the fained inuētiōs of the heathen, his will was that the hiſtory of the Creatiō ſhould remaine written, & the time thereof expreſſed in the Scripture. 1.14.1. where their vngodly ſcoffing is confuted, which aſke why it came not ſooner in Gods mind to creat heauē & earth 1.14.1.

For the ſame purpoſe it is rehearſed, that God ended his worke, not in a moment, but in ſix dayes: and likewiſe the order is ſet forth, namely that Adā was not created till God had firſte furniſhed the worlde with all plenty of good things. 1.14.2,22.

A confutation of the error of Manicheus concerning two originall beginnings. 1.14.3.

It is proued by the Scriptures that

the knowledge of God which appeareth in ỹ workmanishhip of the world, can not by it self alone bring vs into the right way. 1. 5. 13. and yet are we rightfully without all excuse. Sect. 14.

Although the beholding of heauē and earth and the consideration of the ordringe of things pertaining to men, do moue vs to worshippe God, yet all these thinges passed away without profit, euen from the wisest Philosophers. 1. 5. 10.

Herupō came the infinite number of gods, and the contrarieties of opinion amōg the sectes of Philosophers concerning God. 1. 5. 11.

The substance of God is incomprehensible: but in his workes, by engrauing certaine pointes of his glory therein, he hath after a certaine maner presented himselfe to be seene. 1. 5. 1.

The wisdome of God is testified, not onely by those thinges which philosophers and learned men do finde by speculation in heauen and earth, but also which common men do perceiue by the onely helpe of their eyes. 1. 5. 2.

That we may with trewe faith conceiue so much as behoueth vs to know cōcerning God, it is good to learne ỹ history of the Creation of the world, in such sort as Moses hath set it forth, the chiefe pointes wherof are briefly rehearsed. 1. 14. 20.

The cōsideration of the workes of God, that is to say, of the Creation of all things, ought to be applied to two principall endes: first that we do not with vnthankefull neglectinge or forgetfulnes passe ouer his vertues which he presenteth apparantly to be seene in his creatures. 1. 14. 21. secondly, that we may learne to apply them to our selues, whereby wee may stirre vp our selues to the trust, inuocation, praise, and loue of him. 2. 14. 22.

Crosse.

See Bearing of the Crosse.

D.

Deacons.

OF Deacons and the two sortes of them. 4. 3. 9.

In the olde Church the office of Deacōs was the same that it was in the Apostles time. Of subdeacons and archedeacons, and when they first began. 4. 4. 5.

How ỹ Church goods were vsed and bestowed in the olde Church. 4. 4. 6, 7.

Of popishe Deacons, their office, and the ceremony of their orderinge. 4. 19. 32.

Of popishe subdeacōs, and their trifling office, and the fonde maner of their ordering. 4. 19. 33.

Of popishe Deacons and their institution. 4. 5. 15.

The Papistes haue no trew Deaconry lefte, forasmuch as all the disposition of Church goods amōg them is openly turned to sacrilege and robbery. 4. 5. 16, 18, 19.

A confutation of the shamelesnesse of certaine papistes, which say that the riotous excesse of priests and of all the popish Church, is the gloriousnesse of the kingdome of Christ

Christ which the holy prophetes spake of before. 4.5.17.

Death of Christ.

Although christ hath by ỹ whole course of his obedience, that is to say by his whole life & all the partes thereof, redeemed vs, yet the Scripture to set forth more planely the maner of our saluatiō, doth ascribe the same as peculiar and proper to the Death of Christ. In the which the voluntarie yeldinge of Christ hath the first place, which yet was so volūtary as he gaue ouer his owne affectiō not without strife. Also his cōdemnation is to be considered: Wherein two things are to be noted, namely that Christ was reputed among the wicked, and yet that his innocēcy was oftētimes testified euē by the iudges owne mouth. 2.1.5.

The maner of his Death is to be marked, that is to say, the accursed crosse. And it is declared by many testimonies of Esay & the Apostles, that this behoued so to be, that the curse which was dewe to vs being cast vpon him and so ouercome & taken away, wee should be deliuered. And this was figuratiuely represented in the sacrifices of Moses lawe, which at the last was performed in Christ the originall truth of all figures. 2.1.6.

Both in the Death and buriall of Christ a double benefit is set before vs, ỹ is to say, deliuerāce frō Death whereunto we were in bondage, & the mortifying of our flesh. 2.1.6.

Descending of Christ to Hell.

The Descēding of Christ to Hell conteineth the mistery of a great thing, and is of no small importāce to the effect of our redemptiō. Diuerse expositions of this article are rehearsed and confuted. 2.16.8,9.

A trewe, godly, holy and comfortable exposition thereof out of the word of God, which is also confirmed by the testimony of the olde Doctors, that Christ did not onely suffer a bodily death, but also did feele the rigor of Gods vengeāce, whereby he might both appease his wrath and satisfie his iust iudgemēt: and therefore it behoued that he should, as it were hāde to hande, wrestle with the power of Hell and with ỹ horror of euerlasting death, yet was God not at any time either his enemy, or angry with him. But he did suffer the greuousnesse of Gods seuerity, in respect that hee being stricken and beaten with the hande of God, did feele all the tokens of Gods wrath and punishment. 2.16.10.11.

A cōfutation of certaine wicked and vnlearned men, which at this day do finde faulte with this exposition, crying out that the sonne of God hath wronge done to him, and that he is charged with desperatiō, which is contrary to faith. Therefore it is proued against them with manifest testimonies, that these two things do very well stāde together, that Christ feared, was troubled in spirit, was afraide, was tempted in euery pointe as we are, and yet that hee is without sinne. 2.16.12.

Deuelles.

Thoſe things that the Scripture teacheth concerning Deuels, tende commonly to this ende, that wee ſhoulde be carefull to beware of their deceites, & furniſh our ſelues with thoſe weapons which may be able to beat back the moſt mighty enemies. 1.14.13.

That we ſhould be ỹ more ſtirred vp to do ſo, it ſheweth vs that there is not one or two Deuels, but great armies of euell ſpirites that make warre againſt vs: and in what ſence it ſometime ſpeaketh of the Deuell in the ſingular number. 1.14.14.

This ought to enflame vs to a continuall warre with the Deuell, for ỹ he is euery where called enemy to God and vs. 1.14.15.

The Deuell is naturally wicked, a murderer, a lier, and forger of all malitiouſnes. 1.14.15. But this euelneſſe of nature is not by creation, but by corruption. 1.14.16.

It is curioſity to enquire of the cauſe, maner, time and faſhion of the fall of the euell Angels, foraſmuch as the Scripture leaueth it vnſpoken. 1.14.16.

This the Deuell hath of himſelfe and of his owne naughtineſſe, deſirouſly and purpoſely to ſtriue againſt God, but hee can do and performe nothing vnleſſe God be willing and graunt it 1.14.17.

God ſo tempereth this gouernment, that hee geueth Satan no reigne ouer the ſoules of the faithfull, foraſmuch as in the ende they euer obteine the victorie, although in ſome particular doings they be wounded and beaten downe: but he onely geueth the wicked to him to gouerne, and to vſe his power vpon their ſoules and bodies 1.14.18.

A cõfutation of them which ſay that Deuells are nothing els but euell affections or perturbations: and it is proued by teſtimonies of Scripture, that they are mindes or ſpirits endued with ſenſe and vnderſtanding. 1.14.19.

Diſcipline.

Diſcipline is a thing moſt neceſſary in the Church. 4.12.1.

Of priuate admoniſhings, which is the firſt foundation of the Diſcipline of the Church. 4.12.2.

Of the Eccleſiaſticall Senate, that is to ſay, the ſeniors or elders, which together with the biſhops haue ỹ ouerſight of maners. 4.3.8.

Princes as well as the common people ought to be ſubiect to the Diſcipline of the church, & ſo was it wont to be in the olde time. 4.12.7.

Of the olde Diſcipline of the cleargy, and the yearly aſſemblinge of prouinciall ſynodes: and howe this order is buried in the papacy, ſauing that they kepe certaine ſhadowes thereof. 4.12.22.

E.

Excommunication.

WHat is the power of the iuriſdiction of the Church, and howe neceſſary and auncient it is. 4.11.1,4.

Of the power of binding and loſinge, ſo much as pertaineth to Diſcipline, wherein there is ſpoken of Excommunication. 4.11.2.

This

This power of the Church is distincte from the ciuile power, and the one is a helpe to the other. Therefore the opinió of some men is false, which thinke that it ought to haue no place where are Christian magistrates. 4.11.1,3,8.

This is a stayed and continuall order in the Church, and not enduring onely for a time. 4.11.4.

Of the right vse of this iurisdiction in the olde Church: and howe this power belonged not to one man alone, but to the assembly of elders. 4.11.5,6. and Ch.12.Sect.7.

Of the Excommunicatió of the church, & ỹ authority therof. 4.12.4

Three endes which the Church hath regarde vnto in corrections and Excommunication. 4.12.5.

Of exercising the discipline of the Church according to the proportió of sinnes, for asmuch as some be priuate and some be publike, some be negligent defaultes, some be hainous offences. 4.12. 3,4,6.

In Excommunication seuerity ought to be tempered. And in this behalfe is noted the extreme rigorousnesse of thé in olde time. 4.12.8.

Euery priuate man ought to esteeme them that be Excommunicate as strangers from the Church, but not to accompt thé past hope, but to endeuour to the vttermost of their power to bringe them into the way againe. 4.12.9,10.

If the benche of elders do not so diligently correct faultes as they ought, or if the pastors can not amende all things as they would, yet priuate men ought not to departe from the Church, neither ought the pastors to shake of their ministerie. 4.12.11.

Against ỹ pecisheneſſe of the olde Donatistes & of the Anabaptistes of our dayes, which do acknowledge no congregation of Christ, but where there is in euery point an Angelike perfection. 4.12.12.

If the corruption of any sinne haue infected the whole multitude, the rigorousnesse of discipline must be tẽpered with the mercy, least the whole body be destroyed. 4.12.13.

F.

Faith.

THe name of Faith otherwise taken among holy writers than it is among the prophane. 4.12.13.

Howe it is to be vnderstode that God is the obiecte of faith. 2.6.4.

Of faith. And heere the Sophisters are reproued, which vnderstande nothing els by this worde faith, but a common assente to the history of the Gospell, & do simply call God the obiect of faith, in the meane time leauing out Christ, without whom there is no faith, nor any accesse to God. 3.2.1.

A confutation of the Scholemennes doctrine cõcerning vnexpressed faith, wheras faith requireth an expresse reknowledginge of the goodnesse of God, in which standeth our righteousnesse. 3.2.2.

Our faith, so longe as wee are waueringe in the world, is enwrapped with many remnaũtes of ignoraunce, and in all things infidelity

is euer mingled with faith, whereof many examples are ſeene in the diſciples of Chriſt before that they came to perfecte light, yet this is ſtill moſt trewe, that vnderſtanding is euer ioined with faith. 3.2,3,4.

There is a certaine obedience to Chriſt, & aptneſſe to learne, with a deſire to profit, which is called by the name of faith, whereas it is but a preparatiõ to faith, and that ſame may be called an vnexpreſſed faith: yet it farre differeth from the papiſtes inuention. 3.2.5.

The trewe faith or knowledge of Chriſt, is when we cõceiue him in ſuch ſorte as he is offered of the Father, that is to ſay, clothed with his Goſpell. And faith hath a mutuall relation to the word, and the word to faith, becauſe the worde is the fountaine of faith, the grounde of faith, and the mirroure in which faith beholdeth God. 3.2.6.

Faith, although it aſſente to all the partes of the word of God, yet moſt properly it hath regarde therin to the good will and mercy of God, that is to ſay, the promiſes of grace grounded vpon Chriſt, for the vnderſtanding and certainty whereof, the holy Ghoſt lighteneth our mindes and ſtrengtheneth our hartes: Hereupon is gathered the definition of faith. 3.2.7.

A confutation of the Sophiſters diſtinction of faith, formed & formleſſe: whereby it appeareth that they neuer thought of the ſingular gifte of the holy Ghoſt, foraſmuch as faith can in no wiſe be ſeuered from a Godly affection. 3.2.8.

This worde faith hath diuerſe ſignificatiõs, and is ſometime taken for the power to do miracles, with which gift of God, ſomtime ỹ wicked are endued: Sometime it is figuratiuely taken for that knowledge of God which is in ſome wicked men, which is rather a ſhadowe & ymage of faith, of which faith there are diuerſe ſortes in them. 3.2.9.10.

The reprobate haue alſo ſometime ſuch a like feeling as the elect haue, yet they do not fully conceiue ỹ force of ſpirituall grace, but only confuſely. Neuertheleſſe the ſame is a certaine inferior working of the holy Ghoſt. But this feling differeth farre from the peculiar teſtimony which he geueth to the elect. 3.2.11.

Yet is not the Spirit deceitfull, which lightly ſprinkleth the reprobate ſometime with ſuch a knoweledge of the Goſpell, and feling of the loue of God as afterward doth vaniſh away. Somtime alſo there is ſtirred vp in their hartes a certaine deſire of mutuall loue toward God, but ſuch a loue as is a hired and not a harty loue. At lengthe it is concluded that there be ſome which do not faine a faith, & yet do lacke the trewe faith: Which is alſo proued by teſtimonies. 3.2.12. and ſuch a feling is in the Scripture called faith, although it be vnproperly ſo called. 3.2.13.

Faith is ſometime taken for the ſounde doctrine of religion, and the whole ſumme therof: contrariwiſe ſometime it is reſtrained to ſome

parti-

particular obiect,& ſometime it ſignifieth ỹ miniſtery of the Church 3.2.13.

Faith is moſt rightfully called knowledge and ſcience, and yet is ſuch a knowledge as rather conſiſteth of certaine perſwaſion than of vnderſtandinge, foraſmuch as that which our minde conceyueth by Faith is moſt infinite. 3.2.14.

Faith is not cõtent with a doutfull opinion or a darke conceiuing, but requireth a ful and ſettled aſſuredneſſe: & hereunto are to be referred all thoſe titles of commendation wherewith the holy Ghoſt ſetteth foorth the authority of the word of God. 3.2.15.

Many do ſo conceiue the mercy of God, that they receiue very litle comfort thereof, becauſe they dout whether he wil be merciful to thẽſelues or no: but there is a far other feelinge of the aboundant ſtore of Faith, the chiefe ground whereof is that we do not thinke the promiſes to be true without our ſelues onely, but rather that by inwardly embracing them we may make thẽ our owne: Hereupon is gathered, who may truely be called Faithfull. 3.2.15,16.

Though the Faithful in reknowledginge the goodneſſe of God toward them are not only oftentimes tempted with vnquietneſſe, but alſo are ſometime ſhaken with moſt greuous terrours: yet this withſtandeth not but that Faith bringeth aſſuredneſſe with it, becauſe howſoeuer they be troubled, yet they neuer fall and depart from that ſure affiance which they haue conceiued of the mercy of God, but ſtriuinge with their owne weakeneſſe they alway get the vpper hande at laſt: which is proued by many examples in Dauid. 3.2.17.

A deſcriptiõ of the battell of the fleſh & the ſpirite within a faithfull ſoule. 3.2.18.

The aſſuredneſſe of Gods good will. 3.2.18.

A confutation of the moſt peſtilent ſuttle reaſoninge of certaine halfe papiſtes, which although they confeſſe that ſo oft as we looke vpon Chriſt, we finde plentiful matter to hope wel, yet wil nedes haue vs to wauer and dout in conſideration of our owne vnworthines. And it is proued that we ought neuertheleſſe to looke for aſſured ſaluation, foraſmuch as Chriſt by a certaine maruelous communion doth daily grow together more & more into one body with vs. 3.2.24.

So ſoone as we haue any one drop of Faith we begin to beholde God mercifull vnto vs, although a farre of in dede, yet with ſo aſſured ſight, as we knowe we are not deceiued: Both theſe pointes are proued by teſtimonies of Paul. 3.2.19, 20.

It is ſhewed by examples, howe Faith armeth and fortifieth it ſelfe with the word of God to beare the violent aſſaultes of tentations, and howe the godly minde neuer ſuffereth the affiance of Gods mercy to be plucked away from it, although

it be assailed with many remnants of vnbeliefe and distrust. 3.2.21.

In the good will of God, which Faith is sayd to haue respect vnto, although Faith do chiefely looke vnto the assured expectation of eternall life, yet there are also contained promises of this present life and a perfect suretie of all good thinges, but the same such as may be gathered of ỹ word: Both these poyntes are confirmed by testimonies of Scripture. 3.2.28.

Faith, although it embrace the word of God in euery point, that is to say in the commaundementes also and in the prohibitions and thretnings, yet hath her fundation and proper marke whereunto it is directed, in ỹ free promise of mercy: and for this reason the Gospell is called the worde of Fayth, and is set as contrary to the law. 3.2.29.

Yet do we not by this distinction teare Faith in sonder as Pyghius shamefully cauilleth. 3.2.30.

Faith doth no lesse neede the worde of God, than the frute doth nede the liuely roote of the tree, & with the worde must be ioyned a consideratiõ of the power of God, without the which, mens eares will either not willingly heare ỹ worde, or not esteeme it worthily. His power is to be considered, in that that it is effectuall, that is to say by the workes of God, & by his benefites either particular or ancient & such as he hath bestowed vpon ỹ whole Church. 3.2.31.

The Faithfull oftentimes so behaue themselues, that some errours are mingled with their Faith, and they seme to passe the boũdes of the word, but yet so, that Fayth hath alway the vpper hand: This is proued by the examples of Sara & Rebecca, whome in the crooked turninges of their minde, God did by a secret bridle holde fast in the obedience of his word. 3.2.31.

By reason of our blindenesse and stiffeneckednes, the word suffiseth not to make vs haue Fayth, vnlesse the Spirit of God do enlighte our minde, & strengthen our hart with his power: & the same Spirit is not only the beginner of our Faith, but also doth encrease it by degrees. 3.2.33.

Although it seeme to the most parte of men a most straunge doctrine, that no mann can beleue in Christ, but he to whom it is giuen, yet, it is proued to be most true by reasons, testimonies of Scripture, and examples. 3.2.34.

Therefore Faith is called the Spirit of Faith, the worke and good pleasure of God: and it is a singular gift, which he giueth by singular priuilege to whom he will: as it is proued by notable sentences taken out of Augustine. 3.2.35.

It is not enough that the minde be enlightened with vnderstanding of the worde, vnlesse also the assuredness of the word be poured into ỹ very heart: both which thinges ỹ Spirit worketh: which is therfore called the seale, the pledge, and the Spirite of promise. 3.2.36.

Although

Although Faith be tossed with diuerse doutings, yet it alway at the last escapeth out of the gulfe of tẽtations, and receiueth most sweete quietnes. 3.2.37.

A confutation of the damnable doctrine of the Schoolemẽ, which say that we can none otherwise determine of the grace of God toward vs, than by morall coniecture 3.2.38.

They are proued to be miserably blinde, in saying that it is rashnes for vs to conceiue an vndouted knowledge of the will of God: A good comparison of them and Paule in this poinct of doctrine. 3.2.39.

A confutation of their triflinge shift, that although we may take vpõ vs to iudge of the grace of God accordinge to the present state of righteousnes, yet the knowledge of perseuering to the ende abideth in suspense. 3.2.40.

It is proued that the definitiõ of Faith taught in this chapter Sect. 7. agreeth with the Apostles definition. Heb. Cap. 11. And the errour of the Schoolemen, that charitie is before Faith and Hope, is confuted by the testimony of Bernarde. 3.2.41.

Hope is alway engendred of Faith, & is the vndeuided companion of Faith, so that whosoeuer lacketh hope, is proued also to haue no faith. Also Faith is nourished and strengthened by hope: and how necessary are the helpes of hope to stablishe Faith, which is assayled with so many sortes of tentations. 3.2.42.

By reason of this conioyning & alliãce of Faith & hope, the Scripture doth many times vse those two wordes without difference, and somtime ioyneth them together. A confutation of the errour of Peter Lombarde, which maketh two fundations of Faith, that is to say, the grace of God, & ỹ merit of workes. 3.2.43.

Of the imperfection of Faith, & the confirming & encrease thereof. 4.14.7,8.

Of the summe of our Faith, which we cal the Crede, or Simbole of the Apostles. 2.16.18.

The conclusion of the 16. chapter, wherein are briefely contained the benefites that came to vs by those thinges that are spoken concerninge Christ in the Simbole of the Apostles. 2.16.19.

See iustification of Faith.

Fasting.

Of that part of Discipline of the Church, which cõcerneth the appointing of Fastinges, or extraordinary prayers: & how pastors ought to vse it. 4.12.14,16,17.

It is to be prouided that no superstition crepe in in Fasting. 4.12.19.

The holy and rightfull Fastinge hath three endes. 4.12.15.

The definitiõ of Fasting. 4.12.18.

Of the superstition of Lent, and the diuersity of obseruing the same Fasting. 4.12.20,21.

Feare.

The faithful are oftentimes trou-

bled with Feare & diſtruſt by reaſon of the feelinge of their owne weakenes. 3.2.17.

An other kinde of Feare conceiued in a godly heart, either by exãples of Gods vẽgeance againſt the wicked, or by conſideration of his own miſery: Such Feare is ſo much not cõtrary to faith, that the faithfull are much exhorted to haue it. Neither is it any maruell, if there be in a Faithfull ſoule both Feare and Faith, ſith on the other ſide in the wicked there are both dull negligẽce and carefulneſſe. 3.2.22,23.

The Feare of God proceedeth out of a double feling, namely whe we honor God as our father, and feare him as our Lord: Neither is it any maruell if one minde haue both thoſe affections. 3.2.26.

This Feare differeth from the Feare of the vnfaithful, which they cõmonly cal a ſeruile Feare. 3.2.27

Of forſaking of our ſelues.

The firſt beginning of framing our life after rhe rule ſet foorth in the lawe, is to conſider that we are not at our own liberty, but hallowed & dedicate to God. And therefore we ought to forſake our ſelues, and our own reaſon (which as the Philoſophers thinke, ought alone to be obeied) to the ende that we may be gouerned by the word & Spirite of the Lord. 3.7.1.

Alſo that we ought not to ſeeke thoſe thinges that are our owne, but thoſe thinges that are according to the will of the Lord, and do ſerue to aduaunce his glorie. And that this is the forſaking of our ſelues, without the which there is a world of vices encloſed in the ſoule of man, and if there be any ſeming of vertue at all, the ſame is corrupted with wicked deſire of glory. 3.7.2.

The forſaking or mortifyinge of our ſelues, is partly in reſpect of mẽ, and partely, yea, and chiefly in reſpect of God. Toward other men, the Scripture commaundeth vs to do two thinges: namely to preferre them in honor before our ſelues, & with vnfained truth to employ our ſelues wholly to procure their cõmodities. Howe the firſt of theſe points is to be performed, is taught in the 3.7.4. & alſo how the Scripture leadeth vs by the hand to the ſeconde point is ſhewed in the 3.7.5.

See certaine things pertaining to this purpoſe. 3.20.43.

Freewill.

Man was endued with Freewill in the firſt eſtate of his creation. 1.15.8. which he loſt by his fall. Of this the Philoſophers were ignorant, and ſo all ſuch as follow them, giuing Freewill to man, are vtterly deceiued. 1.15.8.

The pliableneſſe or weake power of Freewill, which was in the firſt man, doth not excuſe his fall. 1.15.8.

It is as well for our profit, as for the glory of God, to acknowledge all our ſtrength to be but a ſtaſſe made of a reede, yea, but a ſmoke. In the meane time we muſt be-

ware

ware, that while we take al vprightneſſe from man, we do not thereof take occaſion of ſlothfulneſſe. But rather we ought thereby to be ſtirred vppe to ſeeke in God all the goodnes whereof we our ſelues are voide. The defenders of Freewill do rather throw it downe hedlong than ſtabliſh it. 2. 2. 1.

The Philoſophers determine three powers of the ſoule, Vnderſtanding, Senſe, & Wil or Appetite: and they thinke that the reaſon of mans vnderſtandinge ſuffiſeth for his good gouernance: that wil is by ſenſe moued to euill, ſo that it doth hardly yeelde it ſelfe to reaſon, and ſometime is diuerſly drawen from the one to ỹ other, but yetỹ it hath a free election & can not be ſtopped, that it may followe reaſon her guide in all things: finally that vertues and vices are in our powers. 2. 2. 2, 3.

The Eccleſiaſticall wryters, although they acknoweledged the ſoundeneſſe of vnderſtanding, and the freedome of will to haue bin ſore wounded by ſinne, yet haue ſpoken too much philoſophically of this matter. The old wryters did it for this purpoſe, firſt becauſe they were loth to teache a thinge that ſhoulde be an abſurdity in the common iudgement of men, & alſo ſpecially leaſt they ſhoulde giue a new occaſion of ſlothfulnes to the fleſh beinge already too much dull to goodnes, as appeareth by many ſayinges of Chryſoſtome and Hierome. The Greecke doctors aboue all other, & ſpecially Chryſoſtome, do exceede meaſure in aduauncing Frewill. But all the olde wryters generally, except Auguſtine, do ſo vary and wauer in this poinct of doctrine, that there can almoſt no certainety be gathered of their wrytinges. They which came after thē, fell one after an other to worſe & worſe. The definitions of Freewill out of Origen, Auguſtine, Bernard, Anſelme, Peter Lombard, & Thomas. 2. 2. 4.

In what things they do commōly giue Freewill to man, and of the three ſortes of mans will. 2. 2. 5.

Alſo of the common diſtinction of the three ſortes of libertie. 2. 2. 5.

Whether man be wholly depriued of power to do good, or whether he haue yet ſome power thought it be weake: where it is ſpoken of the common diſtinction of grace working and grace workinge together, and what is amiſſe in the ſame diſtinction. 2. 2. 6.

Foraſmuch as it can not otherwiſe be ſaid that man hath Freewil, but bicauſe he doth euil of his own will, & not by cōpulſion, it had bin very good for the church that this word Freewill had neuer bin vſed, which had raiſed vp men to a damnable truſt of themſelues. The old writers alſo do oft declare what they meane by that word, ſpecially Auguſtin, out of whom there are many places alleged, where he weakneth and mocketh the ſtrength thereof, both when he calleth it

Bondwill, & when he expoundeth the thing it ſelfe as it is at large. 2. 2.7,8.

Although the old Eccleſiaſticall writers do ſometime too much aduaunce Freewill, and haue ſpoken doutfully and diuerſly in that matter: yet it appeareth by very many of their ſayinges, that they litle or nothinge eſteeminge mans power, gaue the whole praiſe of al goodnes to the holy Ghoſt. Many ſuch ſentences are rehearſed out of Cypriã, Auguſtine, Eucherius, Chryſoſtom. 2.2.9.

The power of mans will is not to be weyed by the ſucceſſe of things, but by the choiſe of iudgement and the affection of will. 2.4. 8.

It is proued againſt the defenders of Freewil that ſinne is of neceſſity, & yet neuertheles ought to be imputed: alſo that it is voluntary, and yet can not be auoided. 2.5.1.

A ſolution of an other obiection of theirs, where they ſay that vnleſſe both vertues & vices proceede of Free election of will, it were no reaſon that man ſhoulde either be puniſhed or rewarded. 2.5.2.

Alſo an other obiection, where they ſay that if this were not the power of our will, to chooſe good or euill, then of neceſſity either all men ſhould be good, or all men euill. 2.5.3.

Againſt the ſame men alſo it is proued that exhortations, admonitions & rebukings are not in vaine, although it be not in the power of the ſinner to obey: and there is ſhewed what effect the ſame do worke both in the wicked & in the faithfull. 2.5.4,5.

It is not to be gathered by the commaundementes & law of God, that man hath Freewill & ſtrength to performe them, for God doth not only commaunde what ought to be done, but alſo promiſeth grace to obey. 2.5 6,7,9.

This is proued as well in the cõmaundementes which require the firſt conuerſion to God, as alſo in thoſe which ſpeake ſimply of the obſeruinge of the lawe, and thoſe which commaund men to continue in the receiued grace of God. For the ſame God which requireth thoſe thinges, doth teſtifie that the conuerſion of a ſinner, holineſſe of life, ſtedfaſtnes of continuance, are his Free gifts, and the praiſe therof is not to be parted betwene God and man. 2.5.8,9,11.

The conditionall promiſes, as, If ye will, If ye heare, and ſuch like, do not proue that there is in manne a Free power of willing or hearinge: yet it is proued that God doth not mocke menne in ſo bargayninge with them. Alſo what is the vſe of ſuch proteſtations, both toward the godly and toward the vngodly. 2.5.10.

The reprochings, wherein God ſayth to his people that they were the cauſe that they receiued not al kinde of good things at his hande, do not proue that it was mans power to eſcape the euils wherewith they

they were afflicted. And there is ſpoken of the vſe of ſuch reprochinges as well toward thē that obſtinately go forward in their faults, as towarde the conformable that are conuerted to repentance. Alſo whereas the Scripture doth ſometime giue to vs the office of doing, it doth ſo for no other reaſon but to awaken the ſlothfulnes of the fleſh. 2.5.11.

The ſaying of Moſes, The commaundement is nere to thee, in thy mouth & in thy heart. &c. maketh nothing for the defenders of Freewil, foraſmuch as he there ſpeaketh not of the bare commaundements, but of the euangelicall promiſes of the law. 1.5.12.

No more do thoſe places make for them, where it is ſayd that the Lorde looketh and watcheth to ſee what men wil do. 2.5.13.

Alſo thoſe places where good workes are called ours, and we are ſayd to do that which is holy and pleaſinge to the Lorde. And here is ſhewed that the onely Spirite of God worketh all good motions in vs, but yet not as in ſtockes. 2.5.14, 15.

An expoſition of certaine other places of Scripture, which the enemies of the grace of God do abuſe, to ſtabliſh Freewill. 2.5.16,17,18,19

G.

God.

THe Scripture teaching the immeaſurable and ſpirituall ſubſtance of God, doth ouerthrow not only the follies of the cōmon people, but alſo the ſubtile inuentions of prophane philoſophy, and the error of the Manichees cōcerning two originall beginninges, and the falſe opinió of the Anthropomorphites concerning a bodily God. 1.13.1.

In what ſenſe it is ſayd that God is in heauen, & what doctrine is to be gathered thereof. 3.20.40.

What is, the name of God to be ſanctified. 3.20.41.

Of the kingdom of God among men, & of the encreaſing & fulnes thereof. 3.2.42.

See Knowledge of God.

See Image of God in man.

Goſpell.

Chriſt, although he were knowē to the Iewes in time of the law, was yet ſhewed in dede only by the Goſpell: & the holy fathers taſted of that grace, which is now offered to vs with ful aboundance, they ſaw ȳ day of Chriſt, albeit with adimme ſight, the glory whereof nowe ſhineth in the Goſpell, without any veile betwene vs and it. 2.9.1,2.

In the ſame place alſo is ſhewed, that the Goſpell is properly and ſpecially called the publiſhing of the grace giuen in Chriſt, and not the promiſes that are written by the Prophets concerning the remiſſió of ſinnes. Againſt the doctrine of Seruettus, which taketh away the promiſes vnder this pretence ȳ by the faith of the Goſpel we haue the fulfillinge of all the promiſes, it is proued that though Chriſt offer to vs in the Goſpell a preſent fulneſſe

of ſpirituall good thinges, yet the enioyinge thereof lyeth hidden vnder the cuſtody of hope ſo long as we liue in this world,& therfore we muſt yet reſt vpon the promiſes. 2.9.3.

A confutation of their errour which compare the lawe with the Goſpell, none otherwiſe than the deſeruings of workes with the imputation of free righteouſneſſe. 2. 9.4.

Iohn the Baptiſt had an office meane betwene the prophetes expoſitors of the lawe, and the Apoſtles publiſhers of the Goſpell. 2.9. 5.

Gouernment.

See Politike Gouernment.

H.

Handes.

See laying on of Handes.

Holy water of Papiſtes.

See Booke. 4. Chapter. 10. Section. 20.

Holy Ghoſt.

Teſtimonies whereby the Godhed of the holy Ghoſt is proued. 1 13.14,15.

The holy Ghoſt is the bonde wherewith Chriſt doth effectually binde vs to him, and without it, all that Chriſt hath ſuffered and done for the ſaluation of mankinde doth nothing profit vs. 3.1.1,3.

Chriſt came after a ſingular maner furniſhed with the holy Ghoſt, to ſeuere vs frō the world, & therfore he is called the Spirit of ſanctification. Why he is ſometime called the Spirit of the father, & ſometime the Spirit of the Sonne. He is called the Spirit of Chriſt, not only in reſpect that Chriſt is the eternal Worde, but alſo accordinge to his perſon of Mediator. 3.1.2.

An expoſitiō of the titles wherwith the Scripture ſetteth forth the holy Ghoſt:& there is entreated of the beginning and whole reſtoring of our ſaluatiō: The titles be theſe: the Spirite of adoption, the earneſt and ſeale of our inheritaunce, life, water, oyle, oyntment, fire, a fountaine, the hande of God. &c. 3.1.3.

Faith is the chiefe worke of the holy Ghoſt, and therefore to it for the moſt part are all thoſe thinges referred which are commonly founde in the Scripture to expreſſe the force & effectuall power of the holy Ghoſt. 3.1.4.

Humility.

It is not the true Humility which God requireth of vs, vnleſſe we acknowledge our ſelues vtterly voide of al goodneſſe and righteouſneſſe. 3.12.6.

Of this humility there is an example ſhewed in the Publicane. 3. 12.7.

That we may giue place to the calling of Chriſt, both preſumption & careleſnes muſt be farre away frō vs. 3.12.8.

There is no daunger leaſt man ſhoulde take too much from himſelfe, ſo that he learne that which wanteth in himſelfe is to be recouered in God. It is a Deuiliſh word, although it be ſwete to vs, ẏ liſteth vp man in himſelfe: for repulſinge

whereof

whereof, there are recited out of the Scripture many weighty ſentences, which do rigorouſly throwe downe mã: & alſo there are recited certaine promiſes, which do promiſe grace to none but to thẽ that do pine away with feelinge of their owne pouerty. 2.2.10.

Certaine notable ſayings of Chriſoſtome and Auguſtine concerning true Humility. 2.2.11.

I.

Idols.

THe Scripture ſetteth out God by certaine titles of addition & markes, not to the entent to binde him to one place or to one people, but to put difference betwene his holy Maieſty and Idols. 2.8.15.

An expoſition of the firſt commaundement: where is ſhewed that worſhippinge, truſt, inuocation, and thankeſgiuinge, belonge wholly to God, and no whit thereof may be conueied any otherwhere without great iniury to him to whoſe eies al things are open. 2.8.16.

An expoſition of the ſecond cõmaundement: where is ſpoken of Idols and Images. 2 8.17.

The Scripture, to ỹ entẽt to bring vs to the true God, doth expreſly exclude all the gods of the Gentiles. 1.10.3. & ſpecially all Idols & Images. 1.11.1.

God is ſeuered from Idols, not only that he alone ſhould haue the name of God, but ỹ he alone ſhold be wholly worſhipped, & nothinge ỹ belongeth to the Godhed ſhould be conueied to any other. 1.12.1.

The glory of God is corrupted with falſe lying, when any forme is appointed to it. 1.11.1.

It is proued by textes & reaſons, that God generally miſliketh all Portraytures and Images that are made to expreſſe a figure of him, & this prohibitiõ pertained not to the Iewes only. 1.11.2.

God did in olde time ſo ſhewe his preſence by viſible ſignes either to the whole people, or to certaine choſen men, that thẽ ſame ſignes admoniſhed thẽ of the incomprehenſible ſubſtance of God. 1.11.3.

It is proued euen of Iuuenals teſtimony that the Papiſtes are mad, which defende the Images of God and of Sainctes with the example of the Cherubs coueringe the propiciatory. 1.11.3.

The ſtuffe it ſelfe and alſo the workemanſhip which is done with the handes of men, do ſhew that Images are not Gods. 1.11.4.

Againſt the Grecians, which make no grauẽ image of god, but do giue thẽſelues leaue to paint him. 1.11.4

The ſayinge of Gregory, vppon which the Papiſtes ſay that they ſtande, that Images are vnlearned mens bookes, is cõfuted by the teſtimony of Hierome, Habacuc, Lactantius, Euſebius, Auguſtine, Varro, and the decree of the Elebertine councell. 1.11.5.6,7.

The Papiſtes Portraitures or Images whereby they repreſent the holy martirs and godly virgins, are paternes of moſt wicked riotous exceſſe and vnchaſtnes. 1.11.7,12.

The people ſhall learne much more by the preaching of the word and miniſtration of Sacramentes, than by a thouſand woddē croſſes. 1.11.7.

The antiquity and beginninge of Idolatry, for that men thinkinge God not to be neere them, vnleſſe he did ſhew himſelfe carnally preſent, raiſed vp ſignes in which they beleued that he was carnally conuerſant before their eyes. 1.11.8.

After ſuch an inuentiō byandby followeth the worſhippinge of the Image, like as of God or of any other creature in the Image: both which the law of God forbiddeth. 1.11.8,9.

Againſt them, which for defence of abominable Idolatry, do pretende that they do not take the Images for Gods, it is proued that neither the Iewes did thinke their calfe to be God, nor the heathen when they made to themſelues Images did euer thinke ȳ ſame to be God, whō yet no man excuſe. 1.11.9.

The Papiſtes are ſo perſwaded as the heathen and the Idolatrous Iewes were, that they worſhip God himſelf vnder Images. 1.11.10. Neither can they eſcape away with their diſtinction of ſeruice & worſhip. 1.11.11,16. & 1.12.2.

When Idolatry is condemned, grauinge & painting are not vtterly reproued, but there is required a true and right vſe of them both, that God be not counterfaited with bodily ſhape, but onely thoſe thinges which our eyes may beholde. 1.11.12.

Of Images in the temples of Chriſtians. 4.9.9.

Euen the Idolaters themſelues in all ages, naturally vnderſtoode that there is one only God: but this vnderſtandinge auailed no further than to make thē to be vnexcuſable 1.10.3.

Idolatry is an euidēt proofe that the knowledge of God is naturally planted in the mindes of all men. 1 3.1.

Image of God in man.

What it is, that man was create after the Image of God: And here are confuted the fonde expoſitions of Oſiander and of other: and here is declared that though the Image of God do appeare alſo in the outward manne, and do extende to the whole excellence wherewith the nature of man paſſeth all kindes of liuinge creatures, yet the principall ſeate thereof is in the minde and in the heart, or in the ſoule & the powers therof. 1.15.3. & 2.2.1.

The Image of God at the beginning appeared in Adam, in light of minde, vprightnes of heart, and the ſoundnes of all his parts: which is proued by the repayring of corrupted nature, wherein Chriſt newly faſhioneth vs after the image of God, and by other argumentes. 1. 15.4.

Indulgences.

See Pardons.

Infantes.

See Baptiſing of Infantes.

Laſt Iudgement.

Of

Of the visible presence of Christ when he shall appeare at the last day: Of the Iudgemēt of the quick & dead, and that our faith is well & rightfully directed to the thinking vpon that day: and of the notable comforting that thereby ariseth in our consciences. 3.25.7,8.

Of the incōprehensible greuousnes of Gods vengeance against the reprobate. 3.25.12.

Iudiciall proceedinges in Law.

Of the vse of Iudiciall proceedinges, Magistrates, and Lawes, amonge Christians. It is lawfull for Christians to sue for their right before a Magistrate, so that the same be done without hurting of piety & of the loue of our neighbour. 4.20.17,18.

Desire of reuenge, is alway to be auoided, whether it be a commō or conuinciall action wherein menne striue before a Iudge. 4.20.19.

The commaundemēt of Christ, to giue thy cloke to him that taketh away thy coate, & such like, proue not but that a Christiā may sue before a Magistrate, & vse his help for ỹ preseruing of his goods. 4.20.20.

Paul doth not vtterly condemne sutes, but reproueth the vnmeasurable rage of suyng at lawe among the Corinthians. 4.20.21.

Iustification of Faith.

Of the Iustificatiō of faith, & first of the definition of the name & of the thing it selfe. 3.11.

The article of doctrine concerning the Iustification of faith is of great importance. 3.11.1.

It is shewed by ỹ Scripture what it is to be Iustified by workes, and what it is to be Iustified by faith. 3.11.2,3,4.

A confutation of the errour of Osiander, cōcerning essential righteousnes, which taketh frō men the earnest feeling of the true grace of Christ. 3.11.5,6,7. &c. to the 13.

A confutation of Osianders inuentiō, that whereas Christ is both God & Man, he was made righteousnes to vs in respect of his nature of Godhead and not of his Manhode. 3.11.8,9.

Against them which imagine a righteousnes compounded of faith and workes, it is proued that when the one is stablished, the other must nedes be ouerthrowen. 3.11.13,14,15,16,17,18.

It is proued by the Scripture against the Sophisters, that this is a sure principle, that we are Iustified by faith only. 3.11.19,20.

It is proued by testimonies of Scripture that the righteousnes of faith is reconciliation with God, which consisteth only vpon the remission of sinnes. 3.11.21,22.

By the only interceſſiō or meane of the righteousnesse of Christ, we obtaine to be Iustified before God. 3.11.23.

That we may be throughly perswaded of the free Iustification, we must lift vp our mindes to ỹ iudgement seate of God: before which, nothinge is acceptable but ỹ which is whole and perfect in euery behalfe, the dredfull maiesty whereof

is deſcribed by many places of Scripture. 3.12.1,2.

All godly writers do ſhewe that when mē haue to do with God, the only place of refuge for conſcience is in the free mercy of God, excluding all truſt of workes: And this is proued by teſtimonies of Auguſtine and Bernard. 3.12.3.

Two thinges are to be obſerued in free Iuſtification: the firſt, that the Lord kepe faſt his glory vnminiſhed: which is done when he alone is acknowledged to be righteous, for they glory againſt God which glory in themſelues. 3.13.1,2 the ſeconde, that our conſciences may haue quietneſſe in the ſight of his iudgement. 3.13.3,4,5.

What maner of beginning is of Iuſtification, and what continuall procedings. 3.14.

A briefe ſumme of the fundatiō of Chriſtian doctrine taken out of Paul. 3.15.5.

This fundation being layd, wiſe builders do well & orderly build vpon, whether it be to ſet forth doctrine & exhortation, or to giue cōfort. 3.15.8.

Good workes are not deſtroyed by the doctrine of Iuſtification of faith. 3.16.1.

It is moſt falſe that mens mindes are drawen away from affection of well doing, when we take from them the opinion of deſeruinge. 3.16.2,1.

It is a moſt vaine ſclaunder, that men are prouoked to ſinne, when we affirme a free forgiueneſſe of ſinnes, in which we ſay that righteouſnes conſiſteth. 3.16.4.

In what ſenſe the Scripture oftentimes ſaith that the faithful are Iuſtified by workes. 3.17.8,9,10,11,12.

The doers of the lawe are Iuſtified. 3.17.13.

He that walketh in vprightnes, is righteous. 3.17.15.

An expoſition of certaine places, wherein the faithfull do boldly offer their righteouſnes to the iudgement of God to be examined, and pray to be iudged accordinge to the ſame, and it is proued that this diſagreeth not with the free iuſtification of Faith. 3.7.14.

The ſaying of Chriſt, If thou wilt enter into life, kepe the commaundementes, diſagreeth not with the free Iuſtification of faith. 3.18.9.

K.

Kingdom of Chriſt.

See Prieſthoode.

Knowledge of God.

To Knowe God, is not onely to conceiue that there is ſome God, but to vnderſtande ſo much as behoueth vs to knowe of him, and ſo much as auaileth for his glory, and is expedient. 1.2.1.

The Knowledge of God ought to tende to this ende, firſt to frame vs to feare and reuerence: & then that by it guiding & teaching vs we may learne to aske all good things of him, & to accompt the ſame receiued at his hande. 1.2.2 & 1.5.8.

The Philoſophers had no other Knowledge of God than ẏ which made them vnexcuſable, but did not

not bringe them to the trueth. 2.2. 18.

This perſwaſiō is naturally planted in all men ,that there is ſome God. 1.2.3. & that to this ende,that they which do not worſhip him, may be condemned by their owne iudgement. 1.3.1.

Though all men know by nature that there is a God , yet ſome become vaine in their ſuperſtitions, and other ſome of ſet purpoſe do maliciouſly depart from God. 1.4.1 *See certaine things pertaining to this matter,in the Title of Creation of the world.*

L.

Laying on of handes.

OF Laying on of hands in ordering of Miniſters. 4.14.20.

Of the Laying on of handes in making of popiſh prieſtes. 4.19.31.

Law.

The Law,that is to ſay the forme of religion ſet forth by Moſes , was not giuen to holde the olde people ſtill in it, but to nouriſhe in their harts the hope of ſaluatiō in Chriſt vntil his comming:which is proued by this that Moſes repeateth the mētion of the couenāt:& by the order of the ceremonies appointed as well in ſacrifices as in waſhinges, alſo by the office of prieſthode in the tribe of Leui,and the honor of kingdom in Dauid & his poſterity. The Law alſo of the ten commaūdements was giuen to prepare men to ſeeke Chriſt. 2.7.1,2. and that is done,whē it maketh vs vnexcuſable being on euery ſide cōuicted of our ſinnes,to moue vs to ſeeke for pardon of our giltines. 2.7.3.4.

It is proued by the Scripture & declared,that the obſeruing of the Law is impoſſible. 2.7.5.

There are three vſes and offices of the morall Lawe : The firſt is, that ſhewing vnto vs the righteouſnes which onely is acceptable vnto God,it may be as a glaſſe for vs, wherin we may behold our weakeneſſe,& by it our wickednes,and finally by them both , our accurſednes: Neither turneth this to any diſhonor of the Lawe, but maketh for the glory of the bountifullnes of God , which both with helpe of grace aideth vs to do that which we are commaunded,and by mercy putteth away our offences. Neither yet doth this office altogether ceaſſe in the reprobate. 2.7.6,7,8, 9.

The ſecond office,is to reſtraine the reprobate with feare of puniſhment,leaſt they vnbrideledly commit the wickedneſſe which inwardly they alway nouriſhe and loue: & alſo to drawe backe the children of God before their regeneration from outwarde licentiouſneſſe. 2.7. 10,11.

The third office,concerneth the faithfull:for the Law although it be already wrytten with the finger of God in their heartes, yet profiteth them two wayes : For by ſtudyinge vppon it, they are more confirmed in the vnderſtanding of the will of the Lord,& are ſtirred vp & ſtrengthened to obedience , that they go

not out of kinde by the ſluggiſhnes of the fleſhe. 2. 7. 12, 13. For, as touching the curſe of the Law, it is taken away from the faithfull, that it can no more extend it ſelf againſt them in damning and deſtroyinge them. 2. 7. 14.

By the ten commaundements of the Law we learne the ſame things which we but ſlenderly taſt by inſtruction of the law of nature: Firſt that we owe to God reuerẽce, loue, & feare, ỹ righteouſneſſe pleaſeth him, & wickednes diſpleaſeth him: finally, that examininge our life by the rule of the Law, we are vnworthy to be accompted amonge the creatures of God, & that our power is vnſufficiẽt, yea, no power at all to performe ỹ Law. Both theſe pointes engendre in vs humility & abacing of our ſelues, which teacheth vs to flye to the mercie of God, and to craue the helpe of his grace. 2. 8. 1, 2, 3.

Foraſmuch as God the Lawmaker is ſpirituall, that is to ſay, ſpeaketh as well to the ſoule as to the body, therfore the law likewiſe requireth not only an outward honeſty, but alſo an inward and ſpiritual righteouſneſſe, & a very angelike pureneſſe. 2. 8. 6. which is proued by Chriſt's owne expoſition, when he confuted the Phariſees wrong interpretation, which required only a certaine outward obſeruatiõ of the Law. 2. 8 7.

There is alway more in the cõmaundementes and prohibitions of the Law, than is expreſſed. Therfore for the right and true expoundinge of them, it behoueth to wey what is the entent or ende of euery of them: Then from that which is commaunded or forbidden, we muſt draw an argument to the contrarie, that we may vnderſtande, that not only an euill is forbidden, but alſo the good is commaunded which is contrary to that euill. 2. 8. 8, 9.

Why God ſpake by way of emplied comprehendinge, in ſettinge foorth the forme of his commaundementes. 2. 8. 10.

Of the diuiding of the Law into two tables: and how therein we are taught that the firſt fundation and the very ſoule of righteouſnes is the worſhipping of God. 2. 8. 11.

Of the diuiſion of the ten commaundements, & how many commaundements are to be appointed to the firſt table, and how many to the ſecond. 2. 8 12, 50.

An expoſition of the commaundements of God: Where is declared that the Lord in the beginning of the Law, to ſtabliſh his own maieſty, vſeth three argumentes: Firſt by chalenging to himſelfe the ſoueraigne power and right of dominion ouer vs, he doth as it were by neceſſity drawe vs to obey him: ſecondly he allureth vs with ỹ ſwetenes of the promiſe of grace: thirdly he moueth vs to obediẽce with rehearſall of the benefit that we haue receiued. 2. 8. 13, 14, 15.

The Law teacheth not only certaine introductions & principles of righte-

righteousnes, but the very accomplishment thereof, the expressing of the image of God, & the perfectiō of holinesse: which law is al contained in two poyntes, that is to say, the loue of God and of our neighbour. 2.8.51.

The Law of Nature. 2.2.22.

Lawes Politike.

Neither can Lawes be without the Magistrate, nor the Magistrate without Lawes. A confutation of them which say that a common weale is not well ordered, vnlesse it be gouerned by the politike Lawes of Moses. For this purpose is rehearsed a diuision of the Lawes of Moses into morall Lawes, ceremonies, & iudiciall Lawes, and the ende of euery one of them beinge discussed, it is proued ỹ it is lawefull for euery seuerall nation to make politike Lawes, 4.20.14,15. so that they agree with that natural equity, the reason whereof is set foorth in the moral Law of Moses. Therfore it is shewed by examples that they may alter the ordinances of penalties accordinge to the diuersity of the cuntrie, time, & other circumstances. 4.20.16.

Liberty.

See Christian Liberty.

Lying.

An exposition of the ninth commaundement: wherin the Lord forbiddeth falshed, wherewith we by Lying or backebyting, do hurt any mans good name, or hinder his cōmodity. 2.8 47.

We many times sinne against this commaundemēt, although we do not Lye. But in this point there must be a difference wisely made betwene the slaundringe which is here condemned, & iudiciall accusation or rebuking, which is vsed vpon desire to bring to amendemēt. 2.8.48.

Life of a Christian man.

The law containeth a rule how to frame a mans Life, and diuerse places also of the Scripture do here and there declare it, & not without an orderly maner of teachinge, although not so exquisite & curious as the Philosophers do. 3.6.1.

Herein the Scripture doth two things: it stirreth vs vp to the loue of righteousnesse and teacheth a rule how to followe the same. The first point it worketh by diuerse argumēts & reasons. 3.6.2. & herein the Scripture layeth much better fundations, thā can be found in all the bookes of the Philosophers. 3.6.3.

Against them that pretende a knowledge of Christ, whē their life and manners resemble not the doctrine of Christ. 3.6.4.

Though perfection were to be wished in all men, yet we must also acknowledge for christiās the most parte of menne which haue not yet proceded so farre. We must alway endeuour forwarde, & not despeire for ỹ smalnes of our profiting. 3.6.5

Out of a place of Paul these are gathered to be ỹ parts of a wel framed Life: consideratiō of the grace of God, forsaking of wickednesse & of worldly lustes, sobernes, righte-

ouſnes, godlineſſe (which ſignifieth true holines) & the bleſſed hope of immortality. 3.7.3.

Life preſent, & the helpes thereof.

The Scripture teacheth the beſt way howe to vſe the goodes of this Life. 3.10 4,5.

Two faultes muſt be auoided: that we do neither binde our conſciences with too much rigorouſnes, nor giue looſe reines to the intemperance of men. 3.10.1,3.

God both in clothing & in foode prouided not onely for our neceſſity, but alſo for our delite. 3.10.2.

It is moſt neceſſarie, that euery one of vs in all the doings of his life do loke vpon his vocation, that we attempt nothinge raſhely or with doutfull conſcience. 3.10.6.

God diſdaineth not to prouide alſo for the neceſſities of our earthly body, & in what ſenſe we aske of him our daily bread. 3.20.44.

Life to come.

God doth by diuerſe myſteries teach vs the contempt of this preſent Life, that we may earneſtly deſire Life to come. 3.9.1,2,4.

Sucha cõtempt of this Life is required of vs, that we neither hate it nor be vnthankefull to God, of whoſe clemency it is a teſtimony to the faithfull. 3.9.3.

An admonition to them which are holden with too much feare of death, ý Chriſtians ought rather to deſire that day which ſhal make an end of their continuall miſeries, and fill them with true ioy. 3.9.5,6.

Of the incomprehenſible excellency of the eternal felicity (which is the end of the reſurrection) the taſt of the ſweeteneſſe whereof we ought here continually to take, but yet to auoid curioſity wherupon do ariſe trifling & noyſome queſtions, yea and hurtfull ſpeculations. And there ſhall be an egall meaſure of glory to all the children of God in heauen. 3. 25. 10, 11. In which place alſo is an anſwere to the queſtions which ſome men do moue concerninge the ſtate of the children of God after the reſurrection.

In what ſenſe eternall Life is ſomtime called ý reward of workes. 3.18.2,4.

M.

Magiſtrates.

THe office of Magiſtrates is not only holy and lawefull before God, but alſo the moſt holy and honorable degree in all the life of men, and this is proued by diuerſe titles wherwith the Scripture doth ſet it forth, and by the examples of holy men, which haue borne ciuile power. 4.20,4.

This conſideration is a pricke to godly Magiſtrates to moue them to the doing of their duety, and alſo it is a cõfort to eaſe the hard trauailes of their office. 4.20.6.

A confutation of thẽ, which ſay that though in the olde time vnder the law Kinges and Iudges ruled ouer Gods people, yet this ſeruile kind of gouernmẽt doth not agree with the perfection which Chriſt hath brought with his goſpel. 4.20. 5,7.

They

They erre which exclude the Magistrates from the charge of religion, forasmuch as their office extendeth to both the tables of the lawe: It is proued by Scripture, that they are ordeined protectors & defenders as well of the worshipping of God as of common peace and honesty, which they cannot thorowly performe without the power of the sweard. 4, 20. 9.

A declaration of this question by Scripture, howe the magistrats may be godly, and also drawe their swearde, & shed the blood of men, and it is proued that they are so farre from sinning in punishing offenders, that this is one of the vertues of a King, and a profe of their godlinesse. Herein the Magistrates must beware of two faultes, namely extreme rigorousnesse, and superstitious desire of pitie. 4. 20. 10.

It is the duty of subiectes toward Magistrates, to thinke honorably of them as of the ministers and deputies of God, forsomuch as concerneth their degree, but not that they should esteeme the vices of men for vertues. 4. 20. 22.

It is also their duty with mindes hartily bente to the honoringe of them to declare their obedience towarde them, whether it be in following their decrees, or in paying of tributes, &c. to pray to God for their safety and prosperity, to raise no tumultes & not to thrust themselues into the office of the Magistrate. 4. 20. 23.

Euen wicked princes of euell life, and which rule tyrannously (forsomuch as perteineth to publike obedience) ought to be had in as great reuerence and honor as we would geue to the best king that might be, 4. 20, 24, 25. becaule euen they also haue the publike power not without the prouidence and singular power of God. Which is proued by diuerse testimonies and examples of Scripture: and there is shewed with what considerations those subiects ought to bridle their owne inpatience which liue vnder such vngodly and wicked tyrants. 4. 20. 26, 27, 28, 29, 31.

It is not lawfull for priuate men to rise vp against tyrantes, but only for them which by the lawes of the kingedome or of the coũtry, are the defenders of the liberty of the people. 4. 20. 31.

The Lorde by his maruellous goodnesse and prouidence, doth sometime raise vp some of his seruantes to punishe tyrauntes, and sometime also he directeth thereunto the rage of wicked men while they intende an other thing. 4. 20. 30.

In the obedience which is due to the commaundements of kings and rulers this is alway to be excepted, that it drawe vs not away frõ the obedience of God: Neither is any wrong done to them when we refuse to obey them in suche things as they commaunde against God: And this is our duty, howe great and present perill soeuer do hange vpon such cõstancy. 4. 20. 32.

Man.

Man is by knowledge of himselfe not only moued to seke, God, but also led as it were by the hande to finde him. 1. 1. 1.

The creatiō of Man is a notable shewe of the power, wisedome, and goodnesse of God: wherefore Man is by some of the Philosophers called a little world. 1. 5. 3.

The vnthankefulnesse of Men, which feeling tokens of the prouidence of God both in their soule and body, yet do not geue God praise. 1. 5. 4.

Two sortes of knowledge of our selues, the one in our first originall estate, the other after Adams fall, and the latter is not to be receiued without consideringe the first, least we shoulde seeme to impute corruption to God the author of nature. 1. 15. 1.

The knowledge of himselfe is most necessary for Man, which cōsisteth in this, (as the truth of God prescribeth) that first consideringe to what ende he is created, and endued with excellēt giftes, he should hang altogether vpon God, of whom he hath all thinges by gift: then, that weyinge his owne miserable estate after the fall of Adā, hee should trewely loth himselfe and conceiue a newe desire to seke God, that in him he may recouer these good thinges, of which he himselfe is found vtterly voide and empty. Wherefore we must beware that in this pointe we hearken not to the iudgement of the flesshe and to ỹ bookes of Philosophers, which while they withholde vs in considering onely our good thinges, would carry vs away into a most wicked ignoraunce of our selues. 2. 1. 1, 2, 3.

Man can neuer come to the trewe knowledge of himselfe, vnlesse he haue first beholdē the face of God, that is to say, till he haue begonne to knowe and weigh by the worde of God, what and howe exacte is the perfection of his righteousnes, wisdome and power, to the which we ought to be made of like forme. 1. 1. 2.

Euen the most holy men were stricken with feare and astonishmēt, whē God did extraordinarily shewe his presence and glory vnto them. 1. 1. 3.

That whole man is corrupted in both partes of him, (that is to say both in vnderstanding minde, and in harte or will) is proued by diuerse titles wherewith the Scripture describeth him, specially when it sayeth that he is flesshe: And there is declared that this word flesshe is not referred onely to the sensuall parte but also to the superior parte of the soule. 2. 3. 1.

That Men do in vaine seke for any good thing in their owne nature, is proued by Paule, which entreating of the vniuersal kindred of the children of Adam, and not rebuking the corrupted maners of some one age alone, but accusinge the perpetuall corruptiō of nature, taketh from men righteousnesse,

that

that is to say vprightneſſe, & pureneſſe, and then vnderſtanding, and laſt of all the feare of God. 2. 3. 2.

A confutation of the obiection concerning certaine heathen Men, which foraſmuch as they were all their life long by the guiding of nature bent to ỹ endeuor of vertue and honeſty, do ſeeme to warne vs, that we ſhould not eſteeme the nature of Man altogether corrupt. Therefore it is declared that in the vnbeleuers God doth not inwardly clenſe the corruption of nature wherwith Man is in eche parte defiled, (as hee doth in the elect) but by his prouidence ſometime hee bridleth it in them, that it breake not forth into deedes, and reſtraineth it by diuerſe wayes, ſo much as he knoweth to be expedient for preſeruing of the vniuerſall ſtate of things. 2. 3. 3.

Thoſe vertues which wee reade to haue bene in heathen Men, are not ſufficiēt proues of the pureneſſe of nature, foraſmuch as their mind was inwardly not vpright, being corrupted with ambition or ſome other poiſon, and not directed with deſire to ſet forth the glory of God: and alſo foraſmuch as thoſe vertues are not the common giftes of nature, but the ſpeciall graces of God, which he diuerſly and by a certaine meaſure geueth to profane Men, as oftentimes to kings, and ſometime to priuate Men. 2. 3. 4.

See Image of God in Man.

Mariage.

An expoſition of the ſeuenth cōmaundement, wherein the Lord forbiddeth fornication, and requireth chaſtity and cleanneſſe, which wee ought to kepe and preſerue both in our minde, and in our eyes, and in the apparell of our body, and in our tonge, and in the moderate vſe of meate and drinke. 2. 8. 41, 44.

Continence is a ſingular gifte of God, which he geueth not to all men, but to ſome, yea & that ſometime for a ſeaſon: As for them to whom it is not graunted, let them alway flee to Mariage, which is ordeined of the Lord for the remedy of mans neceſſity. 2. 8. 41, 42, 43.

Maried perſons muſt beware that they committe nothing vnbeſeming the honeſty and temperance of Mariage: Otherwiſe they ſeeme to be adulterers of their own wiues, and not huſbandes. 2. 8. 44.

The papiſtes do wrongfully call Mariage a Sacrament: And their reaſons are confuted. 4. 19. 34. It is proued that the place of Paule, wherwith they ſeeke to cloke themſelues, maketh nothing for them. 4. 19, 35.

In the meane they diſagree with thēſelues when they exclude prieſts from this Sacrament, and do ſay that it is vncleanneſſe and defiling of the fleſhe. 4. 19, 36.

By this falſe colour of Sacramēt, the Pope with his cleargy haue drawen to themſelues the hearing of cauſes of Matrimony, and haue made lawes of Mariage, which partly are manifeſtly wicked againſt

God, & partely moſt vniuſt toward men, which lawes are rehearſed, 4.19.37.

Mediator Chriſt.

It behoued that Chriſt, to the ende that he might performe the office of Mediator, ſhould be made man, foraſmuch as God had ſo ordeined, bycauſe it was beſt for vs, ſith none other could be the meane for reſtoring of peace betweene God and vs, none other coulde make vs the children of God, none other could aſſure vnto vs ỹ inheritaunce of the heauẽly kingdome, none other could for remedy ſet mannes obedience againſt mannes diſobedience. 2.12.1,2,3.

A confutation of their fantaſtical conceit, which affirme that Chriſt ſhould haue become man, although there had needed no remedy for the redeming of mankinde. And it is proued by many reaſons and textes, that foraſmuch as the whole Scripture crieth out that he was clothed with fleſh, to the ende that he might be the redemer, therefore it is to great raſhneſſe to ymagine any other cauſe or purpoſe. 2.12.4.

Neither is it lawfull to ſearche further concerning Chriſt: & thoſe that do ſearch further, do with wicked boldneſſe runne forwarde to the faining of a newe Chriſt: And herein Oſiãder is reproued, which hath at this time renued this queſtion, and affirmeth that this error is confuted by no teſtimonie of Scripture. 2.12.5.

And the principle is ouerthrowẽ which he buildeth on, that man was create after the ymage of God, becauſe he was formed after the likeneſſe of Chriſt to come, that he might reſemble him whom the Father had already decreed to cloth with fleſh: And there is ſhewed that the ymage of God in Adam, was the marks of excellẽcie wherewith God had garniſhed him, which doth alſo ſhine in the Angels. 2. 12.6,7.

A ſolution of other obiectiõs or abſurdities which the ſame Oſiãder feareth: namely, that then Chriſt was borne & creat after the ymage of Adam but as it were by chaunce: and that the Angels ſhould haue lacked their hed, and men ſhould haue lacked Chriſt their kinge. 2. 12.6,7.

Howe the two natures do make one perſon of ỹ Mediator in Chriſt: Which is ſhewed by a ſimilitude taken of the ioining of the ſoule and body in one man: And then it is proued by diuerſe places that the ſcripture doth many times geue vnto Chriſt thoſe thinges which properly belongeth to the godhed, & ſomtime thoſe things which muſt be referred onely to the manhode, and ſometime geueth to the one nature that which is proper to the other: which figuratiue maner of ſpeache is called Communicating of properties, 2.14.1,2. and ſometime alſo geueth to Chriſt thoſe things which do comprehẽd both natures together, but do ſeuerally well agree with neither of them.

Which

Which laſt point the moſt part of the olde writers haue not ſufficiētly marked: Yet it is good to be noted, for the diſſoluing of many doutes, and for auoidinge of the errors of Neſtorius and Eutiches. 2.14.3.4.

A confutation of the error of Seruettus, which had put in the ſtede of ỹ ſonne God, an imagined thing made of the ſubſtāce of God, ſpirit, fleſhe, and three elementes vncreate: His ſutteltie is diſcloſed, and there is proued (which thing he denieth) that Chriſt was the ſonne of God, euen before that he was borne in the fleſh, becauſe he is that word begotten of the father before all worldes. 2.14.5.

Alſo it is proued that he is truely and properly the ſonne of God in fleſh, that is to ſay in the nature of Man, but yet in reſpect of his godhed, and not of his fleſh, as Seruettus babbleth. 2.14.6.

An expoſition of certaine places which Seruettus and his diſciples do enforce for defence of their error: There is alſo another cauillation of his diſcloſed, that Chriſt before that he appeared in the fleſh, is in no place called the ſonne of God but vnder a figure. 2.14.7.

Alſo there is opened the error of all them which do not acknowledge Chriſt the ſonne of God but in the fleſh: And there are brefely rehearſed ỹ groſſe ſutteltie of Seruettus, wherewith he hath bewitched himſelfe and other, ouerthrowing ỹ which pure faith beleueth cōcerning the perſon of the ſonne of God: And therupon is gathered that with the crafty darke ſutteltie of that filthy dog, the hope of ſaluatiō is vtterly extinguiſhed. 2.14.8.

Merit of Chriſt.

It is truely & properly ſayd that Chriſt Merited for vs the grace of God and ſaluatiō: Where it is proued that Chriſt was not onely the inſtrument or miniſter of ſaluation, but alſo the author and principall doer thereof: And in ſo ſaying, the grace of God is not defaced, becauſe the Merit of Chriſt is not ſet againſt mercy, but hangeth vpon it. And thoſe things which are Subalterna, fight not as contraries. 2.17.1.

The diſtinction of the Merit of Chriſt and of the grace of God is proued by many places of Scripture. 2.17.2.

There are alleged many teſtimonies of Scripture, out of which it is certainly & ſoundly gathered, ỹ Chriſt by his obediēce hath truely purchaced and deſerued fauor for vs with his father. 2.17.3,4,5.

It is a fooliſhe curioſitie to enquire, whether Chriſt hath deſerued any thing for himſelfe: and it is raſheneſſe to affirme it. 2.17.6.

Merites of VVorkes.

The boſtinges that are made of the Merites of workes, do ouerthrowe as well the praiſe of God in geuing righteouſneſſe, as alſo the certainty of ſaluation. 3.15.

Whoſoeuer firſt applied the name of Merit to good works in the ſight of Gods iudgement, he did againſt

the pureneſſe of faith. And though the olde fathers vſed that name, yet they ſo vſed it that they haue in many places ſhewed that they attribute nothing to workes. 3. 15. 2.

An expoſition of certaine places, wherewith the Sophiſters go about to proue that the name of Merit toward God is found in the Scripture. 3. 15. 4.

It is proued by authoritie of the Apoſtles and Auguſtine, that the rewardes of righteouſnes do hang vpon the mere liberalitie of God. 2. 5. 2.

It is proued that this is a falſe ſaying, that Chriſt Merited for vs onely the firſt grace, and that afterwarde we do Merit by our owne workes. 3. 15. 6, 7.

There be certaine things touching merites in the title of Iuſtification by faith.

Miniſtery of the Church.

Of the Miniſtery of the Church, and of them which deſpiſe this maner of learning. 4. 1. 5.

Of the efficacie of the Miniſtery. 4. 1. 6.

God, which might teache the Church either himſelfe alone or by Angels, yet doth it by the Miniſtery of Men for three cauſes. 4. 3. 1.

The Miniſtery of the Church is garniſhed with many notable titles of commendation in the Scripture. 4. 3. 2, 3.

Of Apoſtles, Prophetes, Euangeliſtes, Paſtors and Teachers: and what is the ſeuerall office of euery of them. 4. 3. 4, 5.

The chiefe partes of the office of Apoſtles and paſtors are to preache the Goſpell, and Miniſter the Sacraments. 4. 3. 6.

Paſtors are ſo bounde to their Churches, that they may not remoue to any other place without publike authoritie. 4. 3. 7.

They are called in the Scripture, Biſhops, Prieſts, Paſtors and Miniſters, which gouerne Churches. 4. 3. 8.

No man ought to thruſt in himſelfe in the Church to teache or gouerne: But there is a callinge required. 4. 3. 10.

The preaching of the worde of God is compared to ſeede which is ſcattered in the grounde: Whereby we vnderſtand that the whole encreaſe procedeth of the bleſſing of God and the effectuall working of the holy Ghoſt. 4. 14. 11.

What maner of men ought to be choſen Biſhops, and in whath ſorte and of whom they are to be choſen, and with what forme or ceremony they are to be ordred. 4. 3. 11, 12, 13, 14. 15, 16.

The olde Church before the papacy, diuided all their Miniſters into three degrees, Paſtors, Elders, and Deacons. 4. 4. 1.

Of the commiſſion to remit and retaine ſinnes, or to binde & looſe, which is a parte of the power of the keyes, and perteineth to the Miniſtery of the word. 4. 11. 1.

Monkery.

Monaſteries in olde time were the ſeedeplottes of eccleſiaſticall orders:

orders: And there is deſcribed out of Auguſtine the forme of the olde Monkery, & howe they were wont at that time to get their liuing with the labor of their handes. Wherby appeareth that at this day the maner of popiſhe Monkery is farre otherwiſe. 4.13.8,9,10.

Of the proude title of perfectiō wherewith the Monkes do ſet out their kinde of life. 4.13.11. bycauſe they binde themſelues to keepe the councels of the Goſpell (as they call them) whereunto other Chriſtian men are not bounde. Sect. 12. and becauſe they haue forſaken all their poſſeſſions. Sect. 13.

As many as go into Monaſteries, do departe from the Church, ſith they openly affirme that their Mōkerie is a forme of ſecōd Baptiſme. 4.13.14.

The popiſh Mōkes do in maners much differ from the olde Monkes. 4.13.15.

Some things are to be miſliked euen in the profeſſion of the olde Monkery, and they that were the authors therof brought a perilous example into the Church. 4.13.16.

Monkes with their vowes do cōſecrate themſelues not to God but to the Deuell. 4.13.17.

As all vowes vnlawefull and not rightly made, are of no value before God, ſo they ought to be voide to vs. 4.13.20.

Therefore they which departe frō Monkery to ſome honeſte trade of life, are wrongfully accuſed of faith breaking and periury. 4.13.21.

Of Mortification.

See Forſaking of our ſelues.

O.

Obedience of children to parentes.

AN expoſition of the fifith commaundement: The ende and ſumme thereof. 2.8.35.

Howe farre this word honoring extēdeth: and there be three partes thereof, Reuerēce, Obedience, and Thankefulneſſe. 2.8.36.

Of the promiſe adioined to the fifith commaundement, concerning long continuance of life, and howe farre the ſame pertaineth to vs at this day. 2.8.37.

How & by howe diuerſe meanes, God ſheweth his vengeance vpon the diſobedient: Yet obedience is not due to parentes and other, but ſauing the lawe of God. 2.8.38.

Offences.

What Offences are to be auoided, and what to be neglected: what is an Offence geuen, and what an offence taken. 3.19.11.

It is declared by the doctrine & example of Paule who be weake, to whom wee muſt beware that wee geue no offence. 3.19.12.

Whereas we are cōmaunded to beware that wee Offende not the weake, the ſame is meant onely in things indifferent: Therefore they do wrongfully abuſe this doctrine which ſay that they heare maſſe for the weakes ſake. 3.19.13.

Officials.

Of popiſhe Biſhops Officials, as they call them. 4.11.7,8.

Orders Papiſticall.

The Sacrament of Order bredeth to the papiſtes ſeuen other petie Sacraments, of whoſe names and differences they themſelues be not yet agreed. 4. 19. 22.

Their fonde and vngodly foliſhneſſe, ſoraſmuch as they make Chriſt felowe Officer with them in euery one of them. 4. 19. 23.

Of Acoluthes, Dorekepers and Reders, whom the papiſtes do make Orders of the Church and Sacraments, 4, 19. 24. and with what ceremonies they conſecrate them. Sect. 27.

Of Exorciſtes or Coniurers an order of the popiſh church. 4. 19. 24.

The orders of Pſalmiſtes, Dorekeepers and Acoluthes, are vaine names among the papiſtes, foraſmuch as they themſelues do not execute the Offices, but ſome boy, or any laiman. 4. 19. 24.

Of the ſhauing of the Clergie, and the ſignification thereof by the doctrine of the Papiſtes. 4. 19. 25.

They do wrongfully apply it to Paules example, which ſhaued his head when he toke a vowe, or to the olde Nazarites. 4. 19. 26.

It is ſhewed out of Auguſtine whence it firſt began. 4. 19. 27.

Of the three hier orders: and firſt of Prieſthode or ſacrificerſhip: where is ſhewed that the papiſtes haue moſt wickedly peruerted the order appointed by God, and do wrong to Chriſt the only & eternal ſacrificing prieſt. 4. 19. 28.

Of their blowing at the making of popiſh Prieſts, and howe in that ceremonie they do wrōgfully coūterfait Chriſt: Where is declared that the Lorde did many thinges which he woulde not haue to be examples for vs to followe. 4. 19. 29.

Of the vndelible character or vndefaceable marke of ỹ oile wherewith popiſhe Prieſts are anointed at their creatiō: And howe the ſame is wrōgfully applied to the childrē of Aaron. But theſe Prieſts in coueting to be like the Leuites, are apoſtates from Chriſt. 4. 19. 30, 31.

Originall ſinne.

A definition and expounding of Originall ſinne. 4. 15. 10, 11, 12.

A true definition of Originall and a declaration of the ſame definition: Wherein is ſhewed, that not only puniſhment came from Adam vpon vs, but alſo that the infection deſtilled from him remaineth in vs, and howe it is the ſinne of an other and alſo oure owne ſinne: Finally that ſuch infectiō pearced not only into the inferior deſire, but alſo into the very vnderſtanding minde and bottome of the heart, ſo that there is no part of the ſoule free from corruption. 2. 1. 8, 9.

A confutation of them that dare charge God with their faultes, bycauſe we ſay that men are naturally faulty: And there is proued, that man is corrupt by naturall viciouſneſſe: (to the ende that no man ſhould think it to be gotten by euill cuſtome) but yet ſuch as proceded not from nature, but is an accidētall qualitie, and not a ſubſtanciall propertie from the beginning. 2. 1. 10, 11.

Othe.

See Swearing.

P.

Patience.

A Part of the forsaking of our selues, in respect of God, is cõtentation of minde and sufferance: Which we shall performe, if in seking the commoditie or quietnesse of this present life we yelde our selues wholly to the Lorde, and do not desire, hope for, or thinke vpon any other meane of prosperinge than by his blessing. 3.7 8.

So shall it come to passe that we shall neuer seke our owne commodities by vnlawfull meanes or with wronging of our neyghbours: also that we shall not burne with vnmeasurable desire of richesse or of honors: finally if things prosper well with vs, we shall yet be holden from pride, and if they happen ill, we shall yet be restrained from impatience, 3.7.9. Which extendeth to all chaunces whereunto our present life is subiect, whereof the faithfull do alwayes acknowledge the hande of God their father, and not fortune, to be the gouernor. 3.7.10.

The Patience of the faithfull is not such as is without all feeling of sorowe, but such as being vpholden by Godly comfort, fighteth against the naturall feling of sorow. Therfore the Patience of the Stoikes is to be reiected: neither is it in it selfe any fault to wepe or feare. 3 8.8,9.

A description of ỹ striuing which is engendred in the hartes of the faithfull by ỹ feling of nature, which feling can not be cleane done away, and by the affection of godlinesse wherewith that same feling must be subdued & tamed. 3 8.10.

There is great differẽce betwene Philosophicall and Christian patience: Forasmuch as the Philosophers do teache vs to obey because we so must of necessitie: but Christ teacheth it, because it is righteous, and also bycause it is profitable for vs. 3.8.11.

Pardons.

The so long cõtinuing of Pardõs, declareth in howe depe darkenesse of errors men haue bene drowned these certaine ages past. 3.5.1.

What Pardons are by the papistes doctrine: Wherby is proued that they are a dishonoring of the bloud of Christ: A comparison of Christ and popish Pardons. 3.5.1.

A cõfutation of the wicked doctrine of Pardons, by the notable sayinges of Leo bishop of Rome, & of Augustine. And there is shewed that the bloud of martirs is not vnlawfull, although it haue no place in forgeueneſſe of sinnes. 3.5.3.4.

Either the Gospell of God must ly, or Pardõs must be lieng deceites: And there is shewed what seemeth to haue bin the beginning of them. 3.5.5.

Penaunce, the Popish Sacrament.

Of the vsage of the olde Church in publike Penaunce: and of the laying on of handes at reconciliation. Also howe in processe of time the laying on of handes was vsed in

priuate absolutions.4.19.14.

The diuerse opinios of ỹ Scholemen howe Penaunce is a Sacrament: And there is shewed that the definition of a Sacrament doth not agree with it.4.19,15,16.

It is a ly, and a deceitfull error which they haue inuented concerning the Sacrament of Penaunce: and it is a wicked and blasphemous title wherwith they haue garnished it,a second boorde after shipwracke from Baptisme.4.19.17.

Perseueraunce.

See Booke.2.Chap.5.Sect.3.

A confutation of the most wicked error, that Perseueraunce is geuen of God according to the Merit of men, so as euery man hath shewed himselfe not vnthankfull for the first grace: and in this opinion is shewed a double error. Of the cõmon distinction of grace working, and working together: and howe Augustine vsed it,qualifying it with an apt definition.2.3.11.

Politike gouernement.

There is a differẽce to be made betwene Policie, and the inwarde gouernement of the soule. Their doctrine is to be reiected which go about to ouerthrowe Policie as a thing not necessary for Christians, or as a thing that ouerthroweth the spirituall libertie of the soule. Also those flatterers are to be reiected, which do geue to much vnto it,and do set it in cõparison against the authoritie of God.4.20.1,2.

Policie is the gifte of God,which bringeth great cõmodities to mankinde, and no small helpe to the defence of the state of religion. Politike gouernmẽt hath three partes, the Magistrat, the Lawes, and the people.4.20.3.

Of three formes of Ciuile gouernmẽt, Aristocracie the gouernment of the best chosen men, Democracie the gouernement of the people, Monarchie the gouernement of one:it can not simply be determined which of these is the best:yet it commeth to passe by the fault of men,that it is safer & more tollerable to haue many to gouerne than one to reigne: But all these formes are of God,and diuersly disposed by him,therefore it is ỹ duty of priuate men to obey, and not to make innouatiõ of states after their owne will.4.20.8.

Of the immunitie that the Romishe clergy take to themselues, which was altogether vnknowen to to the Bishops of the olde Church. 4.11.15.

In matters of Faith, the iudgement in the olde time perteined to the Church,and not to Princes, although sometime Princes entermedled their authoritie in ecclesiasticall matters, but the same was done to preserue & not to trouble the order of the Church.4.11.15,16.

Of the authoritie of the sweard vsurped by the bishops in the papacie: and howe they haue by litle & litle frõ so small beginnings growẽ to so great encrease.4.11.9,10.

Pope.

It is proued that the supremicy of

of the see of Rome is not by the institution of Christ. 4 6. 1,2,3,4.

Neither had Peter any principalitie in the Church or among the Apostles. 4.6.5,6,7.

Neither is it profitable nor may be, that one man should beare rule ouer the whole Church. 4.6.8,9,10.

Although Peter had had a supremicy in the Church, yet it followeth not that the seat of that supremicie ought to be at Rome. 4. 6.11,12,13.

It is proued by many arguments that Peter was not bishop of Rome. 4.6.14,15.

The supremicie of the see of Rome, is not according to the vse of the olde Church. 4 6. 16,17.

Of the beginning and encreasinges of the Romish papacie, vntill it aduaũced it selfe to that heighth, whereby both the libertie of the Church is oppressed, and all moderate gouernement hath bene ouerthrowen. 4.7.

In the most parte of the coũcels, the Bishop of Rome nor his legates had not the chiefe place, but some other of the bishops had it at the Councell of Chalcedon: but yet without order. 4 7.1,2.

Of the title of supremicie and other titles of pride wherewith the Pope bosteth himselfe: and when and howe they crept in. 4.7.3.

Gregory pronounceth that the title of vniuersall bishop was deuised by the deuell, and published by the crier of Antichrist. 4.7.4.

It is proued by the vse of the old Church, that it is false which the bishop of Rome bosteth, that he hath iurisdictiõ ouer all Churches, 4.7.5. Whether ye consider the ordering of Bishops, Sect. 6. or ecclesiasticall admonitiõs and censures, Sect. 7. or summoning of Councels, Sect. 8. or authoritie of higher appeales. Sect. 9, 10.

The olde Bishops of Rome in the most part of their Epistles did ambitiously set fourth ỹ glory of their see, but those Epistles at that time had no credite: Also they did thrust in certaine forged things as though they had bene written in the olde time by holy men. 4.7. 11,20.

Although in the time of Gregory the authoritie of the bishop of Rome vs greatly encreased: yet it is proued by his writings that it was then farre from vnbridled dominion and tyranny. 4.7.12,13,22.

There was strife for the supremacy betwene the bishop of Constãtinople and the bishop of Rome. 4.7.14,15,16. vntill Phocas graunted to Boniface ỹ thirde, that Rome should be the head of all Churches: which afterwarde Pipine cõfirmed, when hee gaue to the see of Rome iurisdiction ouer the Churches of Fraunce. 4.7. 17.

From thenceforth the tyranny of the see of Rome encreased more and more, partly by ignoraunce and partly by negligence of Bishops: which destruction of the whole order of the Church Bernarde lamenteth and layeth to the Popes charge. 4.7. 18,22.

The insolēce and shameleſneſſe of the biſhops of Rome in ſetting forth their owne ſupreme authoritie: 4.7.19,20. which is reproued by ſayings of Cypriane and Gregorie. Sect. 21.

Rome can not be the mother of all Churches, foraſmuch as it is no Church. Neither can the biſhop of Rome be head of biſhops, ſith he is no biſhop. 4.7.23,24.

It is proued by Paule, that the Pope is Antichriſt. 4.7.25.

Although the Church of Rome in olde time had had the honor of ſupremicie, yet the ſame is not to be bounde to a place. 4.7.26,29.

Of the maners of the citie of Rome, of the Pope, and of the Cardinals and their diuinity. 4.7.27,28.

The Biſhop of Rome firſt layed hand vpon kingdomes, & then vpon the Empire: Which is proued by moſt ſharpe reprehenſions of Bernarde to be vnmete for him that boſteth himſelfe the ſucceſſor of the Apoſtles. 4.11.11.

Of the gift of Cōſtantine, wherwith he laboreth to hide his robbery, 4.11.12. and howe there are not yet fiue hundred yeare paſt, ſince the Popes were in ſubiectiō of Princes, and by what occaſion they haue ſhaken it of, Sect. 13. and how they brought the citie of Rome into their power, but about a hundred and thirty yeare ago. Sect. 14.

Prayer.

Trew faith can not be ydle from callinge vpon God. 3.20.1.

Howe neceſſary and howe many wayes profitable is the exerciſe of Praying, 3.20.2. although the Lord will not ceaſſe while we craue nor, nor nedeth any to put him in mind. Sect. 3.

The firſt rule of well framinge our Prayer, is that we be no otherwiſe diſpoſed in harte and minde than becommeth them that enter into talke with God. 3.20.4,5.

The ſeconde rule is, ẏ in Praying we alway feele our owne nedineſſe, and that earneſtly conſidering that we wante all theſe things that we aſke, we ioine with our Prayer an earneſt and feruent deſire to obteine. 3.20.6.

We ought to pray at all times, and in the greateſt quietneſſe of our eſtates, the onely remēbraunce of our ſinnes ought to be no ſmall prouocatiō to moue vs to that exerciſe. 3.20.7.

The thirde rule of Praying well, is that we forſake all confidence of our owne glory, leſt if wee preſumptuouſly take any thing, be it neuer ſo little, vnto our ſelues, wee with our vaine pride, fall downe from his face. 3.20.8.

The beginning of Praying well, is the obtaining of pardon, with an humble and plaine confeſſion of offence. 3.20.9.

In what ſenſe the Prayers of certaine holy men are to be taken, in which to entreate God, they ſeeme to alledge their owne righteouſneſſe. 3.20.10.

The fourth rule of Praying well, is that being ſo ouerthrowen and beaten

beaten downe with trewe humilitie, we be neuertheleſſe encouraged to Pray with an aſſured hope to obteine: So in our Prayers, faith and repẽtaunce do mete togeather. 3.20.11.

Of the certainty of faith, whereby the faithfull do determine that God is fauorable vnto them: And howe neceſſary ỹ ſame is in Prayer: Neither is that certainty weakened, when it is ioined with acknowledging of our own miſery. 3.20.12.

God cõmaundeth vs to call vpon him: hee promiſeth, that we ſhalbe heard: both theſe things are neceſſary, that we may Pray in faith. 3.20.13.

There are rehearſed diuerſe promiſes of God, with the ſweteneſſe whereof they that are not ſtirred vp to Pray, are altogether vnexcuſable. 3.20.14.

An expoſition of certaine places, wherein God ſemeth to haue aſſented to ſome mennes Prayers which yet were grounded vpon no promiſe. 3.20.15.

Theſe foure rules of Praying well, are not examined with ſo extreme rigor, but that God herein doth beare with many infirmities, yea many intemperances in them that be his, which is proued by many examples. 3.20.16.

We muſt alway Pray in the name of Chriſt onely, 3. 20. 17. neither were the faithfull euer hearde any otherwiſe. Sect. 18.

They which Pray otherwiſe, haue nothing lefte for thẽ at the throne of God, but wrath & terror. 3.20.19.

It is not againſt Chriſtes office of mediator: that we be commaunded to Pray one for an other. 3.20.19.

A confutation of the Sophiſters deuiſe, which ſay that Chriſt is the mediator of redemption, and the faithfull are mediators of interceſſion. 3.20.20.

Againſt them, which make dead Sainctes interceſſors to God for them, or do mingle the interceſſion of Chriſt, with the Prayers and merites of dead men. 3.20.21.

This fooliſhneſſe hath proceded in the papacie to groſſe monſtrouſneſſe of vngodlineſſe, and to horrible ſacrileges. 3.20.22.

A confutation of the arguments wherewith the papiſtes labour to confirme the interceſſion of dead Sainctes. 3.20.23,24,25,26.

It is vnlawefull to directe our Prayers to dead Sainctes, foraſmuch as this kinde of worſhippinge doth moſt properly belong to God alone. 3.20.27.

Of the ſorts of Prayer, & chiefely of thankeſgeuing: Alſo of the continuall exerciſe of the faithfull in Prayer and thankeſgeuing. 3. 20.28,29.

Of the babbling of the papiſtes, & of auoiding all boſting in Prayers, of departing into ſecret places, and of publike Prayers. 3.20.29.

Publike Prayers muſt be made in the common and natiue ſpeache of the lande. And there is entreated of kneling and vncouering of the hed at Prayer. 3.20.33.

Of ỹ infinite goodneſſe of Chriſt, which hath alſo appointed vs a forme of Prayer: And howe great comfort commeth vnto vs thereby. 3.20.34.

A diuiſion of the Lordes prayer, 3.20.35.

An expoſition of the ſame prayer. 3.20.36.

The ſame in euery point is a perfect and vpright prayer, 3.20.48. wherunto nothing ought to be added, although we may vſe other wordes in making our prayers. Sect. 49.

Of the confidence which the name of the children of God doth bring vnto vs, which euen the conſcience of our ſinnes ought not to ouerthrowe. 3.20.36,37.

Although we ought to pray for all men, and ſpecially for them of the houſeholde of faith, yet this withſtandeth not, but that we may praye ſpecially, both for our ſelues and certain other. 3.20.38,39,47.

Of the boldnes of aſking which the Lorde graunteth to his, and the truſt of obtaining. 3.20.47.

It is good that euery one of vs for exerciſe, appoint to himſelfe certaine peculiar houres to praye, ſo that it be done without ſuperſtitious obſeruation. 3.20.50.

In all our prayer we ought diligently to beware that we go not about to binde God to certaine circunſtances. 3.20.50.

Of perſeueraunce and patiẽce in the exerciſe of prayer. 3.20.51,52.

It is proued that the doctrine of Predeſtinatiõ is a doctrine of moſt ſwete frute. There are rehearſed three principall profites thereof: and they are admoniſhed which being moued with a certain curioſitie do beyond the boundes of Scripture breake into the ſecretes of the wiſedome of God: 3.1.1,2. and alſo they which would haue all mention of Predeſtination to be buried. Sect. 3.4.

What is Predeſtination, and what is the foreknowledge of God, and howe the one of them is wrongfully ſet after the other. The example of Predeſtination in all the ofſpring of Abraham in reſpect of other nations, is cõfirmed by many teſtimonies of Scripture. 3.21.5.

Alſo there is ſhewed a ſpeciall Predeſtinatiõ, wherby euen among the Children themſelues he hath made difference betwene ſome and other ſome. Sect. 6.7.

A confirmation of the doctrine of Predeſtination taken out of teſtimonies of Scriprure. Bo. 3. Chap. 22.

Of them that make a foreknowledge of Merites the cauſe of Predeſtination. Alſo of other men that blame God becauſe he electeth ſome and paſſeth ouer other. 3. 22.1.

God as well in election as in reprobatiõ hath no reſpect of workes neither paſſed nor to come, but his good pleaſure is the cauſe of both. 3.22.2,3,4,5,6.7.11.

This is proued by Auguſtine, Sect. 8.

Sect. 8. and the trifling ſuttle deuiſe of Thomas to the contrary is confuted. Sect. 9.

The promiſes of ſaluation are not directed to all, but peculiarly to the elect. 3.22.10.

Theſe two ſayinges do not diſagree, that God by the outwarde preaching of ỹ word calleth many, and yet he geueth the gifte of faith to fewe. 3.22.10.

Againſt them which ſo confeſſe election, that yet they deny any to be reprobate of God. 3.23.1.

The reprobate do in vaine contend with God, foraſmuch as God oweth them nothing, and willeth nothing otherwiſe thā righteouſly, and they themſelues may finde iuſte cauſes of their damnation in themſelues. 3.23.2,3,4,5.

An aunſwere to the wicked queſtion of certaine men, why God ſhould blame men for theſe things whereof he hath layed a neceſſitie vpon them by his Predeſtination. 3.23.6,8,9.

A definition of Predeſtination. 3.23.8.

A confutation of them which gather of the doctrine of Predeſtination, that God hath reſpect of perſons. 3.23.10,11.

Againſt thoſe hoggs which vnder color of Predeſtination do go careleſly forwarde in their ſinnes: and againſt all them which ſay that if this doctrine take place, all endeuor of well working decayeth. 3. 23.12.

Againſt them which ſay that this doctrine ouerthroweth all exhortations to godly life, it is proued by Auguſtine that preaching hath his courſe, and yet the knowledge of Predeſtinatiō is not hindred thereby, 3.23.13.

In this point of doctrine we muſt ſo temper our maner of teaching the truth, that ſo farre as we may, we wiſely beware of Offence. 3. 23.14.

Whereas ſome obey the preaching of the worde of God, and other ſome deſpiſe it, or be more blinded and hardened thereby, although this come to paſſe by their owne malice and vnthankfulneſſe, yet we muſt therwith alſo knowe, that this diuerſitie hāgeth vpon the ſecret counſell of God, than which, it is vnlawfull for to ſearch for any further cauſe. 3.24.12,13,14.

An expoſition of certaine places wherein God ſemeth to deny that it commeth to paſſe by his ordinaunce that the wicked periſhe, but inaſmuch as againſt his will they wilfully bring deſtruction vppon themſelues. And there is ſhewed that thoſe places make nothing againſt the doctrine of Predeſtination. 3.24.15,16.

The vniuerſalneſſe of the promiſes of ſaluation, maketh nothing againſt the doctrine of the Predeſtination of the reprobate: and yet not without cauſe are they framed vniuerſally. 3.24.16.

Here alſo are confuted certaine obiections of them which deny this point of doctrine.

Prieſthode, Kingdome, and Propheticall office of Chriſt.

That wee may knowe to what end Chriſt was ſent of his father, & what he brought vnto vs, three things are chiefely to be conſidered in him, his Propheticall Office, his Kingdome, and his Prieſthode: and therefore is geuen to him the title of Chriſt (or Meſſias which ſignifieth annointed) although he be ſpecially ſo called in reſpect of his kingdome. Albeit that God alway gaue Prophets and teachers to his Church, yet it is proued that all the Godly loked for full light of vnderſtanding, onely at the comming of Meſſias: and that he when he appeared was annointed a Prophet, not onely for himſelfe, but alſo for all his body. 2. 15. 1, 2.

As touching his kingdome, firſt we muſt note the ſpirituall nature thereof, whereuppon alſo is gathered the eternall continuaunce of it, which is of two ſortes: the one perteineth to the whole body of the Church, the other is propre to euery member: Both ſortes are declared and plainly ſet forth by teſtimones of Scripture. 2. 15. 3.

It is declared that the profit of the kingdome of Chriſt can not otherwiſe be perceiued of vs, but when we knowledge it to be ſpirituall: And the ſame profit conſiſteth in two things, namely that it enricheth vs with all good things neceſſary to eternall ſaluation, ſecondly that it fortifieth vs with ſtrength and vertue againſt the deuill and all his aſſaults: And ſo Chriſt reigneth for vs rather than for himſelfe, whereupon we are rightfully called Chriſtians: Where it is ſaid that at the laſt day he ſhall yelde vp his kingdome to God and his Father, and ſuch like ſayings the ſame maketh nothing againſt the eternity of his kingdome. 2. 15, 4, 5.

As touching his Prieſthode, that the efficacy and profit thereof may come to vs, it is ſhewed that we muſt begin at the death of Chriſt. Hereupon it followeth that hee is an euerlaſting interceſſor, by whoſe mediation we obteine fauor, whereby ariſeth to Godly conſciences both boldeneſſe to pray, and quietneſſe: finally that he is ſo a Prieſt, that he ioineth vs in the fellowſhip of ſo great an honor, to the ende that the Sacrifices of prayers and praiſe which came from vs, may be acceptable to God. 2. 15. 6.

Promiſes.

Not without cauſe all the Promiſes are concluded in Chriſt: foraſmuch as euery Promiſe is a teſtifying of the lawe of God toward vs, and none of vs is beloued of God without Chriſt. Neither was Naaman the Syrian, Cornelius the captaine, nor ỹ Eunuche to whom Philip was carried, without knowledge of Chriſt, although they had but a very ſmall taſt of him, and a faith in ſome parte vnexpreſſed. 3. 2. 32.

The Lord, to the ende to fill our

hearts with loue of righteousnesse and hatred of wickednesse, was not content to set forth bare commaũdementes only, but added Promises of blessings both of this present life and of eternall blessednesse, & also threatninges both of present miseries, and of eternall death: The threatnings declare the great pureness of God: the Promises do shew his great loue to righteousnes, and his wonderful goodnes toward mẽ. 2.8.4.

Of the Promise of Gods mercy to be extẽded to a thousand generations. 2.8.21.

Although the promises of the law be conditional, yet they are not giuen in vaine. 2.7.4.

Prophetical office of Christ.
See Priesthode. &c.

Prouidence of God.

Prophane men, by fleshly vnderstanding do confesse God the creator, otherwise than we do by faith: forasmuch as faith doth teach that he is also the gouernour of all things, not by a certaine vniuersal motiõ, but by a singular Prouidẽce, which extendeth euen to the least sparow. 1.16.1.

They which giue any thinge to fortune, do bury the Prouidence of God, by whose secrete councell all successes are gouerned. 1.16.2.

Thinges without life, although eche of thẽ haue their property naturally planted in them, yet do not put forth their force, but so farre, as they be directed by ỹ present hand of God: Which is proued by the sonne, before which he would both light to be, and the earth to abounde with all kinde of good things: which also we read to haue stand stil by the space of two daies, and gone backe two degrees at the commaundement of God. 1.16.2. also by the starres and signes of the heauen, which the vnbeleuers do feare. Sect. 3.

The almightines of God is busied in continuall doinge, so that it extendeth to euery particular act, and nothinge happeneth but by his councell: Which who so do not acknowledge, they defraude God of his glorie and do extenuate his goodnes: But we on the other side do receiue double frute therof. 1.16 3.

It is proued that the Prouidence of God doth not onely beholde things that are done, but gouerneth all successes: Whereby is ouerthrowen the fained inuention of bare foreknowledge & of vniuersal Prouidence only: Also the error of the Epicures is cõfuted, & of thẽ which giue to God a gouernaunce onely aboue the middle region of the aire. Yet there may a certaine vniuersall Prouidẽce be graunted, but so, that ỹ speciall Prouidence be not darkened, which doth gouerne not onely certaine but all particular doinges. 1.16.4, 5.

That not only the beginning of motion is in the disposing of God, is proued by the plentifullnesse of one yeare and the barrennesse of an other, for whereas God calleth the

one his blessinge, and the other his curse and vengeance. 1. 16. 5.

The Prouidence of God in gouerning the worlde, is chiefly to be considered in mankinde, and in the diuerse estate of all men, & diuerse disposinge of successes. 1. 16. 6, 7. Against them which cauill, that this doctrine of the Prouidēce of God, is the Stoikes doctrin of fate or destinie. 1. 16. 8.

Whether any thinge happen by fortune or chaunce: Where is rehearsed the sayinge of Basilius Magnus, that Chaunce and Fortune are words of heathen men: also the saying of Augustine, that he repented that he hadde vsed the name of Fortune. Yet those thinges may be said to happē by fortune in respect of vs, which beinge considered in their nature, or weyed according to our knowledge, do seme so, althogh in the secret councell of God they be necessary: Also all thinges that are to come, may be said to be happening, inasmuch as they be vncertaine to vs. 1. 16. 8, 9.

What things are to be considered, that the doctrine of the Prouidence of God may be referred to a right hande, that we haue the profit thereof: And where the causes of those things that happen, appeare not vnto vs, we must beware that we do not thinke, that thinges are rolled by the sway of fortune: but we must so reuerence his secrete iudgementes, that we esteeme his wil the most iust cause of al things. 1. 17. 1.

Against certaine dogges, which at this day do barcke against ỹ Prouidence of God, it is proued by the Scripture that wheras God hath so reuealed his will in the lawe & the gospel, ỹ he illuminateth the minds of them that be his with the spirite of vnderstandinge, to perceiue the mysteries therein contained, which otherwise are incomprehēsible, yet the order of gouerning the worlde is called a bottōlesse depth, because when we know not the causes therof, yet we ought reuerētly to honor it. 1. 17. 2.

Such prophane men do foolishly comber themselues, when they alleage that if the doctrine of the Prouidence of God be true, then the prayers of the faithful in which they aske any thinge for time to come, are vaine, no councell is to be taken for things to come, & then men which do any thing against the lawe of God, do not sinne: These daungerous errors they shall auoid, which in consideringe the Prouidence of God, shall frame themselues to true modesty. 1. 17. 3.

As concerning things to come, it is proued that the Scripture doth well ioyne the aduisements of men with the Prouidence of God: because we are not hindered by his eternall decrees, but that vnder his will, we may both foresee for our selues, and order our owne thinges: For the knowledge of consultinge and taking heede, are inspired into men by the Lord, whereby we may serue his Prouidence, in the preser-

uing

uing of our owne life. 1. 17. 4.

In all ſucceſſes of time paſt the will of God doth gouerne: and yet the doers of wicked dedes are not excuſed, becauſe they are accuſed by their owne conſcience, and do not obey the wil of God, but their owne luſt: They are in dede the inſtruments of Gods Prouidence, but ſo, that they finde the whole euil in themſelues, & in God is found nothing but a lawfull vſe of their euilneſſe, 1. 17. 5. & 1. 18. 4. Where alſo the ſame thing is ſhewed in the election of kinge Iarobeam, the ten tribes forſakinge the houſe of Dauid, the ſlaughter of the ſonnes of Achab, & in the betrayinge of the Sonne of God.

A Godly and holy meditation of the Prouidence of God, which is taught by the rule of godlineſſe: firſt that beinge certainely perſwaded that no thinge happeneth by fortune, we alway caſt our eyes to God the chiefe cauſe of al thinges: then that we dout not that his ſingular Prouidence watcheth for vs, whether we haue to do with men as well euil as good, or with his other creatures: To which vſe we muſt apply the promiſes of God in the Scripture which teſtifie ỹ ſame, the examples whereof are rehearſed. 1. 17 6.

We muſt alſo adioyne thoſe teſtimonies of Scripture which teach that al men are vnder the power of God, whether we nede to get their good wils or reſtraine the malice of our enemies: which laſt point God worketh diuerſe waies, ſomtime by takinge away their wit, ſometime when he graunteth them witte, he frayeth them that they dare not go about that which they haue conceiued: and ſomtime alſo when he ſuffereth them to go about it, he breaketh their enterpriſes: Vppon which knowledge neceſſarily foloweth a thankefulneſſe of minde in ſo proſperous ſucceſſe of thinges. 1. 17. 7.

In aduerſity when we are hurt by men, is required patience and quiet moderation of minde: Which is ſhewed in the examples of Ioſeph being afflicted of his brethren, Iob perſecuted of ỹ Chaldees, & Dauid rayled vpon of Semei. If we happen to be diſtreſſed with any miſery without the worke of men, this ſelfe ſame doctrine is the beſt remedy againſt impatience, becauſe the Scripture teſtifieth, that euen aduerſities alſo do come frō God. 1 17. 8.

A Godly man principally regardinge the prouidence of God, yet will not leaue inferiour cauſes vnmarked. Therfore if he haue receiued a benefite of any man, he will hartily know and confeſſe himſelfe to be bounde vnto him. If he haue taken harme or done harme to any other by his negligence or wāt of heede, he will impute it vnto himſelfe, much leſſe will he excuſe his owne offences. In thinges to come chiefly he will haue conſideration of inferiour cauſes, but yet ſo, that in determininge he will not

be caried away with his owne wit, but committe himselfe to the wisedom of God: neither shall his trust so stay vpon outwarde helpes, that he will careleselely rest vpon them if he haue them, nor be dismaied for feare if he want them. 1.17.9.

A large description of the inestimable felicitie of a Godly minde which resteth vpon the Prouidēce of God: and on the other side the miserable carefulnesse wherewith we must needes be distressed when the weakenes of this earthly cotage maketh vs subiect to so many diseases, sith our life and safety is besieged with infinite daungers at home, abroade, vpon the lande, in the water, by men, & by deuils. 1.17 10, 11.

Those places of Scripture where it is said that God repented him: make nothing against the doctrine of prouidence, forasmuch as therin (like as also when he is sayd to be angry) the Scripture applying it self to our capacity describeth him, not such as he is, but such as we feele him to be. Likewise, where he spared the Niniuites, to whom he had threatned destruction within forty dayes: wheras he prolonged the life of Ezechias for many yeres, to whō he had declared present deathe: because such threatnings containe an vnexpressed condition. Which is well proued by a like example in King Abimelech, which was rebuked for Abrahams wife. 1.17.12, 13, 14.

A confutation of them, which coueting to get a praise of modesty, go about to maintaine ỹ righteousnesse of God with a lying defence, when they say: that those thinges which Sathan and all the reprobate do naughtily, are done by the sufferance of God, and not by his prouidence and will. And it is proued by the affliction of Iob, the deceiuing of Achab, the killing of Christ, the incestuous adultery of Absolon, and many other examples, that men do worke nothinge but that which he hath alredy decreed with himselfe, and doth appoynt so to be by his secrete direction. 1.18.1.

And this hath place, not only in outward doinges, but also in secrete motiōs. For it is proued by the hardeninge of Pharao and other testimonies, that God worketh euen in the mindes also and hartes of the wicked: Neither maketh it anything to the contrary, that oftentimes the worke of Sathan is vsed therein: For God worketh neuertheless, but after his owne manner, vsinge a iust reuenge, 1.18.2. and therefore God is not the author of sinnes. Sect. 4.

They are proued gilty of intollerable pride, which refuse this doctrine vnder pretence of modesty. A confutation of their obiection whē they say, that if nothing happē but with the will of God, then hath he in himselfe two contrary wils, forasmuch as he doth appoynt those thinges to be done by his secrete counsell, which he hath openly forbidden by his law. And there is shewed

wed, that God doth not disagree with himselfe, that the will of God is not chaunged, that he doth not faine himselfe to nill that which he willeth: but wheras there is in God, but one simple will, the same to vs appeareth diuerse, becausse for the weakenesse of our vnderstandinge, we conceiue not howe he diuersly both willeth not, and willeth one selfe thing to be done. Finally it is proued by Augustine, that man sometimes with good will willeth somthinge which God willeth not: & sometime willeth that thing with euill will, which God willeth with good wil. 1.18.3.

The consideration of Gods power in gouerning this frame of heauen & earth, and all the partes that are in them. 1.5.5.

The felowship of men is so gouerned by the prouidence of God, that he sheweth himselfe liberall, mercifull, righteous, and seuere. 1.5.6.

Those thinges which in the life of men are cõpted chaunces, as well of prosperity as aduersity, are so many tokens of the heauenly Prouidence, 1.5.7. and ought to awaken vs to the hope of the life to come. Sect. 9.

How God worketh in the hartes of thẽ that be his: & Sathan in them that be his, but yet so, that they are not excused. 2.4.1.

God worketh also in the wicked, & euen in the same worke wherein Sathan worketh, and yet is not God so said to be ỹ author of sinne, neither is Sathan or the wicked excused, but there is difference betwene the one & the other, both in the ende and maner of doing. 2.4.2, 5.

The old writers oftentimes referred these things, not to the working of God, but to his foreknowledge or sufferance, least the wicked shoulde thereby take occasion to speake irreuerently of the works of God. But the Scripture, when it saith that God blindeth, hardeneth and such like, declareth somewhat more than a sufferance: although God do worke two wayes in the reprobate, namely by forsakinge them, and takinge his spirite from them, and also by deliueringe them to Sathan the minister of his wrath. 2.4.3,4.

The ministery of Sathan is vsed to stirre forwarde the reprobate, whensoeuer the Lorde by his prouidence directeth them hither or thither. 2.4.5.

Purgatory.

We ought not to winke at the doctrine of Purgatory, forasmuch as it is a damnable inuention of Sathan, which maketh voide ỹ crosse of Christ, &c. 3.5.6.

An exposition of certaine places of Scripture which the Papistes do wrongefully wrest to the confirmation of their Purgatory. 3.5.7,8,9.

An aunswere to the obiection of the papistes, that it hath bin an ancient vsage of the Church ỹ praiers shold be made for the dead. Where is shewed that this was done by thẽ

in the olde time, without the word of God, by a certaine wrongefull imitation, leaſt Chriſtians, if they were ſlow in hauinge care of funerals and the deade, ſhoulde ſeeme worſe thā heathen men. Yet herein was a great differēce betwene this ſlipping of theſe olde men, and the obſtinate errour of the papiſtes. 3 5 10.

R.

Redemer Chriſt.

THe knowledge of God ỹ Creator is vnprofitable vnto vs, vnleſſe faith do alſo folow, ſetting him forth in Chriſt a father & Redemer to vs, and this doctrine from the beginning of the world in all ages hath bin holden amonge the children of God. 2. 6. 1.

It is proued by diuerſe argumentes and teſtimonies of Scripture, that the happy ſtate of the Church hath alway bin grounded vpō the perſon of Chriſt. For both the firſt adoptiō of the choſen people, & the preſeruing of the church, the deliuerance of them in perils, and the reſtoringe after their diſſipation, did alway hange vppon the grace of ỹ mediator. And the hope of all the Godly was neuer repoſed any other where than in Chriſt. 2. 6. 2, 3, 4.

It is to be diligently conſidered how Chriſt hath fulfilled the office of Redeemer, that we may finde in him all thinges neceſſary for vs, ſith (as Bernard ſayth) he is to vs light, meate, oyle, ſalt, &c. 2. 16. 1.

An expoſition howe we ſhoulde ſay that God was our enemy vntill he was reconciled to vs by Chriſt, whereas to giue Chriſt to vs, and to preuent vs with mercy, were ſignes of the loue wherewith he before embraced vs. And there is ſhewed that the Scripture vſeth this ſpeach and ſuch other, to apply it ſelfe to our capacity: and yet it doth not ſay the ſame falſely. And all this is proued by the authority of Scripture, & the teſtimony of Auguſtine. 2. 16. 2, 3.

Regeneration.

Againſt certaine Anabaptiſtes which inuēt a phrentike intemperance in ſtede of ſpirituall Regeneration, namely that the children of God beinge now reſtored into the ſtate of innocency, ought no more to be carefull to bridle the luſt of the fleſh, but only to folow the Spirit for their guide. 3. 3. 14.

The reſt pertaining to this matter, ſee in the title of Repentance.

Religion.

Neceſſity enforceth the reprobate to confeſſe that there is ſome God. 1. 4. 4.

They are deceiued which ſay that Religion was deuiſed by the ſuttelty of certaine men to holde the ſimple people in order. 1. 3. 2.

The very wicked & godles men are cōpelled, whether they will or no, to feele that there is a God, 1. 3. 2. & in what ſenſe Dauid ſaith that they thinke ỹ there is no God. 1. 4. 2.

Remiſſion of ſinnes.

Againſt them which dreame a per-

perfection in this life, which taketh away neede of asking pardon. 3.20.45.

Of remiſſion of ſinnes: and in what ſenſe ſinnes are called dettes, and how we are ſayd to forgiue other that haue offended againſt vs. 3.20.45.

Of the diſtinction of fault and peine: wherewith moſt ſtrong teſtimonies of Scripture, the dotinge errour of the papiſtes is confuted, namely that when the fault is forgiuen yet God retayneth the peine, which remaineth to be redeemed with ſatisfactiõs: 3.4.29,30. & there alſo is ſhewed that they can not ſcape away with their diſtinction betwene euerlaſting peine & temporall peines.

Of certaine places of Scripture wherewith they go about to confirme their errour: where is declared that there are two kindes of the iudgement of God: the one of vengeance, the other of chaſtiſement, which are wiſely to be diſtinguiſhed a ſunder. 3.4.31.

The firſt of theſe, that is to ſay vengeance, the faithfull haue alway earneſtly prayed to eſcape: the other, that is to ſay chaſtiſement, they haue receyued with quiete minde, becauſe it hath a teſtimony of loue. And where it is ſaid that God is angry with his Saintes, the ſame is not meant of his purpoſe or affection to puniſhe them, but is ſpoken of the vehement feelinge of ſorowe wherewith they are ſtriken ſo ſoone as they beare any parte of his ſeuerity: and this is profitable for them. On the other ſide the reprobate, when they are ſtriken with the ſcourges of God, do already after a certaine manner beginne to feele the peynes of his iudgement. All which thinges are proued by teſtimonies of the Scripture, and alſo by the expoſitions of Chryſoſtome and Auguſtine. 3.4.32 33.

God when he had forgiuen the adultery of Dauid, chaſtiſed him both for common example, and alſo to humble him: and for this reaſon he dayly maketh the faithfull (to whom he is mercifull) ſubiect to the common miſeries of this life 3.4.35.

An expoſition of the article of the Crede, concerning remiſſion of ſinnes. 4.1.20,21.

The keies were giuẽ to ỹ Church, to forgiue ſinnes, not only to men at their firſt conuerſion to Chriſt, but to the faithful all their life lõg. 4.1.22.

This doctrine is proued by teſtimonies of Scripture againſt the Nouatians & certaine of the Anabaptiſtes, which faine that the people of God are by baptiſme regenerate into an angelike life, and afterward there remaineth no pardõ for them that fall. 4.1.23,24,25,26, 27.

A confutatiõ of thẽ which make a voluntary tranſgreſſion of the law a ſinne vnpardonable. 4.1.28.

Repentance.

Repentãce commeth of faith, &

goeth not before it. 3. 3. 1.

A confutation of their reaſons which thinke otherwiſe, but hereby is not ſignified any ſpace of time wherein faith bredeth repentance: but only is ſhewed that no man can earneſtly endeuor himſelfe to Repentance vnleſſe he know himſelfe to be Gods. Of the errour of certaine Anabaptiſtes, Ieſuites, and ſuch other which appoint to their nouices, certaine dayes for Repentance. 3. 3. 2.

Certaine learned men long before this time, made two partes of Repentance, namely Mortification, which they commonly call contrition, and Viuification which they wrongfully expound to be comfort by the feling of the mercy of God, whereas it rather ſignifieth a deſire to liue well. 3. 3. 3.

They do alſo make two other ſortes of Repentance, the one of the lawe, the other of the Goſpell: where alſo are ſhewed examples of either ſorte out of the Scripture. 3. 3. 4.

A true definition of Repentance take̅ out of the Scripture, And how Repentance though it can not be ſeuered, yet ought to be diſtinguiſhed from faith. 3. 3. 5.

A plainer declaration of the definitiō of Repentance: where firſt is ſhewed ẏ there is requiringe a turning to God, that is to ſay an alteration, not only in outward workes, but alſo in the ſoule it ſelf, 3. 3. 6. the̅ that it procedeth of an earneſt feare of God: Where alſo is entreated of the ſorowfulnes that is accordinge to God. 3. 3. 7.

Thirdly that ſayinge is declared that Repentance conſiſteth of two parts, the Mortification of the fleſh, and the quickening of the Spirite. 3. 3. 8.

Both theſe things do we obtaine by partakinge of Chriſt, the firſt by communicatinge of his death, the ſeconde of his reſurrection. Therefore Repentance is a new forminge of the image of God in vs, & areſtoringe into the righteouſneſſe of God by the benefit of Chriſt: And this reſtoring is not fulfilled in vs in one moment. 3. 3. 9.

But there remaineth in all the ſaintes, while they liue in mortall body, matter of ſtrif with their fleſh, and ſo thought all the eccleſiaſtical wryters that haue bin of ſounde iudgement: & ſpecially Auguſtine, which calleth this nouriſhment of euill and diſeaſe of luſtinge in the elect, weakenes, and ſomtime ſinne: And in deede it is ſinne. 3. 3. 10.

This is confirmed by the teſtimony of Paule, & by the ſumme of the commaundements. Whereas it is ſayd ẏ God cleanſeth his church from all ſinne, the ſame is ſpoken rather of the giltineſſe of ſinne thā of the matter of ſinne it ſelf, which ceaſſeth not to dwell in the regenerate (but ceaſſeth to reigne in them) though it be not imputed. 3. 3 11.

A declaratiō of the ſeuen cauſes or effects, or partes or affections of Repentance, which Paul rehearſeth:

Thoſe

Thoſe be ſtudy or carefulneſſe, excuſing, diſpleaſure, feare, deſire, zele, reuenge. Whereunto alſo is added out of Paul, and declared by an excellent admonition of Bernard, that in ſuch reuenge we muſt keepe a meaſure. 3.3.15.

The frutes of Repentance are, deuotion towarde God, charity toward men, holines and purenes in all our life: but al theſe ought to beginne at the inwarde affectiō of the heart, from whence outwarde teſtimonies may afterwarde ſpringe forth: Where alſo is ſpoken of certaine outward exerciſes of Repentance, which the olde writers ſeme to enforce ſomwhat too much. 3.3.16.

Turninge of the heart to God, is the chiefe point of Repentance: ſackcloth and aſhes, weping & faſting, were vſed of them in the olde time before Chriſt, as tokens of publike Repentāce: of which the two laſt may yet be vſed to appeaſe the wrath of God in ỹ miſerable times of the Church. 3.3.17.

The name of Repentance or penance is vnproperly drawen from his naturall ſenſe to this outwarde profeſſion. Publike cōfeſſion is not alway neceſſary in ſinnes: but priuate confeſſion to God may neuer be omitted, wherein we ought to confeſſe not onely thoſe thinges that we haue lately committed, but the diſpleaſure of our greuous fall ought alſo to cal vs backe to remēbrance of our paſſed offences. Of ſpeciall penance which is required of haynous offenders and certaine other: and of the ordinary penance which the children of God, euen the moſt perfect, ought to vſe all their life long. 3.3.18.

God doth therefore freely iuſtifie them that be his, that he may alſo with the Sanctificatiō of his ſpirit reſtore them into true righteouſnes: Therefore Iohn, Chriſt and the Apoſtles, preached Repentance and remiſſion of ſinnes. The effect of which ſaying is declared. 3.3 19.

Chriſtians ought to exerciſe thēſelues in a continuall Repentance, & he hath moſt profited, that hath learned moſt to miſlike himſelfe. 3.3.20.

Repentance is a ſingular gift of God, vnto which he calleth all men, which he giueth to all them whom he purpoſeth to ſaue, and which the Apoſtle pronounceth ỹ it ſhall neuer be giuen to wilfull apoſtataes whoſe wickedneſſe is vnpardonable, that is to ſay, ſuch as haue ſinned againſt the holy ghoſt 3.3.1.

Although fained Repētance doth not pleaſe God, yet he ſomtime for a ſeaſon ſpareth hypocrites which make a ſhewe of ſome conuerſion, which he doth not for their ſakes, but for common example, that we may learne more cherefully to giue our mindes to vnfained Repentance: And this is proued by the examples of Achab, Eſau, & the Iſraelites. 3.3.25.

The Schoole ſophiſters do fowly

erre in thoſe definitiõs which they make of Repentance, and no better do they diuide it, when they parte it into contrition of heart, confeſſiõ of mouth, & ſatisfaction of worke: Where is entreated of certaine queſtiõs which they moue: whereupon is eaſily gathered, that they babble of thinges which they know not, whẽ they ſpeake of Repentance. 3.4.1.

When they require thoſe three thinges in Repentance, they muſt needes binde thereunto forgiueneſſe of ſinnes: And if it be ſo, then are we moſt miſerable, foraſmuch as we can neuer haue quietnes of cõſcience: Which is proued firſt in that cõtrition of heart ſuch as they require. 3.4.2.

There is great differẽce betwene the doctrine of ſuch contrition, & that cõtrition which the Scripture requireth of ſinners, that they truly hunger & thirſt for the mercy of God. 3.4.3.

In what ſenſe the olde wryters thought that ſolemne penance, which was then required for haynous offences, might no more be eftſoones done than Baptiſme. 4.1. 29.

Reaſon of Man.

Mans vnderſtanding is not ſo to be condemned of perpetuall blindnes, that we leaue it no whit of vnderſtanding in any kinde of thing: but it hath ſome knowledge inaſmuch as he is naturally caried with deſire to ſearche out trueth. And yet this deſire by and by falleth into vanity, becauſe the minde of man can not for dulnes, keepe the right way to ſearch out trueth, & for the moſt parte he diſcerneth not of what thinges it is behouefull for him to ſeeke the true knowledge. 2.2.12.

As touching earthly things, it is proued by exãples that the minde of man hath a ſharp vnderſtãding, as firſt of all in ciuile policy and in gouernance of houſeholdes, ſith euery man vnderſtandeth that the felowſhips of men muſt be holden together by lawes, and comprehendeth in minde ỹ principles of thoſe lawes. 2.2.13.

Alſo in liberall artes and handy craftes, for learninge whereof, yea for amplifyinge and garniſhinge of the ſame, there is in man a certaine aptneſſe, although ſome be more apt thã other. But the light of Reaſon and vnderſtanding in men is ſo a generall good qualitie in all men, that yet it is a free gift of Gods liberalitie towarde euery man: which thing God ſheweth when he createth ſome Idiotes and dull witted: alſo when he maketh one man to excell in ſharp inuention, an other in iudgement, an other in quickeneſſe of minde, againe when he poureth into men ſingular motions according vnto euery manes calling, and according to the time and matter that is to be done. 2.2.14, 17.

The inuention of artes, the orderly teaching or depe & excellent knowledge thereof, which appeare to haue bin in ỹ olde Lawyers, Philoſophers,

losophers, Phisitians, being profane men, do declare vnto vs that the minde of men how much soeuer it be fallen from his first vprightnes, is yet still garnished with excellent gifts of God. 2.2.15.

They are the giftes of the holy Ghost which the Lorde giueth to whom he will, euen to the vngodly for the publike benefite of mankinde. Therefore we ought to vse them although they be communicate vnto vs by the ministery of the wicked, to whom they are but trāsitory and fletinge, because they are without the sounde fundation of trueth. 2.2.16.

It is shewed in the first two points, that mans Reason seeth nothinge that concerneth the kingdome of God and heauenly matters, which are contained in three things, that is to say, to know God, his fatherly fauour towarde vs, and the way to frame our life accordinge to the rule of his lawe. 2.2.18. and to that purpose are alleaged diuerse testimonies of Scripture. Sect. 19, 20, 21 In the third it seemeth that he hath some more vnderstandinge than in the other, forasmuch as man is instructed by the lawe of nature to a right rule of life. But such knowledge is vnperfect in ỹ vnbeleuers, & auayleth to no other end, but to make them vnexcusable: neither do they by that naturall light, see the trueth in euery thinge. And here is expounded the sayinge of Themistius, that vnderstanding in the vniuersall definition is seldome deceiued, but the error is when it descēdeth to particular causes, and there is shewed, that mās vniuersal iudgement in the difference of good and euil, is not alway sound and vpright. For it attaineth not those which are the chiefe things in the first table of the law, namely of cōfidence in God. &c. In the second table, although it haue some more vnderstandinge, yet it appeareth that it somtime erreth, as when it iudgeth that it is an absurditie to suffer to imperious gouernment, and not to reuenge wronges: also it knoweth not the disease of desire in the whole obseruation of the lawe. 2.2. 22, 23, 24.

It is proued by the Scripture, that the sharpnes of our Reason in all the partes of our life, is nothing before the Lord: & our mindes do read the grace of enlightening, not only at the beginninge, or for one day, but at euery moment. 2.2.25.

See vnder the title of Freewill, certaine thinges pertaininge to this matter.

Resurrection of Christ.

Without the Resurrection of Christ, all is vnperfect that we beleue concerning his crosse, Death, & Burial. Thereof we receiue three profites: forasmuch as it hath both purchased vs righteousnes before God, & is to vs a pledge of the Resurrectiō to come, & by his life, we are now regenerate into newnesse of life. 2.16.13.

A declaration of the history of the Resurrection of Christ. 3.25.3.

Laſt Reſurrection.

Foraſmuch as the faithfull, do chiefely neede hope and patience, leaſt they ſhould faint in the courſe of their callinge: he hath ſoundly profited in the Goſpel which is accuſtomed to a cõtinuall meditation of the bleſſed Reſurrection. 3.25.12.

The article concerning the laſt Reſurrection, cõtaineth a doctrine of great weight, graue and hard to beleue: for the ouercomminge of which hardnes by faith, the Scripture giueth two helps, the example of Chriſt, and the almightineſſe of God. 3.25.3,4.

A confutation of the Sadduces, which deny the Reſurrection: & of the Millenaries which appoint the kingdom of Chriſt to endure but a thouſand yeares. 3.25.5.

A confutation of their errour, which imagine that ſoules at ỹ laſt day ſhall not receiue againe the bodies wherewith they are nowe clothed, but ſhall haue new and other bodies. 3.25,7,8.

Of the maner of the laſt Reſurrection, 3.25.8.

By what reaſon the laſt Reſurrection, which is a ſingular benefit of Chriſt, is cõmon alſo to the wicked and the accurſed of God. 3.25.9.

S.

Sabbath.

AN expoſition of the fourth cõmaundement, the ende thereof, and the three cauſes whereupon we muſt note that it conſiſteth. 2.8.28.

The firſt cauſe is a ſhadowing of ſpirituall reſt, that is to ſay, of our ſanctification: This is proued by diuerſe places to haue bin the chiefe thing in the Sabbath. 2.8.29.

Why the Lorde appointed the ſeuenth day. 2.8.30,31.

This part, foraſmuch as it was ceremonial, is takẽ away by the death of Chriſt. 2.8.31.

The two latter cauſes, that is to ſay, that there ſhoulde be certaine dayes appointed for aſſemblies in the Church, and that there ſhould be giuen to ſeruauntes a reſt from their labour, do ſerue for all ages. 2 8.32.

Of daies of meting in the church to heare the word of God & common praiers: Where is ſpoken of obſeruing of the Sonday, 2.8.32,33 and of ſuperſtition to be auoyded in this behalfe. 2.8.34.

Sacraments.

What is a Sacrament. 4.14.1.

For what reaſon the old writers vſed this word in that ſenſe. 4.14.2, 13.

A Sacrament is neuer without a promiſe going before, which the Lord ſealeth by that meane, wherin he prouideth helpe for our ignorance and dulneſſe, and alſo for our weakenes. 4.14.3,5,6,12.

A Sacrament conſiſteth of the worde & the outward ſigne: But the Sacramentall worde is to be taken otherwiſe than the papiſtes thinke. 4.14.4.

Sacramentes ceaſſe not to be teſtimonies of the grace of God, although

though they be giuen alſo to the wicked, which do gather to themſelues more greuous dãnation therby. 4. 14. 7.

Our faith is ſo confirmed by Sacraments, that yet it hangeth vpon the inwarde effectuall working of the Spirite, 4. 14. 9, 10, 11. and no vertue is to be put in the creatures. Sect. 12.

A confutation of the deueliſhe doctrine of the Sophiſtical ſcholes, that the Sacramentes of the newe law do iuſtifie and do giue grace, ſo that we do not ſtop it with deadly ſinne. 4. 14. 14.

Auguſtines good diſtinction betwene a Sacrament and the thinge of the Sacrament, whereby is proued that though God in Sacramẽts do truely offer Chriſt, yet the wicked receiue nothinge but the Sacrament, ẏ is to ſay, the outward ſigne. 4. 14. 15, 16.

We muſt not thinke that there is ioyned or faſtened to the Sacraments any ſecrete vertue, whereby they by themſelues do giue vs the graces of the holy Ghoſt. 4. 14. 17.

In the olde time God gaue vnto his people ſome Sacraments in miracles, and ſome in natural thinges. And there is ſpoken of the tree of life and of the raynebowe. 4. 14. 18.

Sacramentes are on the Lordes behalfe teſtimonies of grace & ſaluation, & on our behalfe tokens of our profeſſion. 4. 14. 19.

The Sacramentes of the olde Church vnder the lawe, tended to the ſame end that our Sacramentes do, that is to ſay, Chriſt: whom yet our Sacramẽts do more plainly repreſent. Wherfore the ſcholemens doctrine is to be reiected, which ſay, that the olde Sacraments did ſhew a ſhadow of the grace of God, and ours do giue it preſently. 4. 14. 20, 21, 22, 23. &c.

The fiue falſely called Sacraments.

When we deny thoſe fiue to be Sacraments which are inuented by men, we ſtriue not about the name but the thing: becauſe the papiſtes will haue them to be viſible formes of inuiſible grace. 4. 19. 1.

Many reaſons are brought, why it is not lawfull for men to make Sacraments. Alſo there is a difference to be put betwene Sacraments, and other ceremonies. 4. 19. 2.

The nũber of ſeuen Sacraments can not be proued by the authority of the old Church. 4. 19. 3.

Although the old Church vnder the law, had mo Sacraments, yet at this day, the Chriſtiã church ought to be cõtent with thoſe two, which Chriſt hath ordained: And it is not lawfull for men to make other, nor to adde vnto theſe any thinge of their owne. 4. 18. 20.

Sacrifices.

A difference betwene the Sacrifices of Moſes his law, & the ſupper of the Lord in the Chriſtiã church 4. 18. 12.

What the name of a Sacrifice properly ſignifieth: and of the diuerſe kindes of Sacrifices vnder the lawe: which may be deuided into

two sortes, whereof some may be called of thankesgiuinge, and other some propitiatory or of cleansinge. 4.18.13.

Our only propitiatory Sacrifice, is the death of Christ. Sacrifices of thankesgiuing we haue many, as all the dueties of charity, praiers, praises, giuinge of thankes, and all that we do to the worshipping of God. 4.18,13,16,17.

This maner of Sacrificing is daily vsed in the church, & in the supper of the Lord: And thereupon all Christians are Sacrificing Priestes.

Satisfactions Papisticall.

Of Satisfactiõ, which they make the third thinge in penance, of retaininge the paine, the fault beinge forgiuen, & such like lies, which all are ouerthrowen, by setting against the free forgiuenes of sinnes, by the name of Christ. 3.4.25.

A confutation of the blasphemous error of the schoolemen, that forgiuenes of sinnes, and reconciliation is once done in Baptisme, but after Baptisme, we must rise againe by Satisfactions. 3.4.26.

By such errour, Christ is spoyled of his honor, & the peace of consciences is troubled, forasmuch as they can neuer certainly determine, that their sinnes are forgiuen them. 3.4.27.

In Daniel, when Nabuchadonesser is commaunded to redeeme his sinnes with righteousnesse, that same redeming, is referred to God, rather than to men, and the cause of pardon is not there set foorth, but rather the manner of true conuersion. The same is to be said of certaine other places of Scripture. 3.4.36.

An exposition of that place in the gospel, *Many sinnes are forgiuen her, because she hath loued much:* Meaning that loue is not the cause, but the profe of forgiuenes. 3.4.37.

The olde wryters of the church did not speake of Satisfactions in such sense as ỹ papistes do: for they vnderstoode, that the penitent do make Satisfaction to the Church, and not to God. 3.4.38,39.

Scripture, the VVorde of God, and the authority thereof.

Men do not sufficiently knowe God the creator, and discerne him from fained gods, by consideration of his creatures, vnlesse they be also holpē by the light of his Word. And God hath kept this order in teaching them that be his, not only since that he chose the Iewes for his peculiar people, but also from the beginning, euen toward Adam, Noe, and the other fathers. 1.6.1.

Either by oracles, or by visions, or by the ministery of other, the fathers had the Worde which they were certainly perswaded to be the word of God, whereby they knew the true God the creator and gouernour of all things: which Word afterwarde, that he might prouide for men in all ages, he caused to be written in the law & the Prophets, as it were in publike registers, 1.6.2,3. in which place also is proued

ued by testimonies of Scripture, ỹ the doctrine of the Word, must be ioyned to the consideratiõ of creatures, least we conceiue a fickle knowledge of God.

Of them which say that the authority of Scripture hangeth vpon the iudgement of the Church, & in how ill case we should be, if it were so. 1.7.1.

This errour is well confuted by the place of Paule in the seconde chapter to the Ephesians, where he saith that the faithfull are builded vpon the fundation of the Apostles and Prophets. 1.7.2.

In what sense Augustine sayeth, that he woulde not haue beleued the Gospell, vnlesse the authority of the church did moue him: which place they do cauillously wrest to the confirmation of their errour. 1. 7.3.

Although there be many other arguments, which do proue, yea, & do enforce the wicked to confesse, that the Scripture came from God: yet by none other meane, than by the secrete testimony of the holy Ghost, our hearts are truely perswaded that it is God, which speaketh in ỹ law, in the prophetes, & in the gospel: And this is proued by many places of Esay. 1.7.4,5.

The orderly disposition of the wisdom of God, the doctrine sauoringe nothinge of earthlinesse, the goodly agreement of all the partes among themselues, & specially that baseneſſe of contemptible wordes, vttering the hie mysteries of ỹ heauenly kingdome, are seconde helps to stablish the credit of Scripture. 1 8.1,2.11.

Also the antiquity of the Scripture, whereas the bookes of other religions, are later than the bookes of Moses, which yet doth not himselfe inuent a new God, but setteth foorth to the Israelites, the God of their fathers. 1.8.3,4.

Whereas Moses, doth not hide the shame of Leuy his father, nor ỹ murmuring of Aarõ his brother, and of Mary his sister, nor doth aduaunce his owne children: the same are arguments, that in his bookes is nothing fained by man. 1.8.4.

Also the miracles which happened, as well at the publishinge of the lawe, as in all the rest of time. 1 8.5.

Which miracles, when the prophane writers could not deny, they cauilled, that Moses did them by Magicall artes. Which sclaunder, is confuted by most strong reasons. 1, 8.6.

Also whereas Moses speaking in the person of Iacob, assigneth the gouernment to the tribe of Iuda, and where he telleth before of the callinge of the Gentiles, whereof the one came to passe foure hundred yeares after, and the other almost two thousand yeares: these are argumentes, that it is God himselfe which speaketh in the bookes of Moses. 1.8.7.

Whereas Esay telleth before of the captiuity of the Iewes, and their restoringe by Cyrus (which was

borne a hundred yeares after the death of Esay) and where Ieremy before that the people was led away appointeth their exile to continue three score & ten yeres, whereas Ieremy & Ezechiell, being farre distant in places the one from the other, do agree in all their sayings: where Daniell telleth before of thinges to come, for six hundred yeares after: these are most certaine proues, to stablish the authority of the bookes of the Prophets. 2.8.8.

Against certaine vngodly scoffers which aske how we know that those are the writinges of Moses and the Prophetes, which are red in their names: and how we knowe that there was euer any such Moses 1.8 9.

Also of them that aske, from whence the copies of the bookes of the Scripture came to vs, forasmuch as Antiochus commaũded them all to be burned. And there is spoken of the wonderfull Prouidence of God in preseruinge them so many ages, among so many enemies, and so cruell persecutions. 1.8.10.

The simplicity of speeche of the first three Euangelistes, containing heauenly mysteries, the phrase of Iohn thondering from on hie with weighty sentences, the heauenly maiesty shining in the writinges of Peter and Paule, the sudden calling of Mathew frõ the boorde, the callinge of Peter and Iohn from their fisherbotes to the preaching of the Gospell, the conuersion and calling of Paule beinge an enemy to Apostleship, are signes of ỹ holy Ghost speaking in them. 1.8.11.

The consent of so many ages, of so sondry nations, and of so diuerse mindes in embracinge the Scripture, & the rare godlines of some, ought to stablishe the authoritie thereof among vs. 1.8.12.

Also the blood of so many martyrs, which for the confession thereof, haue suffered death with a constant and sober zeale of God. 1.8.13.

Against certaine phrentike men, which forsakinge the readinge of Scripture and learninge, do boast of the Spirite, & do flie to reuelations. 1.9.1,2.

A confutation of their obiectiõ, that it is not mete that the Spirite of God, to whom all thinges ought to be subiect, shoulde be subiect to the Scripture. 1.9.2.

Also where they say that we rest vpon the letter which slayeth 1.9.3.

The Lorde hath ioyned with a mutuall knot the certainety of his doctrine and of his spirite. 1.9.3.

Such as the beholding of the heauẽ & earth & other creatures doth depaint out God vnto vs, such doth the Scripture set him foorth, that is to say, eternal, ful of goodnes, clemẽcy, mercy, righteousnes, iudgement & trueth: and also to the same end. 1.10.1,2.

What is to be thought of the power of the church in exposition of Scripture. 4.9.13.

The Romish doctors do wrongfully

fully abuſe this colour to the confirmation of their errors and blaſphemies. 4. 9. 14.

Of Singing in the Church.

Voice and Singing auaile nothing in prayer, without affection of the hart. 3. 20. 31, 33.

Of ỹ vſage of Singing in Churches. 3. 20. 32.

Single life.

Their ſhameleſneſſe which do ſet forth the comlineſſe of Single life for a thing neceſſary, to the great reproche of ỹ olde Church. By what degrees this tyrãny crepte into the Church: and howe it can not be defended by the pretence of certain olde canons. 4. 12. 26, 27, 28.

Prieſts were forbidden to marry by wicked tyranny, and againſt the word of God, and againſt all equity. 4. 12. 23.

An aunſwer to the aduerſaries obiection, that the prieſt muſt by ſome marke differ from the lay people. 4. 12. 24.

The blaſphemy of the Pope, ſaying that mariage is defiling and vnclenneſſe of the fleſhe. 4. 12. 24.

It is fonde to defend the forbidding of mariage with the examples of the Leuiticall Prieſts, which whẽ they ſhould go into the ſanctuary lae aſunder frõ their wiues. 4. 12. 25.

Sinne.

A confutation of Platoes ſaying, that men Sinne not but by ignorance: alſo of their opinion which ſay that in all Sinnes there is an aduiſed malice and frowardneſſe. 2. 2. 22, 23, 25.

Againſt the falſe imagination of the Sophiſters concerning veniall ſinnes, which they call deſires without a determined aſſent, which do not long reſt in the hart: it is proued that euery ſinne, euen ỹ lighteſt deſire deſerueth death, and is deadly, except in the ſaincts which obteine pardon by the mercy of God. 2. 8. 58, 59.

A confutation of their fonde diſtinction betweene deadly and veniall ſinnes, and of their ſclaũder when they ſay that we make all ſinnes egall. 3. 4. 28.

Howe it is to be expounded, that God viſiteth the iniquity of the Fathers vpon the children vnto the third and fourth generation: and whether ſuch reuengement be vnſemely for the righteouſneſſe of God. 2. 8. 19, 20.

Sinne againſt the holy Ghoſt.

The true definition of Sinne againſt the holy Ghoſt, and exãples therof out of the Scripture. 3. 3. 22.

It is not one or an other particular falling, but a generall forſaking, the deſcription whereof is declared by the Apoſtle. Neither is it any maruell if God will be alwayes vnappeaſable to them that haue ſo fallen, 3. 3. 23. foraſmuch as he promiſeth pardon onely to them that repent, which they ſhall neuer do. And though the Scripture do ſay that ſome ſuch haue groned and cried, yet that was not repentance or conuerſion, but rather a blinde torment by deſperation. 3. 3. 24.

Of the Soule.

That the Soule or Spirit of man is not onely a breath, but an immortall ſubſtaũce, although it were created, is proued by conſcience, by the knowledge of God, and by ſo many excellent giftes wherewith the minde of man is endued, yea, and by thoſe things which it conceiueth in ſleepe, and alſo by many argumẽts taken out of the ſcripture. 1.15.2. Finally by this that it is ſaid, that man was created after ỹ image of God. Sect. 3.

Againſt them that vnder the colour of Nature do denie the prouidence and gouernaunce of God vttering it ſelfe in the maruellous & in a maner innumerable powers of the Soule. 1.5.4,5.

A confutation of the errour of the Manichees and of Seruetto, that the Soule is a deriuation of the ſubſtaunce of God: alſo of the error of Oſiander, which acknowledgeth no image of God in man without an eſſentiall righteouſnes. 1.15.5.

Concerning the immortalitie of the Soule, in a maner none of the Philoſophers hath certainly ſpokẽ: but they do bind the powers therof to this preſent life, whereas the Scripture doth ſo geue to it the chiefe rule in gouernaunce of life, that it alſo ſtirreth vp man to the worſhipping of God. Alſo of the diuerſity of Soules, & of the deuiſiõ of the powers of the ſoule according to the Philoſophers. 1.15.6.

An other diuiſion more agreable with Chriſtian doctrine, that is to ſay, that the powers of the ſoule are vnderſtanding and will: and the office and force of either of them in mans firſt eſtate. 1.15.7,8.

That there yet remaineth ſomewhat of the ſeede of religion yet emprinted euen in the corruption of the ſoule. 1.15.6.

Of their error which thought that whole man periſheth by death, and that the ſoules at the laſt ſhall riſe againe with the bodies. 3.25.6.

Of the ſtate of ſoules from death to the laſt day. 3.25.6.

A deſcription taken out of Bernard, of the miſeries of a faithfull ſoule, being conſidered as it is in it ſelfe and of it ſelfe: and on the other ſide, of the aſſured glorying of a faithfull ſoule in Chriſt, which blotteth out all her vnworthineſſes. 3.2.25.

Superſtition.

The ſimplicitie of the ſuperſtitious doth not excuſe them, becauſe their blindeneſſe is found to be mingled with vanitie, pride, and obſtinacie. 1.4.1,3.

When ſuperſtition goth about to pleaſe God, it mocketh him with lying colours. 1.4.3.

The ſuperſtitious do not approche vnto God but againſt their will and with ſeruile feare. 1.4.4.

Whoſoeuer do corrupt the true religion, although they followe the conſent of antiquitie or the cuſtome of any citie, yet they depart from the one and true God. 1.5.12.

It is proued by the etimologie of

of the wordes *Superſtition, Religion, Euſebeia* or godlineſſe, what difference is betwene Religion and ſuperſtition. 1.12.1.

The craft of ſuperſtition, when graunting the chiefe place to the one God, it beſetteth him with a route of ſmaller gods. 1.12.1,3.

Supper of the Lorde.

Of the bread & wine the ſignes in the holy Supper: and it is declared by his owne wordes at his Supper, why the Lorde willed that we ſhould vſe them. 4.17.1.

We gather a great fruit of confidence and ſweteneſſe out of this ſacrament, which teſtifieth that we are ſo growen together into one body with Chriſt, that whatſoeuer is his, we may lawfully call it oures, 4.17.2.

This is declared by the wordes of the Supper. 4.17.3.

The chiefe office of the ſacraments is not to geue vnto vs the body of Chriſt without any hier conſideration, but rather to ſeale that promiſe wherein he teſtifieth that his fleſh is verely meate. 4.17.4.

The Supper maketh not Chriſt then firſt to begin to be the bred of life, but that we ſhould fele ỹ force of that bred. He once gaue his fleſh for the life of the world, and daily geueth it to them that be his. We muſt beware that we do not to much abace or aduaũce the ſignes. The eating of the fleſhe of Chriſt is not faith, but rather the effect of faith. 4.17.5.

So thought Chriſoſtome and Auguſtine: and In what ſenſe Auguſtine ſaid, that in beleuing we eate the fleſhe of Chriſt. 4.17.6.

They do not ſay enough, which paſſing ouer the mention of fleſhe and blood, do thinke that we are made pertakers onely of the ſpirit of Chriſt. The miſterie of the Supper is ſo great, that neither the tõge can expreſſe with ſpeaking, nor the harte comprehẽd with thinking the greatneſſe thereof. 4.17.7.

Howe farre the perfect communicating of Chriſt extẽdeth. Where is declared that Chriſt, which from the beginning was the lifegeuing word of the father, made the fleſhe which he toke vpon him to be alſo lifegeuing to vs. 4.17.8,9.

The faithfull do truely eate of the ſame fleſhe howe great diſtance of places ſoeuer there be betwene them and it. 4.17.10.

The miſtery of the Supper conſiſteth of two things, the bodily ſignes, and the ſpirituall truth: Which ſpirituall truth conteineth three things, ſignification, matter, and effect. 4.17.11.

Of the tranſubſtãtiation of bred and wine into the body and blood of Chriſt, which the crafteſmen of the court of Rome haue forged. 4.17.12,13,&c. and 20.

They are without teſtimonie of antiquitie. And in what ſenſe the olde writers ſaid that in the conſecration is made a ſecret turning. Alſo the ſignification of the Supper agreeth not, vnleſſe the ſubſtance

of the outwarde ſignes remaine. 4.17.14.

The breade is a Sacrament to none but to mē to whom the word is directed. And here are confuted certaine arguments of the teachers of tranſubſtantiation. 4.17.15.

Of ſome men, which though they do at one word graunt that the ſubſtance of the ſignes remaineth, yet placing the body of Chriſt in bread and vnder bread, they fall backe into the locall preſence, and faine a being euery where. 4.17.16, 17,18,20.

A confutation of their obiectiōs. 4.17.21,22,23,&c.

It is proued that this doctrine is not mainteined, neither by the teſtimonies of Auguſtine, nor by authoritie of Scripture. 4. 17. 28,29, 30,31.

A confutation of certaine other of their obiections, and chiefely of this that they ſay, that whatſoeuer we teache of ſpirituall eating, is againſt the trewe and reall eating: where alſo is declared that ŷ body of Chriſt is in the Supper offered to the infidels, but they receiue it not. 4.17.33.

Neither can the ſaying of Auguſtine be drawen to this purpoſe, that the Sacraments are nothing appaired by the infidelitie of men. Which is proued by diuerſe other teſtimonies of the ſame man. 4.17.34.

Howe the body and blood of Chriſt is geuen to vs in the Supper, & what maner of preſence of Chriſt we ought to holde therein. 4.17. 18,19,32.

Of the expoſition of the wordes of Chriſt in the Supper. 4.17.20,21.

The body of Chriſt is conteined in quantity, and comprehended in heauen, vntill the laſt day, as it is proued by the ſcriptures. 4.17.26,27.

Of the papiſtes carnall adoration, and concomitance, and conſecration of the hoſt (as they call it) and carrying it about in pompe. 4. 17.35,36,37.

The miſtery of ŷ Supper ought to ſtirre vs vp to geuing of thankes, to exerciſe vs in remembring the death of Chriſt, to kindle vs to holineſſe of life, and chiefely to charity. 4.17.37,38.

In the papacie the Supper (the trewe miniſtration whereof is not without the word) is turned into a dumme action. And here is ſpoken of the laying vp of the Sacrament to be extraordinarily deſtributed to ſicke men. 4.17.39.

The doctrine of the papiſtes, whē they go about to prepare men to the worthineſſe of eating the body of Chriſt, doth in cruell wiſe torment cōſciences: And the deuell could not by any readier way deſtroy men. Of the beſt remedie to auoide this deſtruction. They erre which in the Supper do require of the faithfull perfection of faith. 4. 17.41,42.

As touching the outward vſage of the miniſtration of the Supper, there are many things indifferent: And how it ought to be miniſtred moſt comely. 4.17.43.

Of

Of the ſmall aſſembly at this day at ỹ pertaking of the Supper, which is a token of contempt, wherewith the holy fathers in olde time were much diſpleaſed : And howe the cuſtome which commaundeth men to communicate once euery yeare, was a moſt certaine inuention of the deuell. 4. 17. 44, 45, 46.

It is proued by authority of the Scripture and by the vſage of the olde Church, foure hundred yeares before the death of Gregorie, and by many other arguments, that the cõſtitution which toke away from lay men the cup of the Lorde, came out of the deuels workſhop. 4. 17. 47, 48, 49, 50.

Of the concomitance of the blood in the fleſh of Chriſt, which is a popiſhe inuention. 4. 17. 47.

The Supper of the Lorde is profanely abuſed, if it be geuen to all men without choiſe. Of the duty of miniſters in reiecting the vnworthy. 4. 12. 5.

A briefe ſumme of thoſe things which we ought to knowe concerning the two Sacraments. And why the Supper is oftentimes miniſtred, and Baptiſme but once. 4. 18. 19.

Swearinge.

An expoſition of the thirde cõmaundement, in which theſe three things are cõteined, that we neither think nor ſpeake any thing of God, nor of his word and honorable miſteries, nor yet of any of his workes, otherwiſe than reuerently. 2. 8. 22.

A definition of Swearing: where is declared ỹ it is a kinde of worſhipping of God : And therefore we muſt beware that our othes cõteine not any diſhonor to the name of God, which is done in Forſwearing: or any cõtempt of it, which is done in ſuperfluous othes, or in which the name of any other thã of God is vſed. 2. 8. 23, 24, 25.

It is proued by Scripture againſt the Anabaptiſtes, that all othes are not forbidden vs, and that Chriſt in the Goſpell chaunged nothing as touching the rule of Swearing, ſet forth in the lawe. 2. 8. 26. Which is proued by his owne example : and not onely publike, but alſo priuate othes are permitted, keping the moderation which the lawe cõmaundeth. 2. 8. 27.

T.

Temples.

OF Temples of Chriſtian men for aſſemblies of the congregation. 3. 20. 30.

It is proued by the authority of the olde Church, and the reaſons of Auguſtine, that it is not expedient, that there ſhould be any images in Chriſtian temples. 1. 11. 13.

The preaching of the word and the Sacraments, are liuely images which onely are fit to be in Chriſtian Temples. 1. 11. 7, 13.

The wickednes of the Nicene Synode which was holden by the commaundement of Irene the Empreſſe, and the filthy follies thereof in allowing images in Temples, and the worſhipping of them. 1. 11. 14, 15, 16.

Of the garniſhing of Temples

& holy things in the olde Church. 4.4.8.& 4.5.18.

Temptations.

Of diuerſe kindes of Temptations: and in what ſenſe it is ſaid that God tempteth vs. 3.20.46.

Teſtament, olde, and newe.

Of the likeneſſe of the olde and newe Teſtamēt: Where is declared, that they are all one in ſubſtance and matter, but onely do differ in miniſtration. The likenes ſtandeth chiefely in three pointes. 2.10.1,2.

The firſt point is, that the olde Teſtamēt did not holde the fathers in earthly felicitie, but had chiefe regard to the life to come. Which is proued by Paule, which ſaith that the promiſes of the Goſpell are conteined vnder it. 2.10.3.

The ſame alſo is proued by the lawe and the Prophets: Firſt, by conſidering the wordes of the couenaunt: *I am your God.* 2.10.7,8.

Againe, *I will be the God of your ſeede after you:* Sect. 9. Alſo by the life of the holy fathers, as Adam, Abell, Noe, Sect. 10. Abraham, Sec. 11. Iſaak, Iacob. Sect. 12,13,14. And by many teſtimonies of Dauid. Sec. 15,16,17,18. Of Iob. Sect. 19. Generally of all the latter Prophets. Sect. 20. But namely of Ezechiell. Sect. 21. Of Eſaye and Daniell. Sect. 22. A concluſion of this point with rehearſinge certaine teſtimonies out of the newe Teſtament. Sect. 23.

The ſeconde point is that the olde Teſtamēt did not ſtande vpon the merites of men, but vpon the free mercy of God. The third point is that the couenant of the fathers with God, did then ſtande vpon like knowledge of Chriſt the Mediator. 2.10.4.

Alſo in ſignification of Sacraments, the Iſraelites vnder the lawe were egall with ỹ Chriſtian people. 2.10.5,6.

There are foure differences of the olde Teſtament from the newe, wherunto we may alſo adde a fifth. The firſt is, that although in the olde time alſo the Lordes will was to directe the ſoules of his people to the heauenly inheritaunce: Yet to the ende that they might be the better nouriſhed in ỹ hope therof, he gaue it them to be beholden, and after a certaine maner taſted vnder earthly benefites: But nowe the grace of the life to come, being more clerely reueled by ỹ Goſpell, hee directeth our mindes ỹ ſtreight way to the meditation thereof, leauing the inferior maner of exerciſing which he vſed among the Iſraelites. 2.11.1.

Therfore ỹ olde Church is compared to an heire vnder age, which is gouerned by Gardians. 2.11.2.

For this reaſon, the fathers ſo much eſteemed this life, and the bleſſings thereof. 2.11.3.

The ſecond difference is in figures, wherewith the olde teſtamēt did ſhewe forth the image and ſhadowe of ſpirituall good things: The new teſtamēt geueth the preſent truth and perfect body. There is alſo a reaſon ſhewed why the Lorde

Lorde kept this order: And a definition of the olde teſtament. 2.11.4.

In this ſenſe it is ſaid, that the Iewes were by the introduction or ſcholing of the law led vnto Chriſt. before that he was deliuered in the fleſhe: 2. 11. 5. which appeared in the moſt excellent Prophets that were endued with ſingular grace of the ſpirit. Sect. 6.

The thirde difference, is taken out of the one and thirty chapter of Ieremy, and the thirde chapter of the ſeconde Epiſtle to the Corinthians, that the olde teſtament is literall, and the newe teſtament is ſpirituall: the olde bringeth death, the new is the inſtrument of life. 2. 11.7,8.

The fourth difference is, that the ſcripture calleth the olde teſtament, the teſtament of bondage, bycauſe it engẽdreth feare in mens mindes: but the newe is called the Teſtament of liberty, bycauſe it raiſeth them vp to confidence and ſurety. The three latter differences are cõpariſons of the lawe and the Goſpel. The firſt, conteineth alſo the promiſes made before the lawe. The fathers liued ſo vnder the lawe and the olde teſtament, that they ſtayed not there, but alwayes aſpired to the newe, yea and embraced a certaine cõmunicating therof. 2.11.9,10

The fifth difference is, that before the comming of Chriſt, the Lorde had ſeuered one nation, in which he would kepe the couenãt of his grace, in the meane time neglecting all other nations. So the calling of the Gentiles, is a certaine ſigne, wherewith the excellencie of the newe teſtament is ſet foorth aboue ỹ olde: a thing ſo incredible, that it ſeemed yet newe to the Apoſtles themſelues, being exerciſed in reading of the Prophets, and endued with the holy Ghoſt. 2.11.11,12.

A concluſion of this matter, and an aunſwere to diuers obiections of ſome mẽ, which ſay that this variety in the Church, this diuers maner of teaching, ſo great change of vſages and ceremonies, is a great abſurditie. Where is declared that the conſtancy of God appeareth in this chaunging, and he hath done nothing but wiſely, righteouſly, and in mercy, when he gouerneth his Church, after one ſorte in childehode, & after an other ſort in riper age, & alſo when he did keepe cloſe in one people the ſhewing forth of his grace before the comming of Chriſt, which afterward he poured forth vpon all nations. 2.11.13,14.

Theft.

An expoſition of the 8. Commaundement: where is entreated of diuerſe kindes of Theftes, and ſome which although mẽ iudge otherwiſe, yet are accõpted Theftes before God: And ſo he that doth not performe that which by the office of his calling he oweth to other, is a Thefe. 2.8.45.

What we ought to do, that we may obey this commaundement, is ſhewed by diuerſe examples according to the diuerſity of perſons and offices. 2.8.46.

Traditions.

Foraſmuch as the Lorde, willing to teache a rule of trewe righteouſneſſe, hath drawen all the partes thereof to his owne will, thereby it appeareth, that all the good workes which men deuiſe of their owne wittes, are nothing worth before him: But the trewe worſhipping ſtandeth vpon obedience onely, which is the beginning, mother, and preſeruer of all vertues. 2.8.5.

Of Traditions of men, that is to ſay, ordinaunces proceding from men, concerning the worſhipping of God: And of the vngodlineſſe and neceſſitie of them. 4. 10. 1, 2, 5, 6, 7, 8.

A diuiſion of popiſhe conſtitutions, which they call Traditions of the Church, into ſuch as conteine ceremonies, and other which are ſaid to perteine to diſcipline. The wickedneſſe of both ſortes, bycauſe they place the worſhip of God in them, and conſciences are bounde with preciſe neceſſity of thē. 4. 10. 9.

For them the commaundement of God is made voide. 4. 10. 10.

A trewe marke of mens Traditions, which ought to be reiected of the Church, and of all Godly men. 4. 10. 16.

A confutation of the pretence which ſome men vſe that defende popiſhe Traditions to be of God, bycauſe the Church cannot erre, and is gouerned by the holy Ghoſt. 4. 10. 17.

It is a meere mockery to ſay, that the Apoſtles were authors of the Traditions, wherewith the Church hath heretofore bene oppreſſed. 4. 10. 18, 19, 20.

The example of the Apoſtles, when they commaunded the Gentiles to abſteine from things offered vnto Idols, from ſtrāgled, and from blood, is falſely alledged to excuſe the tyranny of the popes lawes. 4. 10. 21, 22.

The Lordes kingdome is taken from him, when he is worſhipped with the lawes of mennes Traditions: which is proued by examples and teſtimonies of Scripture, to haue alway bene a moſt hainous offence in the ſight of God. 4. 10. 23, 24.

The inuentions of men can not be defended by the example of Menoha, which being a priuate mā offered ſacrifice, nor of Samuel which ſacrifiſed in Ramath, 4. 10. 25. nor of Chriſt, which willed men to beare the burdens that the Scribes and Phariſees did binde together. 4. 10. 26.

Of holy & profitable ordinances of the Church, and the ende that they tende vnto. 4. 10. 1.

Of ſuch ordināces of the Church, as ought to be accompted holy, namely thoſe which ſerue for comlineſſe, or do preſerue order and peace in the Church. 4. 10. 27, 28, 29. We muſt wiſely conſider, which be of that ſorte. 4. 10. 30.

It is the duty of Chriſtiā people, to obſerue ſuch ordinances: And what errors herein are to be taken heede of: And howe in the meane time,

time, the libertie of conſciences may ſtill be preſerued ſafe. 4. 10. 31,32.

Tributes.

Of Tributes, Taxes, Impoſitiõs, and Finances, which are payed to Princes: And howe Princes may vſe them with a good conſcience. 4.20.13.

Trinitie.

In one ſimple eſſence of God, we muſt diſtinctly conſider three perſons, or (as the Grekes call them) *Hypoſtaſes*. 1.13.2.

A confuration of them which in this matter do condemne the name of perſon, and reiect it for newenesſe. 1.13.3,4,5.

The holy doctors haue bin compelled to inuente certaine newe words, to defende the truth of God againſt certaine ſubtle men, which mocked it out with ſhifting: As againſt Arrius they inuented this word *homoouſion* Conſubſtãtiall, and againſt Sabellius the name of three properties or perſons. 1.13.4,16.

The diuerſe ſentences of Hierome, Hilarie, and Auguſtine, in the vſe of theſe wordes. 1.13.5.

What we call a perſon, when we entreate of the Trinitie. 1.13.6.

Of the error of Seruettus, in the taking of this word Perſon. 1.13.22.

As God hath more clerely opened himſelfe by the comming of Chriſt, ſo he is ſince that time more familiarly made knowen in ỹ three perſons. 1.13.16.

Teſtimonies of ſcripture, whereby is ſhewed the diſtinction of the father from the Worde, and of the Word from the ſpirit. 1.13.17.

Alſo in the ſcripture there is a diſtinction made of the father, from the Word and the ſpirit, and of the ſpirit from them both, as well by obſeruatiõ of order, as by prophecies aſcribed to them. 1.13.18.

This diſtinction of perſons maketh not againſt the moſt ſimple vnitie of God. 1.13.19.

In what ſenſe the fathers ſay, that the father is the beginning of the ſonne, and yet that the ſonne hath his eſſence of himſelfe. 1.13.19.

A breife ſumme of thoſe things which we ought to beleue concerning the one eſſence of God and the three perſons. 1.13.20.

And herein we muſt diſpute ſoberly, and with great moderation, that neither our thought, nor our tong, do paſſe beyond the boundes of the word of God. 1.13.21.

A confutatiõ of the doting errors of Seruettus in this point of doctrine. 1.13.22.

A confutation, of the error of certaine lewde men, which ſay, that the father is trewly and properly the one only God, which in making the ſonne and the holy Ghoſt, did poure his Godhed into thẽ. 1.13.23.

It is falſe which they ſay, that when menuon is made of God in the ſcripture, onely the father is meant thereby. 1.13.24.

Alſo it is falſe which they dreame of vndeuided ſubſtances, of which euery one hath a parte of the eſſence. 1.13.25.

An aunſwere to their obiection, that Chriſt, if he be properly God, is wrongfully called the ſonne of God. 1.13.26.

An aunſwere to many places which they bringe out of Ireneus for profe of their opinion, where he affirmeth the father of Chriſt to be the one onely and eternall God of Iſrael. 1.13.27.

Alſo to the places of Tertullian. Sect. 28.

It is proued that Iuſtine, Hilarie, and Auguſtine, do make of our ſide. 1.13.29.

The Sonne is of the ſame ſubſtaunce with the father. 4.8.16.

V.

Laſt Vnction, as they call it.

WHat maner of adminiſtratiō is of the popiſhe laſt Vnctiō, and in what forme of wordes: And howe it can not be defended by the authority of Iames, or by the exāple of the Apoſtles. 4.19.18.

Foraſmuch as the grace of healing which was in olde time geuen to ỹ Apoſtles, hath long ago ceaſſed in the Church. Sect. 19, 20. And though it ſtill remained, yet this their wicked obſeruation is farre from that holy ceremony of the Apoſtles. A declaration of the blaſphemies thereof, when they coniure the oile, and aſcribe vnto it that which is propre to the holy Ghoſt. 4.19.21.

Vocation.

See Callinge.

Vowes.

OF Vowes which are made againſt the expreſſe word of God: whether they may well be Vowed of Chriſtian men, and howe they are to be eſteemed. 4.13.1,6.

Three things are to be conſidered in Vowes: Who it is to whom wee Vowe, namely God which deliteth in obedience. 4.13.2. Who we be that do Vowe, that we meaſure our owne ſtrength and loke vpon our Calling, that we neglect not the benefite of liberty which God hath geuen vs. Sect. 3. And with what minde we Vowe. Sect. 4.

Of the Prieſts, Monkes, and Nonnes Vowe of ſingle life. 4.13.3,17,18,19.

There be foure endes of Vowes, two haue reſpect to the time paſt, and two to the time to come. 4.13.4,5.

There is one common Vowe of all the faithfull which they make in Baptiſme. 4.13.6.

Of the raſheneſſe and ſuperſtition of the worlde in making of Vowes. 4.13.1,7.

W.

Of VVarres.

Warres are lawfull, when Magiſtrates are driuen of neceſſity to take weapon in hand, to execute publike reuenge vpon thoſe that trouble the peace of their dominion, whether they be ciuile or foreine enemies. 4.20.11.

It maketh not to the contrary hereof, which many alledge, that there is not in the newe Teſtament any teſtimony or example which proueth that Warre is a thing lawfull

full for Christians. But Magistrates ought to take great heede, that in taking of weapon in hand, they nothing at all followe their owne lustes. As Warre, so garisons also, leagues and ciuile fortifications, are things lawfull for Christians to vse. 4.20.12.

Will of God.

Of the secret Will of God. Also of an other Will, whereunto aunswereth Willing obedience. 3.20.43.and 3.24.1,7.

Will of Man.

Whether the Will of man be in euery part through defiled and corrupted so that it bringeth forth nothing but euell: Or whether it yet reteine some liberty of choise. Where is declared the common saying taken out of the Philosophers, that all thinges by naturall dispositiō couet that which is good. And there is shewed that the liberty of Will can not be proued thereby. 2.2.26.

The soule hath not onely a weake power but no power at all of it selfe to aspire to goodnesse. And sith the whole man is subiect to the dominion of sinne, it is proued by testimonies of Scripture and of Augustine, that the Will of man is bound with most streight bōdes. 2.2.27.

Man by his fall lost not his will, but the soundnesse of his Will, so that he can not moue, much lesse apply himselfe to goodnesse, but is necessarily drawen or led into euell, howbeit not by compulsion but voluntary. Which is proued by Augustine and Bernarde. A large declaration of the difference betwene compulsion and necessitie. 2.3.5.

Sith the Lorde both beginneth and perfiteth good in our hartes, sith he worketh in vs to will, that is to say the good will, sith he createth a newe harte, taketh away the stony harte and geueth a fleshly hart, it followeth, that the Will of man is vtterly corrupted and hath no goodnesse at all. 2.3.6.

It is clerely proued by reasons and diuerse testimonies of Scripture, that God worketh good will in them that be his, not onely in preparing or turning them from the beginning so as it may afterward do some good of it selfe: But bycause it is his onely worke that Will conceiueth a loue of goodnesse, that it is enclined to the study thereof, that it is stirred and moued to an endeuour to followe it, and againe that the choise, studie, and endeuour do not fainte, but procede to effect, finally that man goeth constantly forward in them and continueth to the ende. 2.3.7,8,9.

Therefore it is proued by the authority of Scripture and of Augustine that this which hath bene taught these many ages, that God so moueth our Will, that it is afterward in our owne choise, to obey or disobey his motion, and other like sayings are vtterly false. 2.3.10, 11,12,13,14.

Alſo in doinges, which of themſelues are neither righteous nor vnrighteous, and belonge rather to the bodily than the ſpirituall life, the will of man is not free, but by the ſpeciall motion of God is enclined to clemency, mercy, wrath, feare, and other diuerſe effections, when it pleaſeth him to make way for his prouidence. Which is proued by Scripture, by daily experience, and by the authority of Auguſtine. 2.4.6,7.

VVorkes.

A compariſon of the pureneſſe of God with all the righteouſneſſe of men. 3.12.4,5.

Al the ofſpring of Adam being deuided into foure kindes of men, it is proued that they haue no holineſſe or righteouſnes: Firſt in them which are endued with no knowledge of God, in whom although there do ſometime appeare excellent qualities (which are the giftes of God) yet there is in them nothing pure. 3.14.1,2,3,4,5,6.

The ſame is ſhewed in them, which being profeſſed by Sacraments, are Chriſtiãs onely in name, denying God in their deedes: Alſo in hypocrites which with vaine falſe colours do hide the wickedneſſe of their heart. 3,14.7,8.

Finally, it is proued that euen the children of God trewly regenerated by his Spirit, can not ſtande by any righteouſnes of their owne Workes before the iudgement of God, becauſe they can bringe forth no good Worke ẏ is not ſprinkled with ſome vncleannes of the fleſh, and therefore damnable. Moreouer although they coulde bringe forth any ſuch Worke, yet one ſinne is enough to blot out the remembrance of all former righteouſnes. 3.14.9,10,11.

A confutation of the papiſtes ſhiftes concerning the righteouſneſſe of Workes: And ſpecially of the ſame horrible mõſter of Works of ſupererogatiõ. 3.14.12,13,14,15.

When we entreate of Workes, we muſt thruſt two peſtilences out of our mindes: that we put no truſt in the righteouſneſſe of our owne Workes, and that we aſcribe no glory vnto them. 3.14.16.

The Scripture ſetteth out and declareth foure kindes of cauſes in ſtabliſhing our ſaluation: And it is proued that in them all there is no regard of Workes. 3.14.17.

Where ſometime the ſainctes do bolden themſelues with remembrance of their owne innocence and vprightneſſe: howe the ſame is to be taken: and howe it doth in no wiſe abate any thing from the free righteouſneſſe in Chriſt. 3.14.18, 19,20.

Where the Scripture ſaith that the good Works of the faithfull do moue God to do them good, the order is therein rather expreſſed than the cauſe. 3.14.21.

Why the Lorde in the Scripture calleth good Workes oures, and promiſeth rewarde to them. 3.15.3.

A confutation of the Sophiſters inuention, concerning morall Workes,

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VVorlde.

See Creation of the VVorld.

THE ENDE OF THE TABLE.

TO THE CHRISTIAN AND STVDIOVS READERS OF THIS BOOKE, AVGVSTINE Marlorate Wisheth Health.

WHo so euer shall reade and peruse these two Tables following, and especially the latter, may maruell what I meant (after so many impressions and corrections of this worke) to collect and gather all the places of holy scripture therein alledged: and a great parte of the authorities therein expounded, whereas if any frute or proffit thereof were to be had, the same longe before might haue bene done: and especially about there yeares past, when the author him selfe was so diligent therein: who besides the many and profitable ad-

ditions (which it conteineth) he himselfe setting the same in order, with his owne handes, and reducing it to a most exacte perfection, did then set and publishe it forth, in such sorte, that in fower bookes being deuided into chapters and diuerse sections, he hath right worthely and in familier maner, comprised the summe of the whole Christian religion. And certainely I cannot denie but it woulde haue bene very good and commodiose, if that any one man would haue taken the paine, faithfully and trewly to haue collected those places: which thing I thought ones to haue donne by the aduise of the imprinter, sauing that my chardge and office did elsewhere call me: as also when I had perused and set it in an other order then it was before, and had euen finished it, I was compelled to omit it, or at the least, to surcese for the time. And after that this booke being put forth both in Latine and French, was set to sale in euery place, because I sawe no man, who then did take the paine, to reduce the places of Scripture to a Table, and vnderstanding howe profitable the same would be to all men: I could not choose but after my power, and as leusure serued in those troublesome times, to employ my whole care & trauell therein. And because all things should be done and come forth more certaine and in better order: I would not geue credite, nor trust to the numbers which the imprinter had before set and made: for when I had diligently conferred them all, I found many false, many omitted, and some disorderly set: And surely that happeneth very sone to such as are not best skilfull in examining and perusing the places of holy Scripture to be sone deceaued. Wherefore all things diligētly restored, & that supplied which semed to want, I did so order the places of Scripture collected out of the olde and newe testament, that if there were any, through forgetfulnesse, or by any other meanes omitted or ouerskipped: (as it can not be but that in a great harueste some one eare of corne shall escape the reapers hande) I durst warrant so fewe shall be found, that this Table being brought to triall you shall not finde one much more plentifull or larger. Neuertheless I do pray and request the readers, that if they do finde any, they will aduertise the imprinter, wherby the same may better be examined and corrected. And this is to be noted, that such whole verses as I haue comprised in this table, they were not wholy but in part alleged, much lesse expounded in the Institution: which thing I did vpon good consideration. For oftentimes it happeneth that in diuerse places of the Institutions, some authorities are alleged, which are proued but by some part of the verse. And because in noting the places and numbers, we must vse repetitions (which for the most part bring a lothsomnesse to the reader) I thought it better to put in the whole verse, then by often diuisions, to vse vaine and superfluous repetitions. And as concerning the commoditie which the reader may gather by this my trauell: (besides that which by vse and experience I am taught by those Tables, which for mine owne priuate study and exercise I wrote vpon the Institutions heretofore set forth) I durst to affirme this much, that they which are not

exercised

exercised in entreating the holy Scriptures, and yet desirous to serue the Church of God, do diligently endeuor themselues thereunto, they shall finde a large and a plaine way, both with dexteritie to expound the writinges of the Prophets and Apostles, as also aptly to apply the authorities here alleged, and such like to the edifying of the Church, which is the very ende of the whole. And although we want not good Commentaries to discouer vnto vs the naturall sense of the Scripture, which we do nowe study and apply: yet because they who wrote the same, and who with good successe haue trauelled therein, were contented with the plaine and sincere exposition of the text: none could tell by the vse of the said Commentaries onely (vnlesse they were well practised in the principales of religion) howe and to what common place they ought to apply the argument then in hande. But who so can be contented to vse this Table, whensoeuer he shall finde the places which he entreateth, he shall see howe and to what ende the same is to be applied, whether to the confirmation of true doctrine, or to the confuting of the aduersaries, or to the reconciling of such places as seeme to be repugnant. And this shalbe very commodious and profitable, not onely for the amplifying of any argument, but also to satisfie them, which are desirous to be confirmed in the principall pointes of Christian Religion. For it is manifest howe simple and slender is their oration and speech, which bring and allege nothing els, but as they read in the Commentaries: where the authors themselues (being most worthy and well learned) do cheefly desire breuitie, because the readers should vse and study the common places themselues, to the ende they should the more largely be applied to those things which in the Cõmentaries are but breefly expounded. Againe, forasmuch as we haue not alwayes in readinesse, what good authors haue written vpon the scriptures: and very fewe commentaries vpon some bookes, and namely vpon this Institution, are to be founde or had. This Table expounding the obscure and harde authorities, shall greatly further and helpe the readers. For they shall either finde some ready interpretation, or some entrance whereby to searche and finde out the trewe sentence. And as touching the translation, I trust it shall not seeme straunge to the reader, in that I haue rather followed the selfe same wordes, as they be in the Bible, then as they be alledged by Caluin in this his institution: For he being a man most excellently well learned, and of great reading (as by his works it doth appeare, how ready and familier the Scriptures were to him) had not alwayes the bookes in readines, or lying open before him, whem he wrote: neither was it necessary that whatsoeuer he did auouche out of the olde or new Testamẽt, he should expresse or write it in the selfe same words: for it is sufficiẽt, that the sense be faithfully retained, & the trew propriety of the words obserued, & so to eschew the cauilings of all men, sauing such as will finde fault in that, which in the least parte cannot be followed nor obserued. Being therfore perswaded that neither he himself will be offended, nor the reader mislike, if the sentences in the Bible be translated

according to the Hebrewe, as concerning the olde Teſtament, and according to the Greeke, as touching the newe Teſtament: I haue aduentured to aduouche the authorities of the Scriptures in an other order (as concerning the wordes) then they are alledged in this booke of Inſtitutions. And therefore ſometimes that which is recited in the thirde perſon, this Table doth expreſſe it in the ſeconde, and ſo contrariwiſe: but yet ſo, that the ſenſe and meaning is alwayes reſerued, which thing euery man ſhall eaſily perceaue, if diligently and without haſty iudgement, he do conferre euery thing together: for elſe curioſe heades do loſe that fruict, which by aduiſed reading they might haue and receiue. And as concerning the names and nombers of the bookes, and of the Chapters of the olde Teſtament, we haue not followed the common tranſlation, but that which is moſt agreable to the Hebrew. And therefore we do aduertiſe the readers, that they do not take the firſt booke of the Kinges, for the firſt of Samuell: nor the ſeconde of Kinges, for the ſeconde of the ſame Prophete: which is ſo done by them, who heretofore haue coted the Chapters in this imprinted Booke, bycauſe they followed the Concordances of the Bible, called the great Cõcordances, which is collected according to the common tranſlation: and by that meanes, as it may euidently appeare to all men, ſome bookes of the olde Teſtament, are not rightly intituled: and the Pſalmes otherwiſe and in an other order deuided, then did the Hebrewes. And foraſmuch as all the principall pointes of religion, are in this booke copiouſly and faithfully expounded, we may eaſily refute the falſe opiniõs of the aduerſaries. VVhoſoeuer ſhall come to the reading thereof, either with a minde to learne, or a deſire to proffit: there is no doubte, but he ſhall very much proffit himſelfe, and helpe others: whoſe conſciences he may ſo ſtrengthen and aſſure, as they neede not to quaile in any pointe, bycauſe they be aſſured, that their faith is grounded vpon the firme foundation of the Prophets and Apoſtles, who wrate and ſpake, being inſpired by the holy Ghoſt, who hath willed and commaunded his moſt pretioſe and deere word, to be redde, heard, and handled, in all feare and reuerence, without adding thereunto, or takinge from the ſame: leaſt we be worthily reproued of our folly. Let vs therfore, in all ſimplicity and feare of God, reade ſo wholſome and neceſſary thinges, and daily proceede therein, in the grace and knowledge of God, who onely is the ſauior, hedde and Doctor of the Church: To whom nowe and for euer be all glory.

Calend. May. 1562.

THE

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If at any time you do finde two numbers in the margent, the firſt ſignifieth the Chapter of the Bible, the ſecond ſheweth the Verſe of the ſame Chapter: but if you finde one number alone, then that ſignifieth the Verſe onely. The firſt number put after the text ſignifieth the Booke of the Inſtitutions, the ſecond the Chapter, and the third the Section.

GENESIS.

1.1. IN the beginning god created heauē and earth. 1.14.20

1. And the ſpirite of god vvas vpon the deepes. 1.13.14.& 1.13.22

3. And God ſaid, let light be made, & light vvas. 1.13.7.& 1.13.8.& 1.16.2

11. Let the earth ſhoote forth greene floriſhing herbes, and bearing ſeede according to his kinde. 1.16.2.

26. Let vs make man to our image and likeneſſe. 1.13.24.& 1.15.3

27. And God created man to his image and ſimilitude, he created them to the image of God, male and female. 1.11.14.& 1.15.3 & 2.1.1

28 And rule you ouer the fiſhes of the ſea, & ouer the fovvles of the heauē, and ouer euery beaſt that moueth on the earth. 1.14.22.

31. And God ſavv all things that he had made, and they vvere exceding good. And Euening & Morning vvas made the ſixte day. 1.14.22.& 3.23.8

2.1. Therefore heauen and earth vvas finiſhed, and all the garniſhing of them. 1.14.4

2. God did throughly finiſhe the 7. day his vvorke that he had made, and he reſted the 7. day frō all the vvorke that he had done. 1.14.2.& 2 8.30

7. The Lord God therfore did faſhion man of the ſlime of the earth, and inſpired into his figure the breth of life, and man vvas made into a liuing ſoule. 1.15.5.& 2.14.8

9. And the tree of life vvas in the middeſt of Paradiſe, and the tree of the knovvledge of good & euill. 4.14.18

17. In vvhat day ſoeuer you ſhall eate thereof, you ſhall dy vvith death. 3.2.7

18. It is not good that man be alone, let, vs make him a helpe like to himſelfe. 4 13.3

23. This, novv bones of my bones, and fleſh of my fleſh, ſhe ſhall be called vvoman, becauſe ſhe vvas taken of man. 2.12.7 & 4.19.35

3.4. The Serpent ſaid to the vvomā, ye ſhall not dy. 1.14.15

6. Therfore the vvoman ſavv that the tree vvas good to eate, & beautifull to the eye, and pleaſaunt to looke vpon, & ſhe toke of the frute therof, and did eate, and did geue to her huſband, vvhich did eate. 2.1.4

15. I vvill put hatred betvvene thee and the vvoman, betvvene thy ſeede and the ſeede of her, ſhe ſhall bruſe ſmall thy head, and thou ſhalt lay vvaite to intrappe his heele. 1.14.8 & 2.13.2

17. In thy labours thou ſhalt eate thereof all the dayes of thy life. 3.14 13.& 2.10:10.

22. Nowe therefore leaſt he ſtretch forth his hand, and take alſo of the tree of life, and eate thereof and liue for euer, let vs caſt him out. 4.14.12

4.4. And the Lord had regard to Abell and to his giftes. 3.14.8

7. And her deſire ſhalbe ſubiect vnto thee, and thou ſhalt be Lorde ouer it, or thou ſhalt rule ouer it. 2.15.16

8. And vvhen they vvere in the field, Cain roſe vp againſt his brother Abell, and ſlue him. 2.10.10

10. The voice of the blood of thy brother, crieth vnto me from the earth. 3.2.7

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6.3. My ſpirite ſhall not abide in man for euer, becauſe he is fleſh, &c. 3.14.1

5. But the Lorde ſeing that there vvas much vvickedneſſe of men on the earth, & that euery thought of their hartes vvas bent to euill at all times, 2.2.25

6. Then it repented the Lorde that he had made man on the earth. 1.17.12

18. I vvill make my couenaunt vvith thee. 4.14.6

22. Noe made all things that the Lord had commaunded him. 2.10.10

8.21. The vnderſtanding & thought of mans hart, be prone to euill frō their youth. 2.2.25.& 2.2 27.& 3 14.1

9 2. And the feare and dread of you be vppon all beaſts of the earth, and vppon all birdes of the aire, vvith euery thing that moueth vppon the earth, all the fiſhe of the ſea be geuen to your handes. 1.14.22

9. Beholde, I do ordaine my couenaunt vvith you, and vvith your ſeede after you. 4.14.6

13. I vvill put my bovve in the cloudes, and it ſhall be a ſigne of the league betvvene me & betvvene the earth. 4.14.18

24. But Noe being avvaked from his vvine, vvhen he had learned vvhat his youngeſt ſonne had done vnto him. 2.10.10

25. He ſaid, curſed be Chanaan, he ſhall be a ſeruaunt of ſeruauntes to his brethren. 1.11.8

27. Let God inlarge Iaphet, and let Sem dvvell in Tabernacles, and let Chanaan be his ſeruaunt. 1.11.8

12 4. Therefore Abraham vvent forth as the Lorde had commaunded him. 2.10.11

10. But there vvas a dearth in the land, and Abrahā vvent dovvn into Egypt that he might dvvell there. 1.10.11

13. Say therfore I pray thee, that thou art my ſiſter. 1.10.11

17 But the Lorde did puniſhe Pharao and his houſe for Sara the vvife of Abraham 2.8.19

13.7. And there roſe a ſtrife betvvene the ſhepeheardes of the flocke of Abraham, and the ſhepeheardes of the flockes of Loth. 2.10.11

11. And the one of them vvere ſeparated from his brother 2.10.11

14.13 And beholde one that eſcaped tolde it to Abrahā the Hebrue. 2.10.11

18. But Melchiſedec king of Salem, bringing forth bread and vvine (for he vvas the prieſt of the almighty) &c. 4.18.2

15.1. Feare not Abrahā, I am thy defender, and thy revvard is very great. 2 11.1.& 3.25.10.& 4.10.11.& 4.16.14

5. Looke vp vpon the heauens, and number the ſtarres if thou canſt: and he ſaid vnto him, ſo ſhall thy ſeede be. 3.18.2

17. Therefore vvhen the Sunne vvas ſette there roſe a darke miſte, and there appeared a ſmoking fornace, &c. 4.14.18

18. I vvill geue vnto thy ſeede this coūtrey, from the flud of Egypt vnto the great flud Euphrates. 4 16.11

16.2. Beholde, the Lorde hath ſhut me vp, that I ſhoulde not bringe forth: go thou into thy handmaid, if peraduenture at the leaſt, &c. 3.2.31.

5. And Sarai ſaid to Abraham, thou dealeſt vniuſtly vvith me. 2.10.11. I gaue my handemaide into thy boſome. 3 2.31

9. And the Angell of the Lorde ſaid vnto

vnto her, returne vnto thy miſtreſſe. 1.14.16
15. Agar brought forth a ſonne to Abraham. 2.10.11
17.2. I vvill make my agreement betvvene me and thee, and I vvill multiply thee vvonderfull much. 3.18.2
5. I haue ordained thee a father of many Nations. 2.10.11
7. And I vvill put my couenaunt betvvene me and thee, and betvvene thy ſeede after thee in their generations by an euerlaſting truce, that I may be thy God and the God of thy ſeede after thee. 2.8.21. & 2.10.9. & 2.13.1. & 4.15.20. & 4.16.3
10. Euery male of you ſhall be circumciſed 4.14.20. & 4.16.3
11. And you ſhall circumciſe the fleſh of your vncircumciſion, and it ſhall be a ſigne of the league betvvene me and you 4.16.24
12. The child of 8. dayes ſhall be circumciſed amongeſt you, euery male in your generations. 4.16.5. & 4.16.6 & 4.16.30
13. And my couenant ſhall be in your fleſh for an euerlaſting league 4.17.22
14. The male, the fleſhe of vvhoſe vncircumciſion hath not bene circumciſed, that ſoule ſhall be vviped out frō amongeſt his people, becauſe he hath broken my couenaunt. 4. 6.9
21. I vvill ordaine my couenaunt vvith Iſaac. 4.14.5
18.1. The Lorde appeared vnto him in the valley of Mamre. 1.14.5
2. There vvere three men appeared vnto him ſtanding by him. 1.14.9
10. Returning, I vvill come vnto thee about this time, and thy vvife Sarai ſhall haue a ſonne. 3.18.2
23. If there ſhall be 50. iuſte in the Citie, ſhall they periſhe alſo? & vvilt thou not ſpare that place for 50. iuſte, if they ſhall be in it? 3.20.15
27. Becauſe I haue begōne once, ſhall I ſpeake vnto my Lorde, being duſte and aſhes? 1.1.3
19.1. And tvvo Angels came to Sodome in the euening. 1.14.9
20.2. And he ſaid of Sarai his vvife, ſhe is my ſiſter. 2.10.11
3. VVhether or no vvill thou die for the vvomā vvhich thou broughteſt? for ſhe hath a huſband. 1.17.14
18. For God did ſhutte vp euery vvombe of the houſe of Abimelech, for Sarai the vvife of Abrahā 2.8.19
21.2. And Sarai conceaued, and bare a ſonne to Abraham in her age. 2.10.11
10. Caſt out this handmaide and her ſonne. 2.10.11. & 4.2.3
12. All things that Sarai ſhall ſay vnto thee, harkē vnto her, becauſe in Iſaac ſhall thy ſeede be called 3.22.5
24. And Abraham ſaid, I vvill ſvveare. 2.8.27
25. And Abraham blamed Abimelech for the vvell of vvater vvhich his ſeruauntes tooke avvay by force. 2.10.11
22.1. The vvhich after they vvere done, God tempted Abraham. 3.8.4 & 3.20.46
2. Take thou thy onely ſonne Iſaac, vvhom thou loueſt, and goe into the land of viſions, and offer him in ſacrifice. 2.10.11
3. Therfore Abraham riſing by night, ſadled his Aſſe, carrying vvith him tvvo young men and his ſonne Iſaac, and vvhen they had cut vvodde for ſacrifice, he vvent into the place that God had commaunded him 3.18.2
8. My ſonne, God vvill prouide to himſelfe an offering of ſacrifice. 1.16.4
12. Novve I knovve that thou feareſt the Lorde, and haſt not ſpared thy onely ſonne for me. 3.8.4
16. I haue ſvvorne by my ſelfe (ſaith the Lorde) becauſe thou haſt done this thing, and haſt not ſpared thy onely ſonne, &c. 3.18.2
17. I vvill bleſſe thee, and multiply thy ſeede as the ſtarres of heauen, and as the ſand that is by the ſhore of the ſea. 3.18.2
18. And all the natiōs of the earth ſhall be bleſſed in thy ſeede, becauſe thou obeyedſt my voice. 2.13.1. & 4.14.21

23.4. I am a ſtraunger and pilgrime among you, geue me the right of buriall vvith you, that I may burie my dead. 3.25.8

7. Abraham aroſe, and did vvorſhip the people of that countrey, that is to ſay, the ſonnes of Heth. 1.12.3

12. Abraham did vvorſhip before the Lorde and the people of that countrey. 1.12.3

19. And Abraham buried his vvife Sara in the double caue of the field, vvhich caue vvas right ouer againſt Mamre, this is Hebron in the land of Canaan. 3.25.8

24.7. He vvill ſende his Angell before thee. 1.14.6.& 1.14.12

12. Lord God of my maiſter Abraham, helpe me this daye, and deale mercifully vvith my maiſter Abraham. 1. 14.12

25.27. Iſaac loued Eſau, becauſe he did eate of his Veniſon. 3.2.31

26.1. A dearth being riſen in that lād, after that barrenneſſe vvhich happened in the dayes of Abraham: Iſaac vvent to Abimilech king of Paleſtine in Gerara. 2.10.12

4. And I vvill multiply thy ſeede as the ſtarres of heauē, and I vvill geue to thy poſteritie all theſe regions, and all nations ſhall be bleſſed in thy ſede. 2.13.1

7. And he aunſvvered, ſhe is my ſiſter, for he feared to cōfeſſe that ſhe vvas aſſociated vnto him in mariage. 2. 10.12

15. For this, the Paleſtines enuying him, they dammed vp all the vvels that the ſeruauntes of his father Abram had digged, at that time filling them vp vvith earth. 2.10.12

20. But there alſo vvas a bravvling of the ſhepeheardes of Gerara againſt the ſhepeheardes of Iſaac. 2.10.12

31. And riſing in the morning, they ſvvore one to the other. 2.8.27

35. VVhich both did offend the minde of Iſaac and Rebecca. 2.10.12

27.9. Goe thy vvayes forth to the flocke, & bring vnto me tvvo good Kiddes, &c. 3.2.31

14. He vvent and brought, and gaue vnto his mother. 2.10.14

27. So ſoone as he ſented the ſmell of his garmentes, bleſſing him, he ſaid, beholde the ſmell of my ſonne as the ſmell of a full field the vvhich the Lorde hath bleſſed. 3.11.23

38. Eſau vvith a great houling vvept. 3.3.24.& 3.3.25

39. Thy bleſſing ſhall exceede in the fatneſſe of the earth, & in the devve of heauen. 3.3 25.

28.5. Iſaac therefore let Iacob depart. 2.10.12

11. An he ſavve in his ſleepe a ladder ſtanding on the earth, and the top thereof touching heauen. 2.9.2

12. And alſo the Angels of God going vp and going dovvne by the vvay. 1.14.12

18. Iacob therefore riſing early, tooke the ſtone vvhich he did lay vnder his head, and he reared it vp for a remembraunce, pouring oile therupon. 1.11.15

22. I vvill offer the tenthes vnto thee, of all things that thou ſhalt geue me. 4.13.4

29.20. Iacob ſerued for Rachell 7. yeares. 2.10.11

23. And in the euening he brought in Lelia his daughter to Iacob. 2.10.12

27. Fill vppe the vvecke of dayes of this coupling, and I vvill geue her vnto thee for the vvorke by vvhich thou ſhalt ſerue me in 7. other yeares 2.10.12

30.1. But Rachell ſeing that ſhe vvas vnfrutefull, ſhe enuied her ſiſter, and ſaid vnto her huſband, geue me children, othervviſe I vvill die. 2. 10.12.

2. VVhether or no am I a God that hath taken from thee the frute of thy vvombe? 1.16.7

31.19. And Rachell ſtole avvay the Idoles of her father. 1.11 8

23. VVho tooke his brethrē vnto him, and followving after him 7. daies, he tooke him in the moūt Gilead. 2.10.12

40. Day and night I vvas oppreſſed vvith heate & colde, and ſleepe vvas farre from mine eyes 2.10.12

53. Therefore Iacob ſvvore by the feare of his father Iſaac. 2.8.27

32.1. Iacob vvent on the iourney that he had taken in hande, & the Angels of the Lord met him. 1.14.5

7. Iacob feared vvonderfully, &c. 2 10.12

10. I am not vvorthy of the leaſt of all thy compaſſions, & all the trueth vvhich thou haſt shevved vnto thy ſeruaunt: for vvith my ſtaffe haue I paſſed ouer this Iordan. 3.20.14. & 3 20.26

11. Deliuer me from the hande of my brother Eſau, becauſe I feare him very much, leaſt he comming, do ſtrike the mother vvith her ſonnes. 2.10.12 & 3.20.14

28. For if thou vvere ſtronge againſt God, hovve much more ſhalt thou preuaile againſt men? 1.14.5

29. Iacob asked him, tell me vvhat is thy name? he aunſvvered, vvhy doſt thou ſeeke after my name the vvhich is maruelous? and he bleſſed him in that place. 1.13.10

30. And Iacob called the name of that place Phanuell, ſayinge, I ſavve the Lord face to face, & my ſoule is ſafe. 1.13.10

33.3 And he going foorth vvorshipped proſtrate on the earth ſeuen times, vntill his brother drevve nie. 2.10.12

34.5 Iacob vnderſtode that he had raviſhed his daughter Dina. 2.10.12

35. Simeon and Leui the brethren of Dina vvent into the Citie boldely vvith their ſvvordes, and al the male being ſlaine, &c. 2.10.12. & 4.1.24

39. You haue troubled me, and haue made me be hated of the Chananites & Phareſites inhabiters of this contrey. 2.10.12

35.18 But her ſoule departinge for greefe, & death being novv at hand she called, &c. 2.10.12

82. Ruben vvent, and ſlept vvith Bala the Cõcubine of his father, that vvas not vnknovven vnto him. 2.10.12 & 4.1.24

37.28. And the Madianites Marchaunts paſſing by, they drevv him out of the Ceſterne, they ſolde him to the Iſmaelites for 20. peeces of ſiluer money. 4.1.24

32. They tooke his coate, ſending thẽ vvhich bare it to his father, &c. 2,10 13

38.18 Therefore the vvoman conceiued at one copulation, &c. 2.10.12 & 4 1.24

42.6. The brethren of Ioſeph came & did reuerence vnto him. 1.12.3

36. You haue made me to be vvithout childrẽ: Ioſeph is not aliue any more, Simeon is holden in chaines, & you cary Beniamin avvay: all theſe euils hath fallen on me. 2.10.12

43.14. My omnipotẽt God, make him fauorable tovvards you, and that he let looſe vvith you your brother that he holdeth in chaines and this Beniamin: for I shalbe as one deſtitute vvithout children. 2.4.6

45.8. I vvas not ſent hither by your counſell, but by the vvill of God. 1 17.8

47.7. And Iacob ſaluted Pharao. 1.11 15

9. The daies of pilgrimage of my life be 130. yeares: fevv and euill 2.10.12 And they came not vno the dayes of my fathers, in the vvhich they vvere pilgrimes. 2.10.13

29. Thou shalt keepe promiſe & shalt deale pitifully vvith me, that thou bury me not in Egypt. 2.10.13

30 But I vvill ſleepe vvith my fathers, and thou shalt cary me from this contrey, and put thou me in the ſepulcre of my Auncеſtors. 2.10.13 & 3.25.8

31. VVho ſvvearing, Iſraell vvorshipped the Lord, turning to the head of the bed 1.11.15

48.14. And Iſraell ſtretchinge out his right hande, put it on the head of Ephraim. 4.3.16

48.16. The Angell vvhich hath deliuered me from all euils, bleſſe theſe boyes. 1.14.6

And let the names of my fathers Abraham and Iſaac be called vpon them. 3.20.25

19. But his younger brother ſhall be greater then he, and his ſeede ſhall grovv into nations. 3.22.5

49.5. Simeon & Leui brothers, vvarlike veſſels of iniquity. 1.8.4

9. Iuda the vvhelp of a Lyō: my ſonne thou aſcendeſt to the pray, beinge ſtill thou diddeſt lye as a Lyon, and as a ſhe Lyon: vvho ſhall raiſe thee? 1.8.4

10. The Scepter ſhall not be carried avvay from Iuda, neither the Captaine from his home, vntill he come that is to be ſent, & he ſhall be that the Gentiles looke for. 1.8.7

18. I vvill looke for thy ſaluation O Lord. 2.10.14

50.20. You haue imagined euill of me but God vvill turne that into good, that he might exalt me as you ſee preſently. 1.17.8

25. VVhen God ſhall viſite you, cary avvay vvith you my bones from this place. 2.10.13

EXODVS.

2.12. WHen he looked here and there, and ſavve that no body vvas preſent, he hid the Egyptiā vvhich he ſtroke, or killed, in the ſand. 4.20.10

3.2 And the Lord appeared vnto him in a flame of fire from the middeſt of a bramble buſh. 4.17.21

6. I am the God of thy father, the God of Abraham, the God of Iſaac, the God of Iacob. 2.8.15 & 2.10.9

8. I haue come dovvne that I may deliuer them from the handes of the Egyptians, and that I may bring them out of that contrey. 4.20.30

10. But I came, that I might ſend thee to Pharao, that thou mighteſt lead avvay my people. 4.8.2

14. VVhich is ſēt me vnto you. 1.13.23

21. I vvil giue fauour vnto this people before the Egyptians, & vvhen you go forth you ſhall not go forth empty. 1.17.7

4.3. And the Lord ſayd, throvve it on the earth, he threvv it, and it vvas turned into a ſnake. 4.17.25

11. VVho hath made the mouth of mā, or vvho hath framed the dumme and deafe, the ſeeinge & the blinde? not I? 1.14.14

21. See thou do all things openly before Pharao vvhich I haue put into thy handes, I vvill harden his hart, & he ſhall not let the people go. 2.4.4 & 3.24.13

I vvil harden his hart, & he ſhall not let the people go. 1.18.2

25. Sepnora tooke therefore a ſharp ſtone, and circumciſed the vncircūciſion of her ſonne. 4.15.22

6.7. And I vvill take you vnto me for a people, & I vvil be your God. 2.10.8

23. Aaron tooke Elizabeth to vvife the daughter of Aminadab the ſiſter of Nahaſon, vvhich bare vnto him Nadab, and Abiu, and Eleazar, and Ithamar 2.13.3

7.1. And the Lorde ſayd vnto Moſes, beholde, I haue ordained thee the god of Pharao, and Aaron thy brother ſhall be thy Prophet. 1.13.9

3. But I vvill harden his hart, and vvil multiply my ſignes and vvonders in the lande of Egypt. 1.18.2 & 2.4.3 & 2.4.4

10 Aaron tooke his rod before Pharao & his ſeruantes, & it vvas turned into a ſnake. 4.17.15

11. Pharao called his vvife men & inchaunters, and they made vnto him likevviſe certaine vvonders through Egyptiecall inchauntements. 4.18.6

12. And they in like maner caſt foorth their rods, vvhich vvere turned into dragons, but the rod of Aaron deuoured their rods. 4.17.15

8.15. But Pharao ſeeing that quietnes vvas giuen him, he made his hart vvorſe. 1.18.2

10.1 And the Lorde ſayd vnto Moſes, go in vnto Pharao: for I haue hard-

ned

hardened his hart, and the harts of his seruaunts, that I may make these tokens on him. 2.4.4

11.3. The Lorde vvill giue fauour to his people before the Egyptiãs. And Moses vvas a great man in the contrey of Egypt before the seruants of Pharao & all the people. 2.4 6

12.5. It vvas a Lambe vvithout spot, a he Lambe of a yeare olde. 4.16.31

26. And vvhen your children shall say vnto you, vvhat religion is this? 4.16 30

43. This is the religiõ of passing ouer, euery straunger shall not eate thereof. 4.17.22

46. Neither shal you breake the bones thereof. 1.16.9

13.12. Sanctifie to me euery first borne that doth opẽ the vvombe amõgest the children of Israell, as vvell of mẽ as of beast, for they be al mine. 4.16.31

14.19. And the Angell of the Lorde, liftinge vp himselfe, vvhich did goe before the campe of Israel, vvent after them. 1.14.6

21. And vvhen Moses had extended his hande against the sea, the Lorde tooke it avvay, a mightie vvinde blovving and burninge all the night. &c. 4.15 9

26. And the Lorde sayd vnto Moses, stretch out thy hande ouer the sea, that the vvaters may returne to the Egyptians & vpon the chariots and horsemen of them. 4.15.9

31. The people feared the Lorde and beleued in him, and in his seruaunt Moses. 4.8.2

15.3. The Lord as a champion, omnipotent is his name. 1.13.24 & 4.17.23

16.7. And in the morninge you shall se the glory of the lord, I haue heard you murmuring against the Lord: But vve, vvhat be vve that you do murmure against vs priuily. 1.8.5

14. And vvhen the devv vvas ascẽded that vvas fallen, beholde vppon the vpper part of the earth there appeared a litle thinge in a manner of the likenes. &c. 4.17.34 & 4.18.20

17.6. Beholde, I vvill stande there before thee vpon the rocke horeb, and thou shalt strike the rocke, and vvater shall proceede there from, that the people may drinke. 4.17.15. & 4 17.21. & 4 18.20

15. And Moses did build an altar, and called the name thereof *Iehouah-Nissi* 1.13.9

18.16. And vvhen there shall be any disputation amongest them, they shall come vnto me, that I may iudge betvvene them, & that I may shevve the commaundements of God & his lavves. 4 11 8

19.5. You shal be vnto me as the tresure and best of all the people, for all the earth is mine. 4.16.13

6. And you shal be vnto me a kingely Priesthode, and a holy people. 2.7.1

16. And novv the third day vvas come, and it vvaxed bright in the morning, and beholde thundering beganne to be hard, and lightninges to flashe, and thicke cloudes to couer the hill, and the sounde of the trompet did make a noyse very vehemently, and the people did feare vvhich vvere in the tentes. 1.8.5

20.3 Thou shalt not haue straunge gods before me. 1.13.24

4. Thou shalt not make to thy selfe a grauen image, neither any likenesse that is in heauen aboue the earth, neither that is in the earth beneath, neither of those thinges that be in the vvaters beneath the earth. 1 11.1 & 1.11.12. & 1.13.24

5. Thou shalt neither vvorship them nor serue thẽ: I am thy mighty Lord God, gelious, visiting the iniquity of the fathers vpõ the children, to the third and fourth generatiõs of them that hate me. 1.12.1

6. And being merciful vnto thousands of them that loue me and keepe my commaundements. 2 10.9

13. Thou shalt not kill. 4.20.10

24. In vvhich shall be the memory of my name, I vvill come to thee and blesse thee, 4.1.5

21.13. But he that hath not lyen in vvaite, but that God hath giuen him into his handes, &c. 1.16.6. & 1.18.3
17. He that shall curse his father or mother, shall dye the death. 2.8.36
22.1. If any man shall haue stollen an Oxe, or a Sheepe, and shall haue killed him or sold him, he shall restore fiue Oxen for one Oxe, and foure Sheepe for one Sheepe. 4.20.16
8. If the theefe be not found, the master of the house shall be brought to the Iudges, and he shall svveare that he hath not &c. 4.20.4
11. An oth shal be betvvene thē, that he hath not stretched out his hande to the thing of his neighbour. 2.8.26
29 Thy tenthes and first frutes thou shalt not be slacke to pay. 3.7.5
23.1. Thou shalt not admit a lye, neither shalt thou ioyne thy hand, that thou shouldest beare false vvitnesse for the vvicked. 2.8.47
4. If thou shalt meete the Oxe or Asse of thy enemy going astray, bring him backe vnto him. 2.8.56
5. If thou shalt see the Asse of him that hateth thee lye vnder his burdē, thou shalt not passe by, but shalt lift it vp together vvith him. 2.8.56
12 That thy Oxe & thy Asse may take rest, and that the sonne of thy handemaiden may be refreshed, and the straunger. 2.8.32
13. And ye shall not svveare by the name of outvvard Gods, neither shal it be hearde out of your mouth. 2.8 25
19. Thou shalt cary the first of thy frutes into the house of the Lord thy God. 3.7.5
20. Beholde, I vvill sende my Angell, vvhich may go before thee, and may kepe thee in the vvay, and may bring thee into the place vvhich I haue prepared. 1.14.6
24.18 And Moses entring the middest of the cloude, ascended into the hill, & vvas there 40. daies & 40. nightes. 1.8.5. & 4.12.10
25.17. Also thou shalt make a mercy seate of fine golde, tvvo cubites and a halfe longe, and one cubite and a halfe broad. 1.11.3
18. Thou shalt also make tvvo golden Cherubins, beaten out on both sides of the Oracle. 1.11.3
20. They shall couer both sides of the mercy seate, stretchinge out their vvinges, and coueringe the Oracle, & their faces one to an other, to the mercy seate vvardes, by the vvhich the Arke is couered: in the vvhich thou shalt put the testimony that I shall giue thee. 1.11.3
40. Looke in, and do according to the example vvhich vvas shevved thee in the mountaine. 2.7.1. & 4.14.20
28.9. And thou shalt take tvvo Onix stones, and thou shalt graue on them the names of the children of Israell. 3.20.18
10. Six names in one stone, and the other sixe on the other stone, according to the birth of them. 3.20.18
12. And Aaron shall cary the names of them before the Lord, vppon either shoulder, for a remēbraunce. 3.20.18
21. And the stones shall be according to the names of the children of Israell, 12. according to their names, grauen as signets, euery one according to his name, and they shall be for the 12. tribes. 3.20.18
29.9. And thou shalt gird them vvith girdles, both Aaron and his sonnes, and thou shalt put on them bonets, and they shall be priestes to me by a perpetuall religion, &c. 4.2.9
36 And thou shalt offer a Calfe euery day for reconciliation, & thou shalt clense the altar, &c. 2.17.4. & 4.18.13
30.10 And Aaron shal make reconciliation vppon the hornes thereof once a yeare, vvith the blood that is offered for sinne. 2.15.6
30. Thou shalt annoint Aaron and his sonnes, and thou shalt sanctifie them, that they may minister vnto me in the Priestes office. 4.19.31
31.3. And I haue filled Beseleell vvith the spirit of God, vvith vvisedome, vnder-

vnderſtandinge, and knovvledge in ech vvorke. 2.2.16

13. See that you kepe my Sabaoth, becauſe it is a ſigne betvvene me & you in your generations. 2.8.29

32.1. Arile, make vs gods that may go before vs, for vvhy, vve knovve not vvhat hath happened to this manne Moſes, that brought vs out of the land of Egypt. 1.11.8

4. And they ſayd, theſe be thy gods, O Iſraell, vvhich brought thee foorth of the land of Egypt. 1.11.9

27. Lette euery man put his ſvvord by his ſide, and go to and fro from gate to gate throvve the hoſte, and ſlay euery man his brother, and frend, & neighbour. 4.20.10

32. Either pardon them this fault, or elſe if thou do it not, vvipe me out of the booke vvhich thou haſt vvritten. 3 20.35

33.19. I vvill haue mercy on vvhom I vvill, and I vvill be fauorable vnto vvhom it ſhall pleaſe me. 2.5 17. & 3 11.11. & 3.22 6,8 & 3 24.15

20. Thou canſt not ſee my face, for mā ſhall not ſee me and liue 1.11.3

34.6. The Lord paſſing before him, he ſayd: the Lorde, the Lorde, ſtronge, mercifull, and gracious, pacient and of much mercy. 1.10.2

7. VVhich doeſt pay the iniquitie of the fathers to the childrē, and vpon the childrēs children, vnto the third and fourth generation. 2.8. 9

28. Therefore Moſes vvas there vvith the Lord 40. daies & 40. nightes, he eate neither bread, nor dronke vvater. 1.8.5. & 4.12.20

29. And vvhen Moſes came dovvne from the mount Sinai, the tvvo Tables of teſtimony vvere in his hands (and he vviſt not that the skinne of his face did shine bright after that God had talked vvith him.) 1.8.5

35.2. You shal vvorke ſix daies, the ſeuenth day ſhall be vnto you the holy Sabaoth of the Lordes reſt. 2.8 29

30. Beholde, the Lord hath called by name Beſeleel the ſonne of Vri, the ſonne of Hur of the Tribe of Iudah. 2.2.16

40.34. And a cloude did couer the Tabernacle, the maieſty of the Lorde glittering and shining. 1.8.5

LEVITICVS.

1.2. WHoſoeuer of you shall offer a ſacrifice vnto the Lord, ye shall offer it of cattel, as of Beeſes and of sheepe. 4.14 20

4. And he shall put his hand vpon the heade of the ſacrifice, and it shall be acceptable and profitable for his attonement. 4.3 16

5. And he shall offer vp the calfe before the Lord. 4.18.11

4.2. A ſoule vvhē it shall ſinne through ignoraunce in any of the commaundementes of the Lord, &c. 4.1.28

5.13. And the prieſt shall make an attonement for him as touchinge his ſinne, that he hath ſinned in one of theſe pointes, & it shall be forgiuen him, &c. 2.17.4

8.6. And all the multitude being gathered together before the dore of the Tabernacle, he vvashed Aaron & his ſonnes. 4.3.15

11.44. Be you holy becauſe I am holy. 4.19.25

16.2. Speake vnto Aaron thy brother, that he enter not eche time into the ſanctuary that is betvvene the vale before the propitiatory, &c. 2.15 6

21. And Aaron putting both his hāds vppon the liue Goate confeſſed all the iniquities of the children of Iſraell, &c. 3.4.10

18.5. The vvhich thinges if a man do, he shall liue in them. 2.8.4. & 2.17.5 & 3.14.13. & 3.17.3

6. None shall come neere any of the next of his blood that he should reueale their shamefulneſſe. 4 19.13

19.2. Be you holy, becauſe I the Lord your God am holy. 2.8.14. & 3.6.2 & 4. 19.25

12 Thou shalt not forſvveare in my

name, neither shalt thou defile the name of thy God. I am the Lord, &c. 2 8 24

16. Thou shalt not be a false accuser nor a vvhisperer amongest the people. 2.8.47

18. Thou shalt not seeke auengement, neither shalt thou be mindfull of the vvronge of thy Citizens to thee. 2.8 56.& 4.20.19

31. You shall drawe avvay your promises from them that vvorke vvith spirits, neither inquire you any thing of soothsaiers that you should be polluted by them. 4.1.5

20.6 The soule vvhich followeth after coniurers and soothsayers, and goeth a vvhooringe after them, I vvill put my face against him, &c.1 8.5

7. Sanctifie your selues, and be you holy, because I your Lorde God am holy. 4 19.25

9. He vvhich curseth his father or mother, shall dye by death. 2.8 36

26.3. If you shall vvalke in my vvaies, and shal keepe my cōmaundements, and do them. 2.5.10

4. I vvill giue you raine in his time. 1 16.5.& 2.8.4

12. I vvill vvalke amongest you, and I vvill be your God, & you shal be my people. 2.10.8

20. Your strength shall be consumed in vaine, the earth shall not bringe forth her frute, neither the trees, &c. 3.20.44

23. Yet if by these you vvil not receiue my discipline, but vvill vvalke contrary vnto me. 1.17.8

26. Aftervvardes I shall haue broken the staffe of your bread, in such sorte, that tenne vvomen may bake bread in one ouen, and they shall deliuer them by vvayght, &c. 3.20 44

33. But you I vvill disparce amongest the nations, and I vvill drawe out a svvord after you, and your land shall be desert, &c. 2.11.1

36. And such of you as shall remaine, I vvill cause feare in your heartes. 1 18.2.& 2.4.6

NVMBERS.

6.5. All the vvhile of his separation, the rasor shall not passe ouer by his head. 4.19.26

18. Then the Nazarite shall be shauen before the dore of the Tabernacle of promise, by the lockes of his consecration and he shal take his heare and put it vppon the fire. 4. 19 26

9.18. All the daies that the cloude did stande vppon the Tabernacle, they did erect their tentes there accordinge to the commaundement of the Lorde. 4.15.9

11.9. And vvhen the devv did fall by night vpō the campe, the Manna did fall together vvith it. 1.8.5

18. Be you sanctified, to morrovv you shall eate flesh. 3.20.51

31. A vvinde going out from the Lord, brought quailes from beyonde the sea. 1.16.7

33. As yet the flesh vvas betvvene their teeth, neither as yet vvas chavved, and beholde the vvrath of the Lord vvas stirred amōgest his people, &c. 3.20.51

12.1. Mary & Aaron spoke against Moses for his vviues sake, vvhich vvas an Ethiopian. 1.8.4

14.43. The Amalekites & Chananites are before you, by vvhose svvorde you shal fall, for because you vvould not stay your selues vpon the Lorde, neither vvil the Lorde be vvith you. 2.5.11

15.32. It came to passe vvhē the children of Israell vvere in the desert, and hadde founde a man gatheringe stickes on the Sabaoth. 2.8.19

16.24. Commaund all the people, that they be separated from the Tabernacles of Chore, Dathan, and Abiron. 1.8.5

20.10 The multitude being gathered before the rocke, he said vnto them, harken you rebels and infidels, vvhether

ther or not shall vve bringe you vvater out of this rocke? 1.8 5
26. And vvhen you shal haue stripped the father from his garmēt, cloth Eleazar his sonne vvith it. 4.3.15
21.8 Make a Brasen Serpent, and put him for a signe, vvhosoeuer beinge stroken and looke vppon him, shall liue 4.18.20
9. Moses made therefore a Brasen Serpent, and sette him for a signe, the vvhich vvhē they that vvere stroken did beholde, they vvere healed 2.12 4
23.10. Let my soule dye the death of the righteous, and let my last end be like to theirs. 2.10 14
19. God is not as man, that he should lye, nor as the sonne of man, that he should be chaunged 1.17.12
28.2. These be the sacrifices that you shoulde offer, tvvo Lambes of tvvo yeares olde vvithout spot, daily for a continuall sacrifice. 4.1.5

DEVTERONOMIVM.

1.16 HEare them, and iudge you that is right, vvhether he be a Citizen or straunger 4.20 4,6,9
39. Your litle ones vvhome you sayd should be caried captiues, and your sonnes vvhich this day knevv not good from euill, they shall enter in. 4 16.19
2.30. The Lord thy God vvill harden his spirite, & vvill make his hart obstinate, so that he shall be deliuered into thy handes. 1.18.2.& 2.43.& 3 4.4
4.2. You shall not adde to the vvorde vvhich I speake vnto you, neither take therefrom. 4.9.2
7. Neither is there a nation so great, vvhich hath the gods so at hande, as our God is at hande at euery of our requestes. 3.24.15
9. Kepe thy selfe therfore & thy soule carefully, that thou forgette not the vvords that thy eies haue seene, and let them not depart out of thy hart all the daies of thy life, &c. 2.8.5
11. And you came vnto the foote of the hill, vvhich did burne to heauen, there vvas therin darkenes, cloudes, and mistes. 1.11.3
15. Keepe your soules therefore carefully: you savv not any likenes in that day that the Lord spake vnto you. 1 11.2
16. Least that beinge deceiued, you shoulde make vnto your selues some grauen similitude, or image of male or female. 2.8.17
17. The likenes of euery beast that be vpon the earth, or of flyinge birdes vnder the heauens. 2.8.17
5.14. That thy seruaunt and handmaid may rest as vvell as thou. 2.8.32
17. Thou shalt not kill. 4.20.10
6.5. Loue the Lord thy God vvith all thy hart, & vvith all thy strength 2.7 5.& 2.8.51.& 3.19.4
13. Thou shalt feare the Lorde thy God, and serue him onely, and thou shalt svveare by his name. 2.8.25
16. Thou shalt not tempt the Lorde thy God, as thou temptest him in the place of temptation. 4.13.3
25. He vvill haue mercie vpon vs, if vve doe keepe and doe all his commaundementes before our Lorde God as he hath commaunded vs. 3 17.7
7.6. Because thou art a holie people vnto the Lord thy God: the Lord thy God hath chosen thee, that thou shouldest be vnto him a peculiar people of al the people vvhich be on the earth. 2.8.14
7. Not because you did proceede in number the rest of the nations, is the Lord ioined vnto you and hath chosen you, vvhen as you be the least of all nations. 3.22.5
8. But because the Lord loued you, & did keepe his othe that he svvore to your fathers. &c. 3.22.5
9. And thou shalt knovv, because the Lord he is the stronge God & faithfull, keepinge couenant and mercie vvith them that loue him, and vvith them that keepe his commaundement. 3.17.5

12. If after you shall heare these iudgementes, you shall kepe and do them, the Lorde thy God vvill keepe the couenant and mercy vvith thee, vvhich he ſvvore to thy fathers. 3.17 1

13. And he vvill loue thee, and bleſſe & multiply the frute of thy vvombe, and the frute of thy lande, &c. 3.17 1

8.2. And thou shalt remember all thy iourney by the vvhich the Lorde thy God leade thee fortie yeares by the deſert, that he might affli& thee and proue thee. 3.20 46

3. That he might shevve thee, that man liueth not onely by bread, but by euery vvord that goeth out of the mouth of the Lorde. 1.16.7.& 3.20 44

9.6. Knovve thou therefore, the Lorde thy God gaue thee not this good countrey for to poſſeſſe for thy righteouſneſſe ſake, vvhen as thou art a people of a moſt hard necke. 3.21 5

10.12. And novv Iſrael, vvhat doth the Lord thy God require of thee, but that thou shouldeſt feare the Lorde thy God, &c. 28.51

14. Loe, beholde the heauen, and the heauen of heauens, the earth, and all that be in thē be the Lord thy Gods. 2.11.11 & 3.21.5

15. And yet notvvithſtandinge the Lorde vvas ioyned vnto thy fathers, and loued them, & choſe their ſeede after them, &c. 3.21.5

16. Circumciſe therefore the vncircumciſion of your hartes, and harden not your necke any more. 2.5.8 & 3 3.6.& 4.16.3.& 4.16.21

20. Thou shalt feare the Lorde thy God and shalt ſerue him onely, thou shalt cleaue vnto him, and shalt ſvveare by his name. 2.8.25

11.26. Loe, I put before your ſight this day a bleſſinge and a curſinge. 3 17.1

12.13. Bevvare thou offer not thy burnt offringes in euery place that thou shalt ſee. 4.2.9

14. But in that place that thy Lorde God hath choſen, in one of thy tribes there thou shalt offer thy offerings, & thou shalt do vvhatſoeuer I commaund thee. 4.2.9

28. Keepe and harken to all that I cōmaund thee, that it goe vvell vvith thee, and thy children after thee for euer, &c. 2.8.5

32. Thou shalt not adde nor diminish any thing. 4.10.17

13.3. The Lorde your God proued you, that it might appeare, vvhether you loued him or not vvith all your hart, and vvith all your ſoule. 3.20.46

14.2. Thou art a holy people to the Lorde thy God, and he choſe thee, that thou mighteſt be to him a peculiar people, out of all the nations of the earth 2.8.14

16.10. And thou shalt celebrate the holie day of vveekes vnto the Lord thy God a vvillinge offeringe of thy handes, vvhich thou shalt offer according to the bleſſing of the Lord thy God. 2.18.8

19. Thou shalt not reſpe& perſons, nor take bribes, becauſe bribes doe blinde the eyes of the vviſe, and doe chaunge the vvordes of the iuſt. 4 20.9

17.8. If thou shalt perceiue hard and doutfull iudgement betvvene blood and blood, and cauſe and cauſe, &c. 3.4.4

9. Thou shalt come vnto the Prieſt of the Leuites, and to the Iudge that shall be at that time, and thou shalt ſeeke of them, &c. 3.4.4.& 4.8.2

11. And they shall teache thee according to that lavv, and thou shalt folovv their iudgement. 4.8.2

12. VVhoſoeuer shall be proude, not vvillinge to obey the gouernment of the Prieſt, vvhich that time ſerueth before the Lorde the God, by the ſentence of the Iudge that man shall die, and thou shalt take avvay euill from

from Israell. 4.8.2
16. And vvhē he shall be ordained, he shall not encrease his horse, neither shall he cary the people backe into Egypt. 4.20.9
18.11. Neither he vvhich seeketh the trueth at the dead. 3.5.6
13. Thou shalt be perfect and vvithout spotte vvith thy Lorde God. 2.8 51
15. The Lorde thy God vvill raise vp a Prophet vnto thee of thy nation, and of thy brethren like vnto me, him thou shalt heare. 4.1.5
19.19. They shall giue vnto him, as he hadde thought to haue done vnto his brother. 4.20.16
21.18. If a manne shall beget a contumelious & stubborne sonne, vvhich vvil not be ruled by his father or mother, and shall contemne to obey to be chastened, &c. 2.8.36
23. He is cursed of God that hangeth on a tree. 2.7.15 & 2.16.6
23.5. And he vvill turne his curse into a blessinge, because he did loue thee. 3.21.5
24.13. But byandby thou shalt restore vnto him his pledge before the sunne set, that sleepinge in his garment he may blesse thee, and that thou mayst haue righteousnes before the Lorde thy God. 3.17.7
26.18. Beholde, the Lord hath chosen thee this day, that thou shouldest be vnto him a peculiar people, as he told thee, and that thou mightest keepe all his preceptes. 2.8.14
27.26. Cursed be he that doth not abide by the vvordes of this lavv, and that doth not throughly do them in vvorke. 2.7.5.& 2.7.15.& 2.16.6 & 3.11.19.& 3.12.1.& 3.14 13.& 3.17 1.& 3.17.9
28.1. If thou shalt heare the voice of the Lord thy God, that thou do and keepe all his commaundements that I commaund thee this day, the Lord thy God vvill make thee excellenter than all nations that dvvell on the earth. 1.17.8.& 2.5.10
2 All these blessinges shall come vpon thee, and shall ouertake thee if thou shalt harken to those precepts. 2.8.4
12. The Lord shall open his best tresure the heauen, & he shall giue raine vnto thy land, &c. 1.16.5
29. And alvvayes thou shalt suffer reproche, and thou shalt be oppressed by violence, neither hast thou any to deliuer thee. 4.20.25
36. The Lorde shall lead thee and the kinge vvhich thou doest ordaine ouer thee, into a nation vvhich thou doest not knovv, neither thy fathers, &c. 2.11.1
65. For the Lord shall giue vnto thee a fearefull heart, and failed eyes, and a soule consumed vvith greefe. 2.4.6
29.2. You haue seene al that the Lord did before you in the land of Egipt, &c. 2.2.20
4. And the Lord gaue not vnto you an vnderstanding hart, and seeing eies, and eares vvhich might heare, vntill this present day. 2.2.20
18. Least there be amongest you a mā, or vvomā, or family, or tribe, vvhose hart this day is contrary frō the Lord our God, that it shoulde go & serue, &c. 3.17.5
19. And vvhen he hath heard the vvordes of this othe, he blesse himselfe in his heart, sayinge: Peace shall be vnto me, and I vvill vvalke in the vvickednesse of my hart: and so he take vvith dronkennesse thirst. 3.17.5
20. And the Lorde shall not forgiue him, but thē most of all shal his rage fume and his zeale against that man, and all the curses shall light vppon him that are vvritten in this booke, &c. 3.3.7
29. The secrete thinges belonge vnto our Lord God, but those that be manifest, vnto vs and our children for euer, that vve may do euery thing of this lavv. 1.17.2.& 3.21.3
30.2. And thou shalt returne vnto him, and thou shalt be obedient vnto his gouernment, as I haue commaū-

ded thee this day, with thy children, &c. 3.3.6
3 The Lord thy God shall bringe thee backe from thy captiuitie, and he shall haue mercie of thee, and he shall gather thee together againe from amongest all the nations amongest whome he hadde scattered thee. 4.1.24
6. The Lord thy God will circumcise thy hart, and the heart of thy seede, that thou maiest loue the Lorde thy God, &c. 2.5.8.& 2.5.12.& 3.3.6 & 4.16.3
10. If thou shalt for all this heare the voice of the Lord thy God, and shalt keepe his preceptes and ceremonies which be commaunded in this lawe, &c. 1.7.5
11. The commaundement that I doe commaunde thee this day, is not aboue thee, neither a far of. 2.5.12
13. Neither is it set beyond the sea, that thou shouldest say: who of vs shall go ouer the sea and fetche it vs, that we may heare it? 2.5.12
14. But the worde is very neere vnto thee, in thy mouth and hart, that thou maiest do it. 2.5.12.& 3.24.3
15. Consider that this day I haue put before thy sight life & good, & contrariwise, death and euil. 3.17.1
19. I do cal heauen and earth this day to witnesse, that I haue put before you, life and good, blessinge and cursinge: choose therefore life, that thou mayst liue and thy seede. 2.5.4 & 2.7.3
32.5. They haue corrupted themselues towarde him by their vice, not being his children, but a frowarde & crooked generation. 1.8.6
8. When the almightie deuided the nations, when he separated the sonnes of Adam, he appointed the boundes of the people, &c. 2.11.11 & 3.21.5
15. The well beloued is waxen fatte: he hath kicked, beinge swollen vp with fatte, hath forsaken God his maker, &c. 3.8.5
17. They haue offred vp to Deuills, & not to God. 4.13.17
21. They haue prouoked me with that which was not God. 1.13.15
35 Vengeance is mine, and I will reward, &c. 2.8.56.& 4.20.19
46. Set your harts vpon all the wordes that I testifie vnto you this day, that you may commaunde them vnto your children, that they may obserue and do all the wordes of the lawe. 2.7.13
33.2. All holy menne be in his hand. 2.10.9
29. Blessed art thou O Israell, who is like thee O people, which art saued in the Lord? &c. 2.10.8
34.5. And Moses the seruaunt of the Lord died in the lande of Moab, the Lord commaunding. 4.6.11

IOSVAH.

1.7. Swarue not from it, neither to the right hand nor to the left, that thou mayst vnderstād all things that thou doest. 4.9.12
8. The volume of this Lawe shall not departe from thy mouth, but thou shalt meditate thereon day & night, &c. 4.9.12
2.1 Who goinge foorth, entred the house of a woman harlot, named Rahab, &c. 3.24.11
9. I haue knowen that the Lord hath deliuered vnto you the lande, for why, the feare of you hath fallen vpon vs, and all the inhabitātes of the land hath fainted. 2.4.6
11. And we hearinge these thinges, feared wonderfully, and the hart of vs faynted, neither was there any courage left in vs at the entraunce of you: For the Lorde your God, he is God in heauen aboue, and in earth beneath. 2.4.6
5.14. I am the chiefe of the host of the Lorde. 1.14.5
7.19. And Iosuah said to Acam, my sonne, geue glory vnto the Lorde God of Israell, and cōfesse and shew vnto me what thou hast done. 2.8.24
10.13. And the Sunne and Moone stoode

ſtoode ſtill. 1.16.2

11.20. It vvas the iudgement of the Lord, that their harts ſhould be hardned, & that they ſhould fight againſt Iſraell. 1.18.2

14.2. Your fathers dvvelt beyond the flud, from the beginning, euen Thare the father of Abraham, and the father of Nactor, and they ſerued ſtraunge gods. 1.11.8.& 3.24.2

3. I tooke your father Abraham from the borders of Meſopotamia, and I brought him into the land of Chanaan, &c. 3.24.2

IVDGES.

2.1. AND the Lorde vvent vp from Gilgall to a place of, &c. 1.14.6

18. And vvhen the Lorde had raiſed them vp Iudges, in thoſe dayes, he vvas moued vvith compaſſion, and did heare the grones of their afflictions, &c. 3.3.25.& 3.20.15

19. Yet after the Iudge vvas dead, they vvere turned, and they did much vvorſe then their fathers did, follovving ſtraunge gods. 3.3.25

3.9. And they cried vnto the Lorde, vvhich raiſed vnto then a ſauior, and he deliuered thē. 3.20.15.& 4.20.30

12. And the children of Iſraell began againe to do euill in the ſight of the Lorde. 3.20.15

15. And aftervvardes they cried vnto the Lorde, vvhich raiſed them vp a ſauior, &c. 3.20.15

6.11. The Angell of the Lorde came and ſatte vnder the Oke. 1.14.6

14. And the Lorde looked vpon him, and ſaid: go in, this thy ſtrength and thou ſhalt deliuer Iſraell from the hand of the Median. 1.13.10.&.1.14.5

34 But the ſpirit of the Lorde clothed Gedion, vvho ſounding a trompet, called together the houſe of Abiezer that it ſhould follovve him. 2.2.17

37. I vvill put this fleece of vvoll in the threſſhing place: if devve ſhall be in the onely fleece, and drineſſe on all the ground, &c. 4.14.18

8.27. And Gedion made thereof an Ephod, and put it in his Citie Ephra, and all Iſrael vvēt a vvhooring there after it, vvhich vvas the deſtruction of Gedion and his houſe. 4 10.25

9.20. But if frovvardly, let fire come forth from Abimelech, and conſume the inhabitaūtes of Sechem, and the tovvne of Mello, &c. 3.20 15

11.30. Iephthe vovved a vovve vnto the Lord, ſaying: if thou ſhalt deliuer the ſonnes of Ammō into my handes, &c. 4,13.3

13.10. Beholde, the man appeared vnto me vvhich I did ſee before. 1.14.6

16. To vvhom the Angell aunſvvered, if thou compell me, I vvill not eate of thy bread, but if thou vvilt make burnt offering, offer that vnto the Lorde. 1.13.10

18. VVhy doeſt thou inquire after my name, that is maruellous? 1.13.10

19. Therefore Manoah tooke a kidde of the goates and meate offerings, and put it vppon the ground, offering it vnto the Lord. 4.10.25

22. VVe ſhall die the death, becauſe vve haue ſeene the Lorde 1. 13.10.& 1.14.5

23. If the Lorde vvould kill vs, he vvould not haue receiued a burnt offering and meate offeringes at our handes. 1.11.10

16.28. O Lorde my God be mindfull of me, and geue me novve mine olde ſtrength, that I may reuenge me of my enemies. 3.20.15

21.25. In thoſe dayes there vvas no king in Iſraell, but euery one did that that ſeemed right in his ovvne eyes. 4.20.9

RVTH.

3.13. IF he vvill not haue thee, I vvill take thee vvithout any doubt: The Lorde liueth. 2.8.27

1. SAMVEL.

1.13. BVt Anna ſpake in her hart, and only her lippes did moue, and her voice vvas not at all heard, vvherfore Heli thought ſhe vvas dronken. 3.20.33

2.6. The Lorde doth kill and quicken, he doth lead vnto hell and bringeth backe againe. 3.20.52
9. He vvill kepe the feete of his Saincte̅s: and the vvicked ſhall keepe ſilence in darkneſſe. 2.18.18
10. And he vvill geue rule vnto his king: and he vvill exalt the horne of his annointed. 2.6.2
25. And they heard not the voice of their father, becauſe the Lord vvould kill them. 1.18.3.& 3.24.14
34. And this ſhall be a ſigne vnto thee, that ſhall come vpō thy tvvo ſonnes Ophne and Phinees: they ſhall die both on one day. 1.18.1
6.9. And you ſhall ſee, and if ſo it go vppe by the vvay of his coaſtes againſt Bethſames, he did vs this great euill, &c. 1.16.9
7.3. If you do turne vnto the Lorde, vvith all your hartes, put avvay the ſtraunge Gods from amongeſt you, Baalem and Aſcaroth, and prepare your hartes vnto the Lord, &c. 3.3.5
6. And in that day they faſted, & they ſaid there: vve haue ſinned againſt the Lorde. 4.12.17
17. He built there an altar to the Lord. 4.10.25
8.7. They haue not caſt of thee, but me, that I ſhould not rule ouer thē. 4.20.6
11. This ſhall be the right of your king, vvhich ſhall rule you, he ſhall take your ſonnes & put them in his chariots, &c. 4.20.26
10.6. And the ſpirit of the Lorde ſhall come vpon thee, and thou ſhalt prophecie vvith them, and thou ſhalt be chaunged into an other man. 2.2.17.& 2.3.4
9. Therefore, vvhen he had turned his backe to go from Samuell, God gaue him an other hart, & all theſe ſignes chaunced in that day. 3.2.12
26. Saule alſo vvent home to Gibeah, and vvith him part of the armie, vvhoſe hart God had touched. 2.2.17
11.6. Then the ſpirit of the Lorde came vpon Saule, vvhen he heard theſe vvordes, &c. 2.4.6
15. And all the people aroſe in Gilgal, and made Saule their king before the Lorde, &c. 1.8.6
12.22. And the Lorde vvill not forſake his people, for his great names ſake, becauſe the Lorde ſvvore he vvould make you his people. 3.21.5
14.44. And Saule ſaid, God do ſo, and more alſo vnto me, thou ſhalt dy the death Ionathan. 2.8.24
15.11. It repēteth me, that I haue made Saul king, becauſe he hath forſaken me, and hath not done as I commaunded him: and Samuell vvas ſad, and cried vnto the Lorde all night. 1.17.12 &.3.20.5
22. VVhether vvill the Lorde haue burnt ſacrifice and offerings, and not rather that the voice of the Lorde ſhould be obeyed, &c. 4.10.17.& 4 18.9
23. For rebellion is as the ſinne of vvitchcrafte, and not to truſt in the Lorde as the ſinne of idolatry, for that thou haſt caſt avvay the vvorde of the Lorde, &c. 3.4.33.& 4.10.17
29. For the triumpher in Iſraell vvill not ſpare, neither vvill he be chaunged by repentaunce, neither is he man that he ſhould repent. 1.17.12
30. But he ſaid, I haue ſinned: but honor me, I pray thee, before the ſeniors of my people, &c. 3.3.4
35. But Samuel did bevvaile Saule: and it repented the Lorde that he had made Saule king ouer Iſraell. 3.20.15
16.1. And the Lorde ſaid vnto Samuell, hovve long vvilt thou bevvaile Saule? ſeing I haue curſed him, as that he ſhall not reigne, &c. 3.20.15
13. Samuell toke therefore his horne of oile, and annointed him in the middeſt of his brethren. 1.8.7.& 2 2.17
14. And an euill ſpirite did vexe him from the Lorde. 1.14.17.& 2.4.5
18.10. And after an other daye, the euill ſpirit of God entred Saule. 1.14 17 & 2.4.5
19.9. And the euill ſpirit of the Lorde vvas

vvas vpon Saule, and he satte in his house, and helde a laueline in his hand, &c. 2.4.5
23.26. And Saule and his men vvent on the one side of the hill, and Dauid & his men on the other side. 1.16.9
27. And a messenger came vnto Saule, and said: make hast & come, because the Philistines haue inuaded the coũtrey. 1.16.9
24.7. The Lord keepe me, that I do not this thing vnto my Lord the annointed of the Lorde, that I should lay my hand vpon him, vvhich is the annointed of the Lorde. 4.20.28
11. But mine eye hath spared thee: for I said, I vvill not stretch out my hãd against my Lorde, because he is the annointed of the Lorde. 4.20 28
26.9. And Dauid said vnto Abisai, kill him not: for vvho shall stretch forth his hand against the annointed of the Lorde, and be blameless? 4 20.28
12. All of them did sleepe, because the drovvsinesse of the Lord fell vpon them. 1.18.2
23. The Lorde shall revvarde euery man according to his righteousnesse and faithfulnesse, for the Lorde hath deliuered thee into my handes, &c. 3.17.4
31.13. And they tooke their bones, and buried them in a groue at Iabes, and they fasted 7. dayes. 4.12.17

2. SAMVEL.

5.8. Therfore it is said in a prouerbe, the blinde and lame shall not enter into the temple. 4.16.31
7.14. The vvhich if he shall do any thing vvickedly, I vvill correct him vvith the rodde of men, and in the plagues of the sonnes of men. 3.4 32
27. Because thou O Lorde God of the hostes of Israel, hast reuealed vnto thy seruaunt, saying: I will builde a house to thee, &c. 3.20.13
28. Novve therefore, O Lorde God, thou art God, and thy vvordes are true, thou hast spoken vnto thy seruaunt these good things. 3.20.14
10.12. Be thou a stoute man, and let vs fight for our people, and for the citie of our God, and the Lorde vvill do that seemeth good in his ovvne eyes. 1.17.9
11.4. Dauid hauing sent messengers, brought hir, vvho vvhen she came vnto him, he slept vvith hir. 4.1.24
15. He vvrote in a letter: put Vria in the front of the battel vvhere the greatest scermishe is, and forsake him, that being stroken he may dy. Ibidem.
12.12. Thou dideſt it priuilie, but I vvill do this thing in the sight of all Israel. 1.18.1
13. And Dauid said vnto Nathan, I haue sinned against the Lorde. And Nathan said vnto Dauid: the Lorde hath put avvay thy sinne, thou shalt not dy. 3.3.4.& 3.4 10. & 3.4.31.& 4.1.24
14. Notvvithstãding for because thou madest the enemies of the name of God blaspheme for this thing, the sonne that is borne vnto thee shall dy. 3.4.33
16.10. The Lorde hath commaunded him that he should curse Dauid, and vvho is it that dare say, vvhy hast thou done so? 1.17.8.& 1.18.1.& 1 18.4
22. Therefore they spred Absolon a tent vpon the toppe of the house, and he vvent in vnto the concubins of his father, before all Israell. 1.18.1 & 1.18 4.
17.7. And Chusay said vnto Absolon: it is not good counsell that Achitophel gaue this time. 1.17.7
14. The profitable counsell of Achitophel is scattered abrode by the becke of the Lorde, that the Lorde might bring vpon Absolon euell. 1.17.7.& 2.4.6
22,20. And he brought me forth into largenes, he deliuered me because it pleased him. 3.17.5
21. The Lorde hath geuen vnto me according vnto my righteousnesse, and according vnto the cleannesse of my handes. 3.17.5

24.1. And the vvroth of the Lorde vvas againe kindeled againſt Iſraell, and he moued Dauid againſt them in that he ſaid vnto Ioab, go number Iſraell and Iuda. 1.14.18

10. But the harte of Dauid ſtroke him after he hadde numbred the people: and Dauid ſaid, &c. 3.3.4

20. And going forth, he vvorſhipped the king, groueling vvith his face tovvard the earth. 1.12.3

1. KINGES.

1.16. BEthſabee bovved hir ſelfe and vvorſhipped the king. 1 12.3

21. It ſhall comme to paſſe, vvhen my Lorde the king ſhall ſleep vvith his Fathers, my ſonne and I ſhalbe counted offenders. 3.11.3

2.5. Thou knovveſt vvhat Ioab the ſonne of Seruiæ hath done vnto me, and vvhat he hath done to the tvvo capitaines of the hoſt of Iſraell. 4 20.10

6. Thou ſhalt do therefore according to thy vviſedome, and thou ſhalt not bring his gray heares peaceably vnto the graue. 4.20.10

8. Thou haſt alſo vvith thee Semey the ſonne of Gera the ſonne of Gemini, of Bahurim, vvhich curſed me vvith an euell curſe, &c. 4.20.10

8.23. VVhich kepeſt couenant and merciés vvith thy ſeruantes, vvhich vvalke before thee vvith all their harts. 3.17.5

46. If they ſinne againſt thee (for there is not a man that ſinneth not) and being angry thou ſhall deliuer them vnto their enemies, &c. 2.7.5 & 3 14.9 & 4.1.25

47. And if they ſhall repēt them vvith all their harts in the plaçe of their captiuitie, &c. 4.1.25

58. That he may bovve our harts vnto him, that vve may vvalke in all his vvayes, and that vve may kepe his commaundements and ceremonies, &c. 2.3.9

11.12. Notvvithſtanding, in thy daves I vvill not do it for Dauid thy fathers ſake, But I vvill rent it out of the hand of thy ſonne. 2.6.2

23. God ſtirred him vp an aduerſarie, &c. 1.18.1

31. I vvill rent the kingdom out of Salomōs handes, & I vvill giue vnto the ten tribes. 1.18.1

34. Nether vvil I take the vvhole kingdome out of his hand, but I vvill ordaine him a captain all the dayes of his life for Dauids ſake, &c. 2.6.2

39. And I vvill for this, affli& the ſeed of Dauid, but not for euer. 2.6.2

12.10. And the yonge men ſaid vnto him vvhich vvere brought vp together vvith him, ſpeake thus vnto this people, &c. 1.17.7

15. And the kinge harkened not vnto the people, becauſe the Lorde vvas aduerſarie vnto him, &c. 1.17.7 & 1 18.4 & 2.4.6

20. Neither did any follovv the houſe of Dauid, but the tribe of Iuda only, &c. 1.18.4

28. Counſell being taken, he made tvvo golden calues, and ſaid vnto them: go not further vp to Ieruſalem, behold thy Gods Iſraell vvhich brought thee, &c. 4.2.8

30. And this thing turned to ſinne, for the people vvent to vvorſhip euen to day. 4.20.32

31. And he made a houſe in highe plaçes, and prieſts of the raſcals of the people vvhich vvere not of the Sōnes of Leui. 4.2.8

15.4. But for Dauids ſake the Lorde his God gaue him a light in Ieruſalem, that he ſhould raiſe vp his ſonne after him, and that he ſhould eſtabliſh Ieruſalem. 2.6.2

18.10. The Lord thy God liueth, there is no nation or kingdome into the vvhich my Lorde hath not ſent. &c. 2.8.27

41. And Elias ſaid to Acab: cum vp and eate and drinke, becauſe there is a ſounde of much raine. 2.20.3

42. But Elias came vp vnto the top of Carmel, and he put his face groue-

ling

ling on the earth betvvene his knees. 2.20.3
43. And he said vnto his boy, go vp and loke tovvardes the sea: vvho vvhen he vvent and savve and had beholden, he said, there is nothing: and he said vnto him againe, returne seuen times. 2.20.3
19.8. And he vvalked in the strength of that meat 40 dayes & 40. nights, euen vntill the hill of God Horeb. 4.12.10
18. I haue left vnto my selfe in Israell 7000. men, vvhose knees haue not bovved before Bale. 4.1.2
21.12. They proclaimed a fast, and set Naboth amongest the chiefe of the people. 4.12.17
28. And the vvord of the Lorde came vnto Elias the Thesbyte, saying. 3 3 25
29. Hast thou not sene Achab humbled before me? because he vvas humbled before of me, I vvill not bring the euell in his dayes, &c. 3 3. 25. & 3 20.15
22.6. The king of Israell gathered therefore about 400. Prophets. 4.9.6
21. A spirit vvent forth and stode before the Lorde, and said, I vvill deceiue. 1.14.17 & 1.17.7. & 1.18.1
22. And he said, I vvill go out and I vvill be a lying spirit in the mouth of all his Prophets. 4.9.6
27. Thus saith the king, send this man into prison, and maintaine him vvith the bread of tribulation and vvith the vvater of greife, vntill I retourne in peace. 4.9.6

2. KINGES.

5.17. AND Naaman said, as thou vvilt: but I pray thee graunt vnto me thy seruaunt, that I take the burden of tvvo Asses of earth: for heareafter thy seruaunt vvill offer no burnt offering nor sacrifice to strāge Gods, but vnto the Lorde. 3.2.32
18. This is the onely thing that thou shalt pray vnto the Lorde for thy seruaunt, vvhen my Lorde shall go into the Temple, &c. 3.2.32
19. And he said vnto him, depart in peace, he vvent therfore from thēce a furlonge of ground. 3 2.32.
6.15. Out alas maister, vvhat shall vve do? 1.14.12
16. There be mo vvith vs then vvith them. 1.14.12
17. Lorde open the eyes of this boy, that he may see. And the Lorde opened the eyes of the ladde, & he savve, and beholde, a mountaine full of horses and chariots of fire round about Elizei. 1.14.7, 8, 12
31. The Lorde do so, and sovnto me, if the head of Elizei the sonne of Saphat shall stand vpon him this day. 2.8.24
10.7. And vvhen letters came vnto them, they toke the sonnes of the king, and slue 70. men, &c. 1.18.4
10. Knovve novve that there shall fall vnto the earth nothing of the vvord of the Lorde the vvhich the Lorde hath spoken, &c. 1.18.4
16.10. And vvhen he had sene the altar that vvas at Damascus, he sent to Vria the Priest the paterne therof, and the likenesse, according to the vvorke thereof. 4.10.23
17.24. The king of Assyria brought me frō Babilon & frō Cutha, &c. 4.10.23
25. And vvhen they beganne to dvvell there, they feared not the Lord, and the Lorde sent Lions vnto then that they might kill them. 4.10.23
32. Thus they feared the Lorde, and appointed out priests out of themselues for the hy places, &c. 3 2.13. & 4.10.23. & 4.15.22
33. And vvhen they feared the Lorde, they did serue also their gods, according to the maner of the people from vvhence they vvere brought, &c. 3. 2 13.
34. Euen vnto this present day they followve the auncient custome, they feare not the Lorde, neither keepe his ceremonies, &c. 3.2.13.
19.4. And make prayer for the rest that be found. 3.20.14.
35. It came to passe in that night, the

Angell of the Lord came and ſtroke in the campe of the Aſſyrians one hundreth fovverſcore and fiue thouſand. 1.14.6.

20.1. Set thy houſe in an order, for thou ſhalt die & not liue. 1.17.12.

2. Then Ezechias turned his face to the vvall, and he prayed to the Lord. 3.3.4.

3. I beſeech thee Lord remẽber I pray thee, hovve I haue vvalked before thee in truth and in a perfecte hart, and haue done the thing that thou likeſt of. 3.14.19.& 3.20.10.

5. Behold, I haue healed thee, the third day thou ſhalt goe vp to the temple of the Lorde. 1.17.12

9. VVill thou that the ſhadovve goe forvvardes 10. degrees, or that it go backvvard ſo many 4.14.18

11. And Iſaias called vppon the Lord, and he brought backe the ſhadovve by the lines by the vvhiche it vvent dovvne into the clocke of Achab. 1.16.2.

21.4. And he built altars in the houſe of the Lord, of the vvhich the Lorde ſpake, I vvill put my name in Ieruſalem. 4.10.23.

16. Moreouer Manaſſes ſhedde innocent bloode ouer much, till he filled vp Ieruſalem vnto the mouth, &c. 3.24.11.

22.2. And he did the thing that pleaſed the Lorde, and he vvalked in all the vvayes of his father Dauid, and declined not neither on the right hand, nor left. 4.10.23

8. And Helcias the hy Prieſt ſaid vnto Saphan the ſcribe, I haue found the booke of the Lavv in the houſe of the Lorde, and Helcias gaue it to Saphan the ſcribe, and he read in it. 1.8.8

1. CHRONICLES.

28.2. And the footeſtoole of the Lord our God 4.1.5

2. CHRONICLES.

19.6. SEE vvhat you do, ſaid he: you do not execute the iudgement of man but of the Lord. 4.20.4. & 4.20.6

The 2. of Eſdras, orhervviſe called NEHEMIAH.

1.4. AND after that I had heard theſe things, I ſatte dovvn & vvept, and I bevvailled many dayes, and did faſt and pray before the face of the God of heauen. 4.12.16

5. I pray the Lorde God of heauen, mightie, great, and terrible, vvhich keepeſt couenaunt and mercy vvith them that loue thee, &c. 3.17.5

7. VVe haue bene carried avvay by vanitie, and haue not kept thy commaundements, ceremonies, & iudgements, vvhich thou commaundeſt vnto thy ſeruaunt Moſes. 3.4.11

9.14. And declareſt vnto them thy Sabaoth to be ſanctified. 2.8.29

IOB.

1.6. NOvv on a day vvhen the childrẽ of God came before the Lord, Sathan vvas alſo amongeſt them. 1.14.17.& 1.14.19.& 1.18.1.& 2.4.5

12. The Lord ſaid therefore to Sathan, behold, all things that he hath be in thy handes, onely ſtretch not out thy hand vpon him. 1.17.7

17. And he ſpeaking, there came another and ſaid, the Chaldees made three bandes & inuaded thy Camels, and carried them avvay, and killed the boyes vvith the ſvvorde, and I only haue fled that I may tell it thee. 2.4.2

21. The Lorde hath geuen, the Lorde hath taken avvay, the name of the Lorde be bleſſed. 1.17.8.& 1.18.1.& 1.18.3.& 2.4.2

2.1. And Sathan came amongeſt them that he might ſtande in the ſight of the Lorde. 1.14.17.& 1.14.19.& 1.18.1

4.17. VVhether ſhall a man be Iuſtified in compariſon of God, or ſhall a man be purer then his maker? 3.12.1

18. Beholde, they vvhich ſerue him be not ſtedfaſt: And he found vvickednes in his Angels. 3.12.1.& 3.17.9

19. Hovve much more, they vvhich dvvell in hovvſes of clay, vvhich haue a earthly foundation, ſhalbe conſumed,

ſumed, euen as a moth. 1.15.1.& 1 15.2.& 3 12.1.

17. Bleſſed is the man that is corrected of the Lorde: reproue not therefore the correction of the Lorde. 3.4.32.

9.2. I knovv for a truth that it is ſo: And that man ſhall not be Iuſtified, in compariſon of God. 3.12.2.

20. If I vvold Iuſtifie my ſelf, my mouth ſhall cõdẽne me: If I vvolde ſhovve my ſelfe innocent, he ſhoulde make me manifeſt to be vvicked. 3.12.5

10.15. And if I ſhalbe vvicked, it is vvoe vvith me: and if I be iuſt, I vvill not lift vp my head, beinge filled vvith affliction and miſerie. 3.14.16

12.18. He loſeth the coller of kings, and he girdeth their raynes vvith a corde. 4.20.28

20. He changeth the ſpeache of the faythfull, and taketh avvay the learning of the auncient. 2.4.4

13.15. Although hee ſhall kill me, I vvill truſte in him. 2.10.19.& 3.2.21

14.4. VVho canne make cleane of vncleane? not thou onelie vvhich art alone. 2.1.5.& 3.12.5

5. Short be the daies of man, the nomber of his mõthes is vvith thee: thou haſt ordeined the limites thereof, vvich can not be paſſed. 1.16.9

17. Thou haſt ſealed vp my vvickednes as in a bagge, & thou haſt had care of my iniquitie. 3.4.29

15.15. Beholde, amongeſt his Sainctes there is none immutable, and the heauens be not cleane in his ſight. 3.12.1

16. Hovv much more abhominable and vnprofitable is man, vvhich drinketh iniquitie as vvater. 3.12.1.5

19.25. I knovve that my redemer liueth, and that I ſhall ryſe out of the earth in the latter daye. 2.10.19.& 3. 25.4

26. And I ſhall bee compaſſed about agayne vvith my skinne, & I ſhall ſee God agayn in my fleſhe. 2.10.19.

27. VVhom I my ſelfe ſhall ſee, and my eyes ſhall behold and none other, &c. 2.10.19

21.13. They leade their daies in happynes, and in a moment they goe dovvn to the graue. 2.10.17

25.5. Behould, the Moone doth not ſhine in his ſight, & the Starres be not cleane. 3.12.1

26.14. Lo, theſe be parte of his vvaies: but hovv littell a portion heare vve of him? And vvho can vnderſtand his fearefull povver? 1 17.2.

28.12. VVhere is vviſedome found, and vvhat place is there of vnderſtãding? 1.17.2.

21. It is hid from the eyes of all liuing, from the foules of the ayre it is alſo kept cloſe. Ibidem.

23. But God vnderſtandeth the vvay thereof, and he knovveth the vvay thereof. Ibidem.

28. And he ſayd vnto man, behold, the feare of the Lorde is vviſedome, and to depart from euill is vnderſtanding. 1 17.2.& 3.2 26.

34 30. VVho cauſeth an hypocrite to ragine fot the ſins of the people. 4.20.25.

36.27. VVho reſtrayneth the drops of rayne, and poureth dovvn shovvers in maner of ſtreames. 1.5.5.

41.2. And vvho gaue me firſte that I ſhould geue him? againe, al that is vnder the heauen bee myne. 3.14.5.

PSALMES.

1.1. THe man is bleſt that hath not led his life according to the counſel of the vvicked, neither that hathe abidden in the vvay of ſinners. 3.17 10.

2. But his vvil is in the Lavv of God, & in his lavve vvill meditate day and night. 2.7.13

2.2. The kinges of the earth ſtoode together, and the Prinees aſſembled in one, againſt the Lorde, and againſt his anoynted. 2.16.3.

3. Let vs breake the bands a ſonder, and let vs throvv from vs their yock. Ibidem.

4. He that dvvelleth in heauen ſhall laughe thẽ to ſcorne, the Lord ſhall haue thẽ in deriſion. 1.5.1.& 2.16.3.

8. Aske of me & I vvill giue thee the gẽtels for an inheritaũce, & forthy possessiõs the endes of the earth. 2.11.11,
9. Thou shalt rule them vvith an yron rodde, and thou shall breake them as an earthen vessell. 2.15.5. & 4.1.19.
12. Laye hould of disciplĩe, leaste that the Lorde bee angrie, and you perish from the righte vvay. 2.6.2. & 4.20.5 & 4.20.29.
3.5. I slept and slombred, and rose vp againe, because the Lorde toke vpon him to keep me. 3.2.37.
4.7. The light of thy countenaũce hath ben sealed vpon vs. 1.11.14.
5.4. I vvill be early present before thee & I vvill vveate: for thou art a god that loueth not iniquitie. 3.20.12.
8. I vvill enter into thy house in the multitude of thy mercie, and I vvill vvorshippe at thy holy temple in thy feare. 3.2.23. & 3.20.11.
6.1. O Lorde reproue me not in thy furie, and correct me not in thine angre. 3.4 32
7.6. Arise O Lorde in thy angre, and be thou exalted in the quarters of my enemies, &c. 3.20.15
9. Iudge me O Lord according to my righteousnesse, & according to the innocencie of my cause. 3.17.14
8.3. Thou hast made parfect thy praiers by the mouth of infants & suclings. 1.16.3
5. VVhat is mã that thou art mindefull of him? or the sonne of mã that thou doest visit him? 1.5.3. & 2.13.2
.10. And they may trust in thee, that haue knovven thy naine. 3.2.31
10 13. He sayd in his harte, God hath forgotten, he hath tourned avvay his face that he should not see at the ende 1.4.2.
11.4. The Lord in hit holy tẽple. 1.5.1.
12 2. They haue spoken vaine thinges euery mã to his neighbour: defeythfull lippes, &c. 4.14 8.
7. The vvords of the Lorde, are pure vvords: as the siluer tried in a fornis of earth fined vij. fould. 3.2.15.
14.1. The folish man sayd in his harte there is no God. 1.4.2
3. The Lord looked from heauen vpon the children of men, to see if there vvere any that vnderstode or sought after God. 3.14.1
4. There is not that doeth good, no not one. 2.3.2
15.1. Lorde vvho shall dvvell in thy tabernacle? or vvho shall rest in thy holie hill? 3.17.6 & 3.24.8
2. He that vvalketh vvithout spot, and vvorketh righteousnes, vvhich speaketh the truth in his hart. 3.6.3
16.2. Thou art my God and haste no neede of my goods. 2.8.53.
3. To thy Saincts that be in earth: all my delight is in them. 1.11.14, & 2.8. 53 & 3.7.5.
5. The Lorde is the portion of my inheritaunce & cuppe, thou art he that dost restore vnto me my inheritaũce. 2.11.2. & 3 25.10.
10. Thou shalt not leaue my soule in hell, neither shalt thou suffer thy holy one to see corruption. 3 25.3
17.1. Heare O Lord righteousnes: geue eare vnto my prayer. 1.17.14
3. Thou hast proued my harte and visited it by nighte, thou hast tried me by fier, and hast not found in me iniquitie. Ibidem.
15. I vvill appeare in righteousnes before thy presence, I shall be satisfied vvhen thy glorie shall appeare. 2.10. 17. & 3.25.10.
18.1. I vvill loue thee O Lorde my fortitude. 3 20.28.
20. And he brought me into largenes: he made me safe, because he vvould. 3.17.5
21. And the Lorde shall geue vnto me according to my righteousnesse, and according to the purenes of my hand shall he geue vnto me. 3.17.5. & 3.17. 14.
28. Bycause thou doest saue the hũble and thou shalte bring lovve the eyes of the provvde. 3.12.6.
31. The vvorde of the Lorde is tried by fier, he is a defẽder of all that trust in him. 3.2.15

19.1. The heaues shovv forth the glory of God. 1.5.1.& 1.6.4
8. The Lavve of the Lorde is pure, conuerting soules: the testimonie of the Lorde is saythfull, geuinge vvisedome to the simple. 2.7.12. & 4.8.6
13. VVho vnderstandeth his faultes, clense me from my secrete sinnes. 3. 4.16.& 3.4.18.& 3.17.2
20.3. Let him remember all thy offeringes, and let him make thy burnt offerings fatte. 3.20.18.
10. Lorde saue the kinge, & heare vs vvhen vve call vpon thee. 2 6.2
22.1. O God my God, vvhy haste thou forsaken me? 2.16.11.
5. Our fathers trusted in thee: they trusted & thou dideste deliuer thē. 3.20.26.
26. I vvill pay my vovves in the sight of them that feare him. 4.13.4
23.4. For although I shall vvalke in the middest of the shadovve of death I vvill feare no euel bicause thou art vvith me. 1.17.11.& 3 2.21.& 3.2.28.
6. And thy mercies shall followve me all the dayes of my life. 2.3.12.
24 3. VVho shall ascend into the hill of the Lorde? or vvho shall stand in his holy place? 3.6.2.
4. VVho hath innocent handes and a cleane harte, vvho hath not lift vppe his minde vnto vanitie, nor hath not svvorne to the deceite of his neighbour. 3.6.2
6. This is the generation of them that seeke him. 3.24.8
25.1. Vnto thee, O Lord, haue I lift vp my soule. 3.20.5.
6. Remember O Lorde thy tender mercies and louing kindnesse vvhich be for euer. 3,20.9
7. Remember not the faultes and ignoraunces of my youth, but according to thy kindnesse remember thou me. 3.3.18.& 3.20.9.
10. All the vvaies of the Lorde are mercye and truth to thē that seeke after his vvill.&c. 3.20.7.& 3.17.2.
11. For thy name sake, O Lorde, thou shalt be mercifull vnto my sinne, for it is great. 3.17.2.
18. Loke vpon my affliction & trauell, and forgeue all my sinnes. 3.20.9.
26.1. Iudge me O Lord, for I haue vvalked in my innocēcie: & trusting in the Lorde, I shall not slide. 3.17.14
2. Proue me Lorde, and trye me, examine my raines and hart. 3 20.46.
5. I haue hated the cōgregation of the vvicked, and I vvill not sit vvith the vngodly. 3.17.14.
8. O Lorde I haue loued the beautie of thy house, & the place of the habitation of thy glory. 1.11.14
9. Destroy not my soule vvith the vvicked, and vvith men of, &c. 3.17.14.
27.1. The Lord is my light & my health vvhom shall I feare? 1.17.11.
3. If campes shall stand against me, my hart shall not feare. 1.17.11
10. My father & mother hath forsakē me but the Lord hath takē me vp. 3.20.36
14. Hope in the Lord, and be strong: & he vvill comfort thy hart, & trust in the Lord. 3.2.17.
28.8. The Lorde is the strēgth of his people, & the strēgth of the saluatiō of his annointed. 2.6.2.& 2.6 3.
29.3 The voice of the Lord is vpon the vvaters, the God of maiestie hath thundred, the Lorde (is) vpon great vvaters. 1.6.4.
30.6. VVeping may abide at euening, but ioy cōmeth in the morning. 1.10.8
7. And in my prosperitie, I said, I shall neuer be moued:
8. For thou O Lord of thy goodnes dideste geue strēgth vnto my beautie thou turneste thy face from me, and I vvas troubled. 3.8.2.
31.1. I haue trusted in thee O Lorde, I shall not be cōfoūded for euer: deliuer me in thy righteousnesse. 3.11.12.
6. I commend my spirite into thy handes, thou hast redemed me, O Lorde God of truth. 3.20.26.
16 My lots are in thy handes. 1.17.11.
23. I said in the heat of my mind, I a cast out from the face of thine eies. 3.1.4.
32.1. Blessed are they vvhose iniquities be remitted, and vvhose sinnes are couered. 3.4.29.& 3.11.11.& 3.14.

11.& 3.17.10.
5. I haue made my fault knovven vnto thee, and I haue not hid mine vnrighteousneſſe. I haue ſaid, I vvill cõfeſſe againſt my ſelfe vnto the Lord mine iniquities, &c 3.4 9.
6. For this ſhall euery one that is holy in time conuenient, &c .3.20 7.& 3. 20.26.
33 6. The heauens vvere eſtabliſhed by the vvorde of the Lord, & by the ſpirit of his mouth all the povvers of them. 1.13 15 & 1.16.1.
32. Bleſſed is the people vvhoſe God is the Lorde, a people vvhom he hath choſen for an inheritaunce vnto him ſelfe 2.10 8,& 3.2.28.& 3.21.5.
13. The Lorde looked from heauen and ſavv all the children of men. 1.16.1
18 Beholde, the eies of the Lorde be vpon them that feare him, and vpon them that truſt on his mercy. 3 20.40
22. O Lorde let thy mercy be vpon vs as vve truſt in thee. 3.20.12
34.7. This poore man cried, and the Lorde heard him, and he ſaued him from all his tribulations. 3.20.26.
8. The Angell of the Lorde pitcheth round about them that feare him, & he ſhall deliuer them. 1.14 6.& 1.14. 8 & 3.20.23.
15. Depart from euill and do good. 3. 3.8.
16. The eies of the Lorde be vpon the iuſte, and his eares to their praiers. 1. 16.7.& 3.20.3.& 3.20.10.
17. The countenaunce of the Lorde is vpon them that do euill, that he may roote frõ the earth their memorie. 1. 16.17.
22. The death of the vvicked is euill. 2.10.14 & 2.10 18.
23. The Lorde redeemeth the ſoules of his ſeruauntes. 2.10.16
36.1. The vvicked man ſaid to him ſelf that he might doe euill: there is no feare of God before their eies .1.4.2.
2. For he hath done deceitfully in his ovvne ſight, that his iniquitie may be found to hatred. 1.4.2.
6. Thy mercie, O Lord, reacheth vnto the heauens, and thy truth vnto the cloudes. 3.2.7
7. Thy iudgementes are vvonderous depe. 1.17.2.& 3.23 5
10. VVith thee is the fountaine of life and in thy light vve ſhall ſee light 2. 2.20
37.7. Be ſubiect to the Lorde and entreate him. 3.2.37.
22. For becauſe thoſe that be bleſſed of him, ſhall poſſeſſe the earth: but they that be curſed of him, ſhall periſhe. 2. 1.2
38 1. O Lorde in thy vvrath reproue me not, neither in thy anger correct me. 3.4.32.
5. Mine iniquities haue gone ouer my head, & as a heauie burden they haue vvayed vpon me. 3.4.16
39.10. I vvas dumme and opened not my mouth, becauſe thou diddeſt it. 1.17.8
13. I am a ſtraunger and a pilgrime vvith thee, as all my fathers vvere 2. 10 15.
14. Let me pauſe, that I maye come to my ſelfe before I depart, and be no more. 3,20.16.
40.4. And he put in my mouth a nevv ſong, a verſe to our God: many ſhall ſee & feare, & they ſhall truſt in the Lorde. 3 20.26.& 3.20.28.
6. Many haſt thou made, O Lorde, thy marueillous vvorkes, and there is none that is like to thee in thoughts. 1.5.9.& 1.17 1
7. Thou vvouldeſt not ſacrifice and offering, but thou madeſt vnto me eares. 3.22.10.
8. Then I ſaid, beholde, I come: it is vvritten of me in the chapter of the booke. 2.16 5.
9. I deſired to do thy good vvill, O my God, and thy lavv is in the middeſt of my hart. 2.16.5
11. I haue shevved forth thy truth & ſaluatiõ. I haue not hidde thy louing kindneſſe and truth from the great congregation. 3.2 7.
12. Thy louing kindneſſe & truth haue alvvaies preſerued me. 3.2.7

41.5. Heale my ſoule, for I haue ſinned againſt thee. 3.20.12
42.3. My ſoule thirſted after the ſtrong God, euen the liuing God: vvhē ſhall I come and appeare before the face of God? 4.17.21
5. I paſſed to the houſe of God vvith the voice of mirth & praiſe, &c. 3.4.9
6. VVhy art thou ſadde my ſoule? and vvhy doeſt thou trouble me? truſt in the Lorde. 3.2.16
43.5. VVhy art thou ſadde, O my ſoule? & vvhy doeſt thou trouble me? truſt in the lorde. 3.2.16
44.4 Neither did they poſſeſſe the lande by their ovvne ſvvord, & their ovvne arme did not ſaue them, but thy right hand and thy arme, and the light of thy countenance: becauſe thou diddeſt fauor them. 3.21.5
21. If vve haue forgotte the name of our God, and haue ſtretched forth our hāds vnto a ſtrange God. 3.20.27
22. Shall not God ſearch this out? for he knovveth the ſecrets of the harte. 3.20.27
23. For thy ſake be vve ſlaine all the day long, vvee be eſteemed as ſheepe for the ſlaughter. 3.25.3
45.7. Thy ſeate, O God, endureth for euer, the rodde of thy kingdome is a rodde of direction. 1.13.9
8. Thou haſt loued righteouſneſſe and hated iniquitie, therefore God thy God hath annointed thee vvith the oile of gladneſſe aboue thy compa nions. 2.15.5. & 4.19.18. & 4.20.10
13. And all the daughters of Tirus vvith the riche of the people, ſhall do homage before thy face vvith giftes. 1.11.15
46.2. God is our refuge and ſtrength, our helper in time of tribulatiō. 3.2.37
3. For all that vve vvill not feare, vvhileſt the earth is troubled, and the mountaines be carried into the hart of the ſea. 3.2.37
6. God is in the middeſt therof, it ſhall not be moued. 4.1.3
47.3. The lorde is high and terrible, a great king aboue all the earth. 1.13.24
5. He hath choſen vnto vs his inheritaunce, the beautie of Iacob vvhom he hath loued. 3.21.5
48.9. As vve haue heard, ſo vve haue ſeene in the citie of the Lorde of povver, in the citie of our God: God hath built it for euer. 1.11.14
11. According to thy name O God, ſuch is thy praiſe through out the earth, thy right hand is full of righteouſneſſe. 3.20.41. & 4.16.32
49.7. They that truſt in their ovvne ſtrength, and glory in the multitude of their riches. 2.10.17
8. He can by no meanes redeeme his brother, he ſhall not pay his raunſome to God. 2.10.17
11. VVhen he ſhall ſee vviſe men die, & ignorant perſons and fooles periſhe. 2.10.17
12. The building of them from generations to generatiōs, they called their names by their landes. 2.10.17
13. And man vvhen he vvas in honor, knevve not thereof: he vvas cōpared vnto fooliſhe beaſtes, and he vvas made like vnto them. 2.10.17
14. This vvay vnto them is the ſtumbling blocke of them, & aftervvardes they delight themſelues in the honor thereof. 2.10.17
15. As ſheepe they be put into hell: death ſeedeth vpon them: and the righteous ſhall rule ouer them in the morning. 2.10.17
50.15. And call vppon me in the daye of trouble: and I vvill deliuer thee, and thou ſhalt honor me. 3.20.13,28 & 4.17.37
23. He that offereth vp praiſes, he doth glorifie me: and this is the vvay by the vvhich I vvill ſhevve him the ſaluation of God. 4.18.17
51.3. Haue mercy vpon me, O God, for thy goodnes ſake, &c. 3.4.9
6. That thou mayeſt be acknovvledged pure, vvhen thou haſt iudged. 1.18.3 & 3.11.11. & 3.23.2
7. Beholde, I vvas faſhioned in iniquitie, and my mother conceaued me in ſinne. 2.1.5. & 3.3.18 & 3.20.9

&4.16.17
12. Create in me O God, a cleane hart, and renue a right ſpirit vvithin me. 2.2.25,27,& 2.3.9
17. Open thou my lippes, O lorde, and my mouth ſhall ſhevve forth thy praiſe. 3.20.28
19. The ſacrifice to God is a broken ſpirit a contrite and broken hart, O God, thou vvilt not deſpiſe. 3.20.16
21. Then thou ſhalt be delighted vvith offerings, vvith the ſacrifice & burnt offering of righteouſneſſe, then they ſhal lay calues vpō thine altar. 4.18.17
52.10. But I vvill be like the greene Oliue tree in the houſe of the lorde. 2.10.17
53.4. There is not one that doth that vvhich is good. 2.3.2
55.23. Caſt thy burden vpon the lord, and he ſhall vpholde thee: he vvill not ſuffer the righteous to fall for euer. 1.17.6.& 2.10.17
24. Thou in the meane time O God, ſhall throvve dovvne theſe blood thirſtie and deceatfull ones, into the pit of deſtruction. 2.10.17
56.5. I haue truſted in God, I feare nothing that fleshe may do vnto me. 1. 17.11
10. So often as I call vpon thee, mine enemies geue backe: in this I am aſſured, that thou art my God. 1 20.11
13. I vvil make vovves vnto thee, O God: I vvill ſhevve forth thy praiſe. 4.13.4
59.11. Thy goodnes O Lord may preuēt me, bring it to paſſe O God, that I may ſee thy vvorks on my enemies. 2 3 12
60.14. In God vve ſhall do valiantly, and he ſhall tread dovvne our enemies, 3.20 46
62.9. Poure out your hartes before him, for God is our refuge. 3.20.5
10. The ſonnes of men be vaine, the ſonnes of men be liers: if they vvere put in a paire of ballaunce, they vvould be lighter then vanitie it ſelfe. 2.3 1
63.4. Thy louing kindneſſe is more to be vvished for then life it ſelfe. 3.2 28.& 3 17.14
65.1. Vnto thee, O God, is praiſe in Sion, vnto thee ſhall the vovve be paide. 3.20.29
3. Thou heareſt prayers, becauſe of this ſhall all fleshe come vnto thee. 3.20.13
5. Bleſſed is he vvhom thou chooſeſt, he ſhall dvvell in thy courtes, &c. 3.21.5
68.19. Thou art gone vp on hy, and haſt led captiuitie, &c. 1.13.11
21. Vnto the Lorde God belong the iſſues of death. 3.25 4
36. Thou art terrible O God out of the holy places. the God of Iſraell he geueth ſtrēgth to the people 1.14.14
69.3. I am ſonke dovvne into a deepe mier, in the vvhich there is no bottome, &c. 4 7.13
5. That I am cōſtrained to repay that I toke not. 2.16.5
22. For they gaue me in my meate gall: and vvhen I thirſted they gaue me vineger to drinke. 4.17.15
29. Let them be vviped out of the booke of the liuing, and let them not be vvritten amongeſt the juſt. 2.10 18 & 3.24.9
71.2. For thy righteouſnes ſake reſcue me, and deliuer me. 3 11 12
72.8. He ſhall rule from ſea to ſea, and from the fluddes vnto the endes of the earth. 2.11.1
11. And all kings ſhall vvorship him, and all natiōs ſhall ſerue him. 4.5.17
73.2. It vvanted but a little but my feete vvere readie to fall, my ſteppes had almoſt ſlidden. 2.10.16.& 3.9.6
17. Vntill I entred the ſecrete places of God, and I vnderſtoode vvhat ſhould become of them at the laſt. 2 10.16.& 3.9.6
26. My fleshe and hart is cōſumed, but God is the rocke of my hart, and my portion for euer 2.1.3
74.2. Be mindfull of thy flocke vvhich thou diddeſt purchaſe long agone: & of thine alotted inheritaunce vvhich thou haſt redeemed: the mount Sion in vvhich thou vvalt vvont to dvvell. 3.20.14

9. VVe ſee not our ſignes, there is not one Prophet more, nor any vvith vs that knovveth hovv long. 2.15.1
75.7. For neither from the East, nor from the VVeſt, nor from the South doth preferment come. 1.16.6
77.10. VVhether or not hath God forgotten to be mercifull? vvill he ſhut vp his mercies in diſpleaſure? 3.2 17
11. At laſt I thought, this is my infirmitie, the right hand vvill chaunge the courſe of the moſt high. 3 2.31
78 8. And let them not be as their fathers, a diſobedient and rebellious nation, a generatiõ that ſet not their hartes aright, and vvhoſe ſpirites neuer beleued God truely. 2.5.11
36. They flattered him vvith their coũtenaunces, but they lied vnto him vvith their tounges. 3 3.25
37. Their hart vvas not right tovvard him, neither vvere they faithfull in his couenaunt. 3.3.25
49. He caſt vppon them the fierceneſſe of his anger, violence, indignation, and vexation, by the ſending out of euill ſpirites 1.14.17
60. That he might leaue the Tabernacle Silo, the Tabernacle vvhere he dvvelt amongeſt men. 2.6.2
67. And he put avvay the Tabernacle of Ioſeph, and choſe not the tribe of Ephraim 2.6 2.& 3.21.6
70. And he choſe Dauid his ſeruaunt, from the foldes of sheepe tooke he him. 2.6.2
79.9. Helpe vs, O God of our ſaluatiõ, for the glory of thy name, & deliuer vs, and be mercifull vnto our ſinnes for thy names ſake. 3.20.14
13. And vve thy people and sheepe of thy paſture ſhall praiſe thee for euer: and from generation to generation vvill ſet forth thy praiſe. 3.7.10
80.2. Thou vvhich ſitteſt betvveene the Cherubins shevve thy brightneſſe. 1.13.24.& 2.8 15.& 4.1 5
4 Turne vs againe O God, and cauſe thy face to ſhine that vve may be ſaued. 3.2.28
5. O Lorde God of hoſtes, hovve long vvilt thou be angry againſt the praier of the people? 3.20 16
18. Let thy hande be vvith the man of thy right hand, vvith the ſonne of man, vvhom thou haſt made ſtronge for thy ſelfe. 2.6.2
81.11. I am the lorde thy God vvhich haue brought thee out of the land of Egypt. 3.2.31
82.1. God ſtandeth in the aſſembly of God, he playeth the iudge in the middeſt of gods. 4.20.4 & 4.20.6.& 4.20.29
3. Reuenge the poore & fatherleſſe, let looſe the miſerable & afflicted. 4.20.9
4. Deliuer the feeble and needy, from the handes of the vvicked. 4.20.9
6. I haue ſaid, you are gods, and you are all ſonnes of the moſt high. 1.14 5 & 4 20.4
84.2. O Lord of hoſtes, hovve amiable are thy Tabernacles. 4.1 5
3. My ſoule longeth & fainteth for the courtes of the lord, my hart & fleshe crie vnto the liuing God. 2.11.2
8. They ſhall goe from ſtrength to ſtrength, eche of them ſhall appeare before God in Sion. 4.17.21
86.2. Keepe my life becauſe I am one that doth good to other: O God keepe thou thy ſeruaunt. 3.20.10
5. For thou O lorde, art good & mercifull, of great kindneſſe vnto all that call vpon thee. 3.2.29
11. Direct me O lorde in thy vvayes, then ſhall I vvalke in thy truth: cõſtraine my hart that it may feare thy name. 2.2.27.& 2.3 9
88 17. Thy furies hath paſſed ouer me, & thy terrors haue deſtroied me. 3.4.34
89 4. I haue made a couenaunt vvith my choſen, I haue ſvvorne to Dauid my ſeruaunt. 4.1.17
5. Thy ſeede I vvill eſtabliſh for euer, and vvill ſet vp thy throne from generation to generation 4.1.17
31. If his children forſake my lavve, and vvalke not in my iudgements. 3.4 32 & 4 1.27
32. If they breake my ſtatutes, & keepe not my commaundements. 3.4.32

33. I will visite their transgressions with the rodde, and their iniquities with vvhippes. 3.4.32.& 4.1.27
34. And my louing kindnesse will I not take from him, neither will I falsifie my truth. 3.4.32.&.4.1.27
36. I haue once sworne by my holinesse, I will not faile Dauid. 2.15.3
37. His seede shall be for euer: and his throne shalbe before me as the sunne. 2.15.3
38. It shall abide sure as the Moone, which is a sure witnesse in heauen. 2.15.3
90.4. A thousand yeares is before thee as yesterday e which is past, yea as a watch in the night. 3.2.42
7. For we are cõsumed by thine anger, and by thy wrath are we troubled. 3.4.34
9. For all our dayes were spent, thou being angry we ended our yeares sooner then a thought. 3.25.12
11. VVho knoweth the power of thine anger? as euery man feareth thee, so is the indignatiõ of thy anger fearce towardes them. 3.25.12
91.1. The man sitting in the secrete of the most high, shall abide vnder the shadowe of the almightie. 1.17.6 & 2.8.42
3. For he will deliuer thee from the snare of the hunter, and from the noisome pestilence. 1.17.11.
11. For he will commaund his Angels for thy sake, that they keepe thee in all thy wayes. 1.14 6. & 2.8.42. & 3.20.23
15. He will call vppon me, therefore I will heare him, I will be present with him in affliction, I will deliuer him, and will make him glorious. 3.20.14
92.6. Howe great are thy workes O lorde, wonderfull profound be thy counsels. 2.10.17
7. A dullerd doth not knowe this, neither doth a foole vnderstãd it.1.5.9
13. The iust shall florish he as the Palme, and shall growe as a Ceder in Libanus. 2.10.17
14. Those that be planted in the house of the lorde, shall florishe in the courtes of our God. 2.10.17
93.1. The lorde is king, and is clothed with maiestie, he hath, I say, put on strength, & hath girded himselfe, the world also shall be so established that it can not be moued. 1.6.3
5. Holinesse becommeth thy house, O lorde, for euer. 1.6.4
94.11. The lorde knoweth that the thoughtes of man are vaine. 2.2.25 & 3.14 1
12. Happie is the man O lorde, whom thou hast chastened, & whom thou hast instructed in thy lawe. 3.4 34
19. In the passions of many thoughtes, within me thy comfortes recreated my soule. 3.20.7
95.7. If to day you shall heare his voice. 3.2.6
8. Harden not your hartes as in Meribah, and in the day of Massa in the wilderneste. 2.5.13
96.10 Say amongest the nations, the lorde raigneth, & the world shall be stablished that it shake not, &c.1.6.3
97.1. The lord raigneth: let the earth reioice: and let the multitude of the Iles be glad. 1.6.3
7. Worship him all ye gods. 1.13.11
10. The lord keepeth the soules of his Saincts, he will deliuer them out of the handes of the wicked. 2.10.16
11. Light is sowen for the righteous, and gladnesse for them that be of an vpright hart. 2.10.16
99.1. The lord raigneth, let the people tremble: he sitteth betwene the Cherubins, let the earth be moued. 1.6.3 & 2.8.15
5. Exalt the lorde God and fall downe before his footestoole: for he is holy. 1.11.15.& 4.1.5
9. Exalt the lorde our God and fall downe before his holy mountaine: for our lorde God is holy. 1.11.15
100.3. Knowe ye that the lord is God he made vs and not we our selues: we be his people and the sheepe of his pasture. 2.3.6.& 3.11 5
101.3. I

101.3. I vvill set no vvicked thing before mine eyes, I hate them that fall avvay, they shall neuer cleue vnto me. 4.20.9
8. Betime vvill I destroy all the vvicked of the lande, that all vvicked doers, may be cut of from the citie. 4.20.10
102.14. Thou vvilt arise, that thou mayest haue mercie on Sion. 1.13.11
16. And all natiõs shall feare the name of the lorde, and all the Kings of the earth thy glory. 1.13.11
18. And he shall haue consideration of the prayer of the humble, and not despise their prayer. 3.20.28
19. The vvhich shalbe vvritten for generations to come: and the people that shall be created, shall praise the lorde. 3.20.28
22. That men may celebrate the name of the lorde in Sion, and his praise in Ierusalem. 3.20.28
26. For first, thou layedst the foundations of the earth: and the heauens be the vvorke of thy handes. 1.13.11 & 2.10.15
27. The vvhich shall perishe, but thou doest abide, and all things shall vvaxe olde as a garment, &c. 2.10.15
28. But thou art the same for euer, & there shalbe no ende of thy yeares. 2.10.15
103.8. The lorde is full of compassion and mercy, slovve to anger, and of much mercie. 3.2.29
17. But the louing kindenes of the lorde, endureth for euer and euer, tovvardes thẽ that feare him. 2.10.15
20 Shevve forth the lorde, ye his Angels vvhich excell in povver, execute his vvill in obeying the voice of his vvordes. 1.14.5.& 3.20.43
104.2. He is clothed vvith light, as vvith a garment. 1.5.1
4. VVhich maketh his spirites his embasadors, and his ministers a flame of fier. 1.16.7
15. And vvine that maketh the heart of man glad, and oile that maketh his face shine. 3.10.2
27. All things depende vpon thes, that thou maiste giue them their meate in due time. 1.16.1
28 And thou geuing, they do gather: and thou opening thy hande, they be filled vvith good things. 1.16.1
29. But if thou hide thy face, they are troubled: & if thou take their Spirit from them, they die, & they be tourned into dust. 1.16.1
30. Againe, liuing things be created if thou send forth thy Spirit, & thou doest renevve the face of the earth. 1.16.1
105.4. Seeke alvvayes his face. 4.1.5
6. O ye seede of Abraham vvhich loue him, ye sonnes of Iacob vvhich be his elect. 3.21.5
25. He tourned their harts to hate his people, that they might deale craftely vvith his seruaunts. 1.18.2 & 2.4.4
106.3. O blessed vvhich kepe Iudgement, and vvhich do alvvayes that vvhich is right. 3.17.10
4. Remembre me o lorde, vvith the fauour vvherevvith thou fauorest thy people, and haue regard of me, vvith thy sauing health, that I may see the happines that is prepared for the elect, and that I may reioise the ioye of thy people. 4.1.4
13. But incontinent they forgot him, neither followved they his counsell. 3.20.15
31. And it vvas imputed vnto him for righteousnesse for euer. 3.17.7,8
37. For they killed their sonnes and daughters, for sacrifices to deuils. 4.13.17
46. And made them be fauoured of all them that ledde them captiues. 2.4.6
47. Saue vs o lorde our God, and gather vs from among the nations, that vvee may confesse thy holy name, and celebrate thy prayers. 3.20.28
107.4. VVhich vvandred in the desertes, in the solitarie place thorovv pathes, vvho found not a citie to dvvell in. 3.5.7
6. They cried vnto the lorde in their perrils, vvho deliuered them out of their anguishes. 3.20.15

13. Then thy cried vnto the lorde in their trouble, and he deliuered them from their distres 3.20.15
16. For he hath broken the gates of brasse, & burst the barres of iron. 2.16.9
19. And they cried also vnto the lord, &c. 3.20.15
25. VVho by his commaundement, doth stirre vp the stormy vvindes, vvhich doth lift vp on hy, the vvaues thereof. 1.16.7
29. And the storme being still, he maketh the sea calme, so that the vvaues ceasse, &c. 1.16.7
40. For God powreth cõtempt vppon Princes, and maketh them to erre in desert places out of the vvay. 1.18.2 & 1.2.17. & 2.4.4
43. VVhosoeuer therfore is vvise, vvill remembre these things, and he vvill consider the louing kindnes of the lorde. 1.5.7
110.1. The lorde said vnto my lorde, sit thou on my right hande, vntill I make thy enemies thy foote stole. 2.15.3. & 2.16.15
4. The lorde svvare, neither repenteth it him, that thou arte an enerlasting priest according to the order of Melchisedek. 2.11.4. & 2.5.6. & 4.18.2 & 4.19.28
6. Messias shall iudge among the nations, and all shall be full of dead bodies, vvhē he shall smite the heads ouer many nations. 2.15.5
111.1. I vvill praise the lorde vvith my vvhole heart, in the assemblie and congregation of the Iust. 4.14.8
2. Great are the vvorkes of the lorde, vvhich are inquired out of all them vvhich be delighted thervvith. 1.18.3
10. The beginning of vvisedome is the feare of the lorde. 2.3.4. & 3.2.26
112.1 The man is blesse that feareth the lord, and is greatly delighted vvith his commaundements. 3.17.10
6. The memory of the righteous shall remaine vntill. 2.10.16
9. His righteousnesse remaineth for euer, and his horne shalbe exalted vvith glorie. 2.10.16
10 The vvicked shall not attaine that that they desire. 2.10.16
113.6. And he doth abase himselfe, to beholde things in heauē and in earth. 1.16.5
7. VVho raiseth vp the feable out of the dust, and lifteth the poore out of the durte. 1.5.7
9 VVhich maketh the barren vvomā to dvvell vvith a familie, and a ioiful mother of children. 1.16.7
115.3. And our God is in heauen, vvho doth vvhat he vvill. 1.16.3. & 1.18.1 & 1.18.3. & 3.24.15
4. Their Images be siluer and gold, a vvorke that vvas vvrought out by the vvorke of man. 1.11.4
8. To vvhom they be like that make them, & so is he, vvhosoeuer trusteth in them. 1.11.4
116.1. I loue the lorde because he hath heard my prayer 3.20.18
7. Retourne o my soule vnto thy quiet place, because the lorde hath bene beneficiall vnto thee 3.2.17
12. VVhat shall I repay the lorde for all his benefites bestovved on me? 3.20.28
13. The cup being taken, vvhervvithall thanks being geuen, I vvill call vpon the name of the lorde, for receiued saluation. 3.20.28
14. And I vvill pay my vovves novve vnto the lorde before all his people. 4.13.4
15. For pretious in the sight of the lorde, is the death of his Saincts. 2.10.14. & 2.10.18
18. I vvill pay my vovves novv before all the people. 4.13.4
117.2. For his louing kindnes doth excell tovvard vs, & the truth of the lorde shall continue for euer. 3.2.7
118.6. The lorde standing vvith me, I vvill not feare vvhat soeuer man doth endeuor to bring against me. 1.17.11
18. The lorde hath chastened me sore, but he hath not suffered me that I should dy. 3.4,32
25. Ah lord, saue I pray thee: Ah lorde giue

giue I pray thee prosperous succesſe. 2.6.2

86. VVe wishe vnto him all good things, that commeth in the name of the lord & vve haue vvished vnto you good thinges out of the house of the lord. 2.6.2

119.1. O blessed be they vvhich in their life vvalkinge do keepe the straight vvay, accordinge to the lavve of the lord. 3.17 10

10. VVhen I do seeke thee vvith all my heart, lette me not stray from thy commaundementes. 2.2.25.& 4 14.8

14. I am delited in the vvay of thy testimonies, more then in all riches. 3 2.15

18. Pull the vale from my eyes, that I may see the vvonderful vvisdom that is hid in thy lavv. 2.2.21

34. Teach me that I may hold thy lavv, and that I may keepe it vvith all my hart. 2.2,25

36. Incline my hart vnto thy testimonies, and not to couetousnesse. 2.3.9 & 2.5,11

41. And let thy louing kindenes come vnto me, & thy saluation, accordinge to thy vvorde. 3.2.31

43. And take not altogether out of my mouth the vvorde of trueth, for I looke for thy Iudgementes. 3 2 17

71. It vvas good vnto me that thou dideſt hũble me, that I might learne thy righteoulnes. 3.4.32

76. I pray thee that thy louing kindeneſſe may happen vnto me, that it may comforte me, accordinge to thy vvorde, that hath giuen hope vnto thy seruaunt. 3,3.4. & 3.20 14

80. Lette my heart be holie in thy statutes, that I be not ashamed. 2.2 27

89. Thy vvorde, O lord, abideth euerlasting in heauen. 4 8.6

103. Hovve svveete is thy vvorde vnto my taſt, truely vnto my mouth it is more svveeter then honie. 3.2 15

105. Thy vvord is a lanterne vnto my feete, & a light vnto my vvaies. 1. 7 2.& 2.7.12.& 4.8.6

111. Thy testimonies haue bin vnto me as an euerlastinge heritage, for they be the ioy of my hart. 3.2.15

112. I haue sette my minde vppon thy decrees that I might keepe them vnto the ende, and that for euer. 2 5 11

127. VVherefore I haue loued thy preceptes more then golde. 3 2. 15

133. Frame my steps according to thy vvord, and let no vanity haue rule ouer me. 2 3 9

121.4. Beholde, he neither slumbreth nor sleepeth that keepeth Israell. 3 20.3

130.1. From the depth of euills I haue called vppon thee, O lord. 3.20 4

3. If thou O lorde vvilt marke iniquities, O lord vvho shal stãd vnder it? 3.12.1.& 3.17.14

4. But vvith thee is mercy, & therfore thou art feared. 3.3.2.& 3.16.3

131 2. It vvere euill vvith me, if I haue not compared and iudged my soule, like vnto a vveaned childe vvith his mother, and my soule in me is like vnto a vveaned childe. 3.7 9

132.2. Be thou mindefull, O lorde, of all thinges vvith the vvhich Dauid hath bin afflicted. 3.20.25

7. Let vs go vnto his tabernacle and vvorship before the footestoole of his feete. 4.1.5

11. Of the frute of thy body vvill I set vp thy throne. 2.13.3

13. The lorde hath chosen Sion, and hath taken it vnto him for a seate. 4.1.17

14. This is my rest for euer, here vvill I dvvell because I haue chosen her. 4 1.5

133.3. Because the lord hath cõmaunded that there shalbe their blessinge and life euerlasting. 2.11.3

135.15. The Idols of the Gentiles be siluer & gold, a vvorke brought forth by the handes of men. 1.11.4
138.1. I vvil confesse thee vvith all my vvhole heart, and before the iudges vvill I praise thee. 4.14 8
2. I vvill confesse thy name for thy louing kindenesse, and for thy trueth. 3.2.7
8. Forsake not the vvorks of thy hāds 3.24 6
140.14 Surely the righteous vvil praise thy name, & the vertuous vvill abide in thy sight. 2.10.16
141.2. Let my prayer be esteemed as insence before thee, and the lifting vp of my hands as the euening sacrifices. 3 20.14 & 4.18.17
142.6. Therefore O lorde I call vnto thee, & say: thou art my hope & portion in the land of the liuing. 2.11.2
8. And I vvill be vnto the iust as a crovvne, because thou hast bin beneficiall vnto me. 3.20 26
143.2. Deale not vvith thy seruant O lord according to the lavv, for there is none liuinge iust before thee. 2.7 5.& 3.12.2.& 3.14.16.& 3.17.14 & 3 20.&
5 Yet I remēber the times past, I meditate of all thy vvorkes. 3 2.31
144.15. Blessed be the people that liue so, yea blessed be the people vvhose God is the lorde. 2.10 &.& 3.2.28
145.3 Great is the lord & most vvorthy to be praised, vvhose greatnes is vnsearchable. 1.5.8
5. I vvill talke of the comelines of the maiesty of thy glory, and of thy admirable vvorkes. 1.5.8
8. The lord is gracious and mercifull, pacient and of great goodnes. 1.10.2 & 3.20.9
9. The lorde is good vnto all, and his mercie excelleth all his vvorkes. 1.5.5
13. Thy kingedome is an euerlastinge kingdom, & thy dominiō doth raine throvv out all ages. 1.13.24
18. The lorde is neere to all that call vppon him, yea to all that call vpon him in trueth. 3.20.3.& 3.20.7.& 3 20.14
19. He doth vvhatsoeuer they vvoulde that feare him, and he heareth their cries and saueth them. 3.20.5.& 3.20 13
147.9. VVhich giueth to beast their foode, & to yong rauens that call vpon him. 1.16.5
10. He doth not allovv of the strength of a horse, & is not delighted vvith the legges of man. 2.2.10
20. He hath not dealt thus vvith al nations, neither hath he declared vnto them his iudgementes. 3.21.6

PROVERBES.

1.7. THe feare of the lorde is the beginninge of knovvledge. 3 2.26
2.21. The righteous shall inhabit the earth, and the vpright shall liue long therein. 2.11 2
22. But the vvicked shalbe cut frō the earth, and the transgressor shall be vtterly taken therfrom. 2 11.2
3.11. Bevvare thou be not against the chastisement of the lord, my sonne, neither do thou lothe at his corrections. 3 4.32.& 3.8 6
12. For vvhome the lorde loueth, he doth chastice, and he is delited vvith him as a father vvith his childe. 3.8.6
8.15. By me, Princes raigne, & kinges decree Iustice. 4.20.4,7
22. The lorde possessed me in the beginninge of his vvayes, I vvas then before his vvorks. 1.13.7
23. I vvas ordayned from euerlasting, and from the beginninge before the earth. 1.13.7
24. As yet the depthes vvas not vvhē I vvas formed, as yet the fountaines did not abound vvith vvaters. 1.13 7 & 2.14.8
9.10. The beginning of vviſdom is the feare of the lord. 3.2.26
10.7. The memory of the Iust is lavvdable, but the memory of the vvicked is filthy. 2.10.18.& 3.17.15
12. Hatred doth breede occasion of cōtention, but loue couereth al trespasses.

ſpaſſes. 3.4.31.& 3.4.36

12.14. It shalbe giuen to euery man, accordinge to his vvorke. 3.18.1

28. In the path of righteouſnes is life, & the ſame doth not lead vnto death 3.17.15

13.13. He that feareth the commaundement, shalbe revvarded. 3.18.1

14.21. He that contemneth his neighbour, ſinneth: but he that dealeth kindely vvith the afflicted, is bleſſed. 3.17.10

26. In the feare of the lorde is an aſſured ſtrength, and it shalbe a defence alſo for his children. 3.14.19

15.3. In euery place the eyes of the lord doth beholde the good and the euill. 4.17.23

8. The lord doth abhorre the ſacrifice of the vvicked, but the prayer of the righteous is moſt acceptable vnto him. 3.14.8

16.1. Manne may diſpoſe his hart, but the aunſvvere of the tonge is of the Lord. 1.16.6

2. To man all his vvayes do ſeeme to be cleane in his ovvne eyes, but the lorde doth diſpoſe the ſpirite. 3.12.5

4. The lorde doth vvorke all thinges for his ovvne ſake, ye the vvicked alſo againſt the day of euill. 3.23.6

6. By mercy and trueth iniquity shalbe forgiuen, and by the feare of the lord they depart from euill. 3.4.31 & 3.4.36

9. The hart of man doth deliberate of his vvay, but the lord doth direct his ſteppes. 1.17.4

12. To commit vvickednes ought to be abominable to kinges: for the throne ought to be eſtablished by Iuſtice. 4.20.10

14. The anger of the kinge is the meſſenger of death, but the vviſe manne can pacifie it. 4.20.32

33. The lots are caſt into the lap, but the vvhole diſpoſing of the is of the lord. 1.16.6

17.1. A ſeditious perſon ſeeketh onely ſtrife, vnto this perſon a cruell meſſenger shalbe ſent againſt him. 4.20.10

15. The lorde doth alike hate as vvell him that doth cleare the vvicked, as him that doth condemne the innocent. 4.20.10

18.10. The name of the lord is a ſtrōg tovvre, the righteous runneth thither and is vvithout the caſtinge of earth. 1.13.13.& 3.20.14

19.17. He doth let out vnto the lord, vvhoſoeuer doth good vnto the poore: & it shalbe requited him, according to his good deede. 3.18.6

20.7. The iuſt doth vvalke in his vprightnes, his children be bleſſed after him. 2.8.21

8. A king ſitting in the throne of iudgement, doth chaſe avvay all euill vvith his eyes. 4.20.10

9. VVho vvill ſay, my heart is cleane, I am pure from ſinne? 3.13.3

12. The hearing of the eare, & the ſight of the eye, both theſe the lord made. 2.4.7

20. He that curſeth his father or mother, his light shalbe put out in obſcure darkenes. 2.8.36

24. The ſteps of the mighty are ruled by the lord, hovve then can a manne knovv his ovvne vvayes? 1.16.6

26. A vviſe kinge ſcattereth the vvicked, & cauſeth the vvheele to turne ouer them. 4.20.10

21.1. The heart of the kinge is in the hand of the lord, as the riuers of vvaters: vvhether ſoeuer he vvill he turneth it. 1.18.2.& 2.4.7.& 4.20.9

2. Euery mannes vvayes ſeemeth right vnto himſelfe. 3.12.5

24.21. Feare the lord my ſonne & the king. 4.20.22

24. He that ſayeth vnto the vvicked, thou art righteous: him the people vvill curſe, and the nations shall deteſt him. 4.20.10

25.2. The glory of the lord is to conſeale a thing ſecrete, but the kinges honor is to ſearch out a thing. 3.21.3

4. Take the droſſe from the ſiluer, and

there shall proceede a vessel for the finer: let the vvicked be taken from the sight of the kinge, and then his throne shalbe sure throvve righteousnes. 4.20.10

21. If he hunger that doth hate thee, fede him: if he thirst, giue him drinke. 28.56

27. As it is not good to eate much hunny, so he vvhich doth search out glorie shalbe oppressed thereof 3.21 2

26.10. The excellent that formed all things, both revvardeth the foole, & the transgressors. 3.23.4

28.2. For the transgressions of them that inhabite the lande, it cõmeth to passe oftétimes that others rule. 4.20 28

14. Blessed is the man that feareth alvvaies, but he that hardneth his hart shall fall into euill. 2.2.23

29.13. The poore and the vsurer mete together, and the lorde lighteneth both their eyes. 1.16.6

30.4. VVhat is his name, & his sonnes name if thou do knovve? 2.14.7

5. Euery vvorde of God is pure, and a shield vnto thẽ that leane vnto him. 3.3.15

6. And not vnto his vvordes, least he reproue thee, and thou be founde a lyer. 4.10.17

ECCLESIASTES.

2.11. And I turned my selfe vnto all the vvorks that my hãds had vvrought, & to the labour that I had done, & beholde all vvas vanity and griefe of minde. 2.2.12

3.19. The selfe same things are vvont to happẽ vnto mẽ & beastes: & vvhat maner of death one hath, the same hath the other, and the selfe same spirit is in all: neither hath man any thinge more excellent then beastes: for vvhy all thing is vanity. 3.2.38

21. VVho knovveth vvhether the spirite of man do ascende vpvvarde, or the spirite of beast descend dovvnevvard into the earth? 3.25.5

7.30. God made manne righteous: but they being made haue folovved many vaine thoughts. 2.1.10. & 2.5.18

9.1. No man knovveth other loue or hatred of all thinges that is before them. 3.2.38. & 3.13.4

2. All things come a like vnto all both to the iust and vvicked, &c. 1.16. 9

4. A liue dogge is better than a deade Lyon. 3.25.5

5. They vvhich liue, knovv they shall dye, but the dead knovv nothinge at all. 3.20.24

6. Both their loue, hatred, and enuy, is novve abolished, neither haue they longer portion in the vvorlde, of all that is vnder the sunne. 3.20.24

12.7. And the spirite doth returne to God, vvhich gaue it. 1.15.2. & 1.15 5

The song of Salomon.

1.14. SHovve me thy countenaunce, speake vnto me, for thy voice vvill be vnto me svvete, & thy countenance louely. 1.11.14

5.3. I haue put of my cote, and hovve shall I put it on againe? and I haue vvashed my feete, hovve shall I defile them againe? 1.16.4

ESAI.

1.5. TO vvhat purpose should you be smitten any more? for ye fall avvay more and more, euery heade is sicke, & euery hart is heauy. 3.4.33

10. Heare the vvord of the lord ye tyrantes of Sodom, and thou people of Gomorra heare the lavv of the lord. 4.1.18

12. VVho requireth that at your handes? 3.14.15

13. Bring no more oblations in vaine, insence is an abhomination vnto me: I can not suffer your nevve Moones or Sabaothes, &c. 2.8.34. & 3.14.8

14. My soule hateth your nevv Moones and appointed feastes: they make me vveary. 4.2.10

15. And vvhen you stretch forth your handes, I vvil hide my eies from you, & although you multiply your praier I vvill not heare, for your handes be full

full of blood. 3.20.7
16. Take avvay all naughtines. 3.3.8
17. Learne to doe vvell, ſeeke iudgemẽt, releeue the oppreſſed, iudge the fatherleſſe, and defend the vvidovv. 1 8.52.& 3.3.8
18. If your ſinnes vvere as crimſon, they ſhalbe made vvhiter then ſnovve: and though they vvere as redde as ſcarlet, they ſhould be made as vvoll. 3.4.29
19. If you conſent and obey, you ſhall enioy the good thinges of the earth. 2.5.10
20. But if ye refuſe and be rebellious, you ſhall be deuoured vvith the ſvvord, becauſe the mouth of the lord hath ſpoken it. 2.5.10
2.8. Their land vvas full of idols, they vvorshipped the vvorkes of their ovvne handes, and that vvhich their fingers made. 1.11.4
3 1. Behold the gouernour the lord of hoſtes vvill take from Ieruſalem and Iuda the valiaunt and mightie: euen all the ſtrength of bread and vvater. 1.16.7
3. And I vvill make children their princes, and effeminate perſons ſhall rule them. 4.20 25
4.1. Onely lette vs be called by thy name, and take avvay our reproche. 3.20.25
5.8. VVoe be to them that ioine houſe to houſe, and field to field, continuing till there be none leſt, &c. 1.18.1 & 2.4.4
26. And he ſhall raiſe vp a ſigne to the people that be a farre of, and vvil hiſſe vnto them from the endes of the earth, &c. 3.19.9
6.1 I ſavve the lorde ſit vppon a high throne and lifted vp, and his lovver partes did fill the, &c. 1.13.11.& 1 13.23
2. The Seraphins ſtoode vppon it, euery one had ſix vvinges. 1.11.3.& 1 14.8
5. VVo vnto me, for I am brought to ſilence, becauſe I am a manne hauing polluted lips. 48.3
6. Then flue one of the Seraphins to me, hauinge in his hande a burninge coale, taken from the altar vvith the tonges. 1.11.3
9. He ſayd, go and ſay vnto this people, in hearing ye ſhall heare and not vnderſtande, &c. 1.13.15.& 3.23.13 & 3.24.13
10. Make the heart of this people fat, and make their eares dull, and ſhut their eyes, leaſt they ſee vvith their eyes, &c. 2.4.3
7.4. Take hede, be ſtill, feare not, neither be faint harted, for the tvvo tailes of theſe ſmoking firebrandes, &c. 1.17.11.& 3.2.17
14. Beholde, a virgine ſhall conceaue and beare a ſonne and thou ſhalt call him Immanuell. 2.6. 3.& 2 12.1
18 It ſhal come to paſſe in that time, that the Lorde ſhall hiſſe for the flies that be at the vttermoſt parte of the riuer of Egypt, and for the Bee that is in the lande of the Aſſirians. 2 44
8.14. He ſhalbe as a ſanctuary: but a ſtone of offence and a rocke of ruine to the tvvo houſes of Iſrael. 1.13.11, 23
16. Binde vp the teſtimony: ſeale vp the lavve amonge my diſciples. 3.22 10
17. I vvill looke for the lorde vvho hath hid his face from the houſe of Iacob, and I vvill looke for him. 3.2 42
18. Behold, I and the children vvhom the lord hath giuen me, &c. 3.22.10
9.6. A boy is borne vnto vs, a ſonne is giuen vnto vs, vvhoſe gouernment is vppon his shoulder, and his name shall be called VVonderfull, Counſeller, God, the mightie lord, the euerlaſtinge father, the prince of peace. 1.13.9.& 2.15.1,& 2.17.6.& 3 13.4
12. But his hande as yet is ſtretched out. 4.17.23
10.1. VVoe vnto them that decree vvicked decrees. 4.20.29

8. O the rod of my fury, and the ſtaffe in their hands is my indignation. 1.18 1.& 4.20:25

6. I vvill ſende him to a diſſemblinge nation,& againſt a people that hath deſerued my vvrath vvill I commaunde him, that he take the ſpoile and pray, and to treade them vnder feete like the mire in the ſtreete. 1.18 2

12. It vvill come to paſſe vvhen the lorde vvill make perfect his vvhole vvorke in Sion and in Ieruſalem, &c. 1.18.1

15. Shal the axe boaſt himſelfe againſt him that hevveth therevvith? or ſhall the ſavve exalt it ſelfe againſt him that moueth it? as if the rodde shoulde lift vppe it ſelfe againſt him that carieth it, or the ſtaffe shoulde exalt it ſelfe as though it vvere no vvod. 3.4.4

11.2. And the ſpirite of the lorde shall reſt quietely vppon him, the ſpirite of vviſedome and vnderſtandinge, the ſpirite of counſell and ſtrength, the ſpirite of knovvledge and godlineſſe. 2.15.5 & 4.19 22

3. And he shall make him prudent in the feare of the lord, for he shall not iudge after the ſight of his eyes, neither reproue by the hearinge of his eares 2.3.4

4. VVith the ſpirit of his lips, shall he kill the vvicked. 1.13.15

9. They shal not hurt nor vvaſt through out all my holy hil, &c. 4.20.10

10. And at that day the roote of Ieſſe shall ſtande vp for a ſigne vnto the people, the nations shall ſeeke vnto it. 1.13.13

12.1. I vvil praiſe thee O lord, becauſe thou art angry vvith me, thy vvrath is turned avvay, & thou comforteſt me. 3.4.32

14.1. The lorde shall haue compaſſion on Iacob, and vvil yet choſe Iſraell. 3.21.5

27. The lorde of hoſt determininge it, vvho shal diſanul it? & vvhen he hath ſtretched out his hande, vvho shall turne it avvay? 1.17.14

19.18. In that day, there shall be fiue Cities in the contrey of Egypt, ſpeaking the language of the Cananites, & shall ſvveare by the lord of hoſtes, &c. 2.8.23

19. In that day, the altar of the lorde shalbe in the middeſt of the lande of Egypt. 4.18.4

21. The lord shalbe knovven of the Egyptians, and the Egyptians shall knovv the lorde in that day & do ſacrifice and oblations, and shall vovv vovves vnto the lord, and performe them. 4.18.4

25. VVhome the lorde of hoſt hath bleſſed, ſayinge: bleſſed be my people of Egipt & Aſſhur, the vvorks of my handes. 1.18.1

25.1. Thou haſt done vvōderful things, accordinge to thy counſell of olde, vvith a ſtable trueth. 3.24.4

8. He vvill deſtroy death for euer, & the lord vvill vvipe teares frō euery face, &c. 3.9.6

9. Loe this is our God, vve haue vvayted for him, and he vvill ſaue vs. 1.13 10.& 1.13.24

26.1. VVe haue a ſtronge Citie, ſaluation shal God ſet for vvalles & bulvvarkes. 1.17.6

19. The dead shall liue, and as my body shall they riſe: avvake, and ſing ye that dvvell in duſt, &c. 2.10.21.& 3 25.4

21. Behold, the lord commeth out of his place, to viſite the iniquities of the inhabitauntes of the earth, and the earth shall shevve foorth their blood, and shall no more hide her ſlaine. 3.25.8

28.16. He vvhich beleueth shall not make haſt. 1.13.13

29.13. Becauſe this people come neere me vvith their mouth, and do honor me vvith their lips, but their hart is farre from me, and their feare tovvardes me vvas taught by the preceptes of men, &c. 3.20.7, 31.& 4.10 15, 16, 23

14. There-

14. Therefore beholde, I vvill alſo adde thereto, that I may vvorke maruellouſly vvith this people, euen maruell and vvonders: that is, the vviſedome of their vviſe men ſhall perish, & the vnderſtãding of their prudent men ſhall hide it ſelfe. 4.10.6.

30.1. VVoe vnto the rebellious children, ſaith the Lord, vvhich dare take counſell but not of me, &c. 3.20.28.

15. In being quiet and keeping ſilence ſhall be your ſtrength. 3.2.37.

33. Tophet is prepared moreouer lõg agone: this is alſo prepared for the king: O hovv deepe & vvide he hath made it, his invvarde parte is fire and much vvodde, the breth of the Lorde like a riuer of brimſtone doth kindle it. 3.25.12.

31.1. VVoe vnto them that go dovvn to Egypt for aide, & ſtaye on horſes, & haue truſt in chariots, bicauſe they be many. 3.20.28.

7. For in that day euery man ſhall caſt avvay his images of ſiluer, and his images of golde, vvhich your vvicked hand did make vnto you. 1.11.4.

33.14. The ſinners in Sion ſhall be afraide, feare ſhall poſſeſſe the hipocrites, they ſhall ſaye, vvhiche of vs ſhall abide vvith the conſuming fire? vvho amongeſt vs ſhall dvvell vvith the euerlaſting burning? 3.12.1.& 3. 17.6

22, The Lorde is our iudge, the Lord is our lavv geuer, the Lord is our king, he ſhall ſaue vs. 2.10 8.& 2.15.5

24. The people that dvvell therin ſhall haue their iniquitie forgeuen them. 4.1.20

35.8. And there ſhall be a path, and a vvay, and it ſhall be called the holy vvay, & the polluted ſhall not paſſe thereby. 2.6.2.& 4.1.17.

37.4. Thou therfore ſhalt lift vp thy prayer for the remnaũt that are left. 3 20.5.

16. O Lorde of hoſtes, God of Iſrael, vvhich dvvelleſt betvvene the Cherubins, thou art onely God ouer all the kingdomes of the earth. 2.8.15.

32. Bicauſe a remanaũt ſhall goe forth of Ieruſalem, and the ſaued out of mount Sion. 4.1.4.

35. For I vvill defende this citie, that I maye ſaue it for mine ovvne ſake, & for my ſeruaunt Dauids ſake. 2.17.5.

36. VVherefore the Angell of the Lord vvent out, and ſmote in the campe of the Aſſirians one hundreth foure ſcore and fiue thouſand. 1.14.6.

38.1. Thus ſaith the Lorde, put thy houſe in a readineſſe, for thou ſhalt die and not liue. 1.17.12.& 3.3.4.

3. O my Lord, remember I pray thee that I vvalked before thee in faith, & vvith an vpright harte, & that I haue done thoſe thinges that pleaſe thee. 3.20.10.

5. Beholde, I do adde vnto thy daies. 15. yeares. 1.17.12.

8. Beholde, I vvill bring againe the ſhadovve the degrees vvhereby it is gone dovvne in the Diall of Achaz. 4.14.18.

20. The Lorde vvas ready to ſaue me, and vve vvill celebrate my ſong all the daies of our life in the houſe of the Lorde. 3.20.28.

39.6. Beholde, the daies come that all that is in thy houſe, & vvhich thy fathers haue laid vp in ſtore vntill this day ſhal be carried to Babilõ, nothig ſhall be left, ſaith the Lorde. 1.8.7.

7. And of thy ſonnes that ſhall proceede out of thee, and vvhich thou ſhalt beget, ſhall be caried avvay, & they ſhal be Eunuches in the place of the knig of Babilon. 2.8.19.

40.3. The voice of a crier in the vvilderneſſe, prepare ye the vvay of the lord make ſtraight in the deſert a pathe for our God. 3.3.2.

6. A voice did ſay, Crye: & I ſaid, vvhat ſhall I crye? &c 2.9.5.& 2.10.7.

11. He ſhall feede his flocke as a ſhepeharde. 4.19 34.

12. VVho hath meaſured the vvaters vvith his fiſte, and counted heauen vvith his ſpanne, and comprehended the duſte of the earth vvith his three fingers? 3.2.31.

23. VVho hath instructed the spirit of the Lorde? or vvho vvas of his counsell and hath taught him? 4.18.19.& 4.19.2.

27. All people before him be as nothing and, they are counted to him lesse then nothing and vanitie. 3.2.25.

28. To vvhō therefore vvill you make God like? or vvhat image vvill you set vs like him? 1.11.2.12.

21. Hath not this bene shevved you frō the beginning of thinges? haue you not bene taught hy the foundations of the earth? 1.11.4.& 1.14.1.

22. VVho sitteth vpō the circle of the earth, &c. 1.5 5.

29 He geueth rather strength to the vverie, and vnto him that might faileth, he doth encrease povver. 2. 2.10

41.7. So the vvorkemā comforted the founder, and he that smote vvith the hāmer him that smote by course saying, It is ready for the soder'ng: & he fastened this image vvith nayles that it shoulde not be moued out of his place. 1.11.2.

9. I haue chosen thee and not cast thee avvay. 3.21.5.

29. Behold, they are all vaine, & their vvorkes be nothing, their images are vvinde and confusion. 1.11.2.

42.1. Behold, my seruaunt: I vvill staye vppon him, &c. 2.14.2.

8. I vvill not geue my glory to an other nor my prayers to carued images. 1. 13.9

9. Behold, the former things haue come to passe, and I shevv nevv thinges, the vvhich I declared vnto you before they happened. 1.8.7

10. Sing vnto the Lorde a nevve song, sing forth his praise euen vnto the outmost partes of the earth. 3.20.28

13. The Lord shall go forth as a Giant he shall stirre vp his courage like a man of vvarre. 4.19 34.

43 1. Feare not, for I haue redemed thee: I haue called thee by thy name, thou art mine. 3.2.32.

10. You are my vvitnesses, saith the lord & my seruaūt, vvhom I haue choosen therfore ye shall knovv and beleue me, and ye shall vnderstande that I am: before me there vvas no God formed, neither shall there be after me. 1.7.5.

11. I, I say I am the Lorde, & besides me there is no sauior. 3.4.15

25. I, I my selfe am euen he vvhich do blot out thy transgressions, and that for mine ovvn sake, and I vvill not be mindfull of thy sinnes. 1.13.12.& 3 4.15.25.& 3,20.45

44.3. I vvill poure out vvaters vppon the thirstie, & fluddes vpon the drye ground, that is, I vvill poure out my spirite vpon thy seede, & my blessing vpon thy buddes. 2.2.10. & 3.1.3.& 3.2.39.

6. I am the first & I am the last, & besides me there is no God. 1.13.23.24.

12. The smith taketh an instrument & vvorketh in the coales, & fashioneth it vvith hammers, and vvorketh it vvith the strength of his arme: but he hungereth in the meane time, so that his strength faileth, neither drinketh he vvater, so that he falleth dovvne vverye. 1.11.4.

22. I haue put avvaye thy trāsgressiōs as mistes, and thy sinnes as a cloud, returne therefore vnto me, because I haue redeemed thee. 3 4 29

45.1. Thus saith the Lorde God vnto Cyrus his annointed, vvhose right hād I haue holdē, that I might subdue nations before him: Therfore vvill I vveaken the loynes of kings, and opē the doores before him, and the gates shall not be shut. 1.8 7.

7. Making light and creating darknes making peace & creatinge euill: I the Lord doe all these. 1.17.8.& 1.18.3

9. VVoe be to him that striueth vvith his maker, the potshearde vvith the potshardes of the earth: shal the clay saye vnto him that fashioneth it, vvhat makest thou? or thy vvorke, it hath no handes? 1.11.2.

23, Euery knee shall bovve vnto me, and euery tounge shall svveare by my name

name. 1.13.11. & 1.13.23. & 3.5.8. & 3.25.7.

45. The vvhole ſeede of Iſrael ſhall be iuſtified and glorified in the Lord. 1.13.2. & 3.14.16

46 5. To vvhom: vvill you make me like or equall me, or cõpare me, that I shoulde bee like vnto him? 1.11 2.

47.6. I truely vvas angrye vvith my people, that I did profane my inheritaunce. 3.4.32.

48 10. Beholde, I haue fined thee, but not as ſiluer: I haue choſen thee approued in the fornace of affliction. 3 4.32

16. The Lorde God and his ſpirite ſent me. 1.13.14.

49.15. Doth the mother forgette her infante, that she shoulde not haue cõpaſſiõ on the ſonne of her vvõbe? &c. 1.17.6. & 3.20.36.

23. And kinges ſhall be thy nurſe father, and Queenes thy nurſes, &c. 4 20.5.

51.6. The heauens shall vaniſh avvaye like ſmoke, & the earth shall vvaxe olde like a garmẽt, & they that dvvel therein shall in like manner perishe, but my ſaluation shall continue for euer, and my righteouſneſſe shall not faile. 2.10.15

52.1. Ariſe: ariſe: put on thy ſtrength O Sion put on the garment of comelineſſe O Ieruſalem, the holy Citie: for henceforth there shall not come into thee the vncircunciſed and vncleane. 4.1.17. & 4,5.17.

3. You vvere ſold for nought, & therfore you shall be redeemed vvith out money. 3.4.25.

7. O hovv beautifull vpon the mountaines be the feete of them that declare and publish peace. 4 3 3.

53.1. VVho hath beleued our preaching? & the arme of the Lord vnto vvhom hath it bene reueled? 1.7.5. & 3.22.10.

4. VVhere as notvvithſtãding he bore our infirmites, & carried our greefes but vve eſteemed him plagued vvith the ſtriking of God, and atflicted. 2.12 4.& 3.4.27. & 4.17.17

5. But he vvas vvounded for our tranſgreſſions, & vvas broken for our iniquities, the paine of our correction vvas put vpõ him, & by his vvoundes health is vnto vs. 2 12.4. & 2.16.5. & 2.16.9. & 2.17.4 & 3 4.30.

6. All vve like sheepe haue ſtraied, euery one hath followed his ovvne vvaies, and the Lorde hath laide vpon him the iniquitie of vs all. 2.16. 6. &. 3 4.27 & 3.12.5. & 3.24.11.

7. He vvas punished and afflicted, yet he opened not his mouth he vvas led as a sheepe vnto the ſlaughter, & he vvas ſtill as a Lambe before the sherers, and opened not his mouth. 2.16.5.

8. VVithout delaye & vvithout iudgement vvas he taken, & vvho shall shevve his generation? for he vvas cutte out of the lande of the liuing, &c. 2.15.1.

10. Yet the Lorde vvould breake him in vveakening him, that vvhen he shoulde make his ſoule an offering for ſinne, he might ſee his ſeede, &c. 2 7.2.

11. For he shal beare their iniquities, 2.16.5. & 3 11 8.

12. And he vvas reckened among the tranſgreſſors. 2.16.5.

54.13. And all thy children shall be taught of the Lord, and much peace shall be to thy children. 1.7.5. & 2.2. 20. & 3.20.10. & 3 24 14.

55 1. O, all you that thirſt, come to the vvaters, & you that haue no money come, bye meate and eate, &c. 2. 2.10. & 3.1.3. & 3.15.4

2. VVherefore do you lay out your money, & not for that vvhiche is meate and your labour for that that doth not ſatisfie? 3.14.15. & 4.10.15.

3. Encline your eares and come vnto me, harken and your ſoule shall liue, & I vvill ſtrike an euerlaſting couenaunt vvith you, euen the ſure mercies of Dauid. 2 6.3 & 3.2.6

4 Beholde, I gaue him for a vvitneſſe to the people, for a prince & maiſter

vnto the people. 2.6.3.& 2.15.1.
6. Seeke the Lord vvhileſt he may be foũd, call ye vpon him vvhileſt he is neere. 3.3.20.
56 1. keepe Iudgement and do Iuſtice for my ſaluation is at hand to come, & my righteouſnes to be reueled. 3. 3.20
2. Bleſſed is the man that doth this, & the ſonne of man that layeth holde of it, that is to ſay, keping the Sabbath that he pollute it not, &c. 2.8. 29.
7. Thoſe vvill I bring to my holy mountaine, and make them ioyfull in my houſe of prayer, there ſacrifice and burnt offringes ſhall be acceptable on my altar, bicauſe my houſe ſhal be called the houſe of prayer for all people. 3.10.29,
10. Their vvatchmen are all blinde, they haue no knovvledge, they be dumme dogges, &c. 4.9.3.
57.15. Thus ſaith the hie and excellent he that inhabiteth the eternitie, & vvhoſe name is holy, &c. 3.12.6.
58.5. Is it ſuch a faſt that I haue choſen, that a mã ſhould afflict his ſoule for a day, or that he ſhoulde bovv his head? &c. 4.12.19.
6. And doe not I chooſe rather this faſt, to loſe the bandes of iniquitie? &c 3.3.6.
7. And hide not thy ſelfe from thine ovvne fleſh. 3.7.6.
9. Then thou ſhalt call, and the Lorde ſhall heare: thou ſhalt crie, and he ſhall ſay, here I am. 3.20.14.
13. If thou turne avvay thy foote frõ the Sabbath, ſo that thou do not thy ovvn vvill on my holy day, &c. 2.8. 31.& 2.8.34.
59.1. Beholde, the Lordes hand is not ſhortned, that he can not ſaue, neither is his eare heauie that it can not heare. 3.11.21.
2. But your iniquities haue ſeperated betvvene you and your God, & your ſinnes hath hid his face frõ you, that he vvill not heare 2.12 1.& 3.11.21.
7. Their feete do runne to euill, and they make haſte to ſhed innocent bloud: the thoughtes of them are vaine thoughtes, deſolation and deſtruction is in their pathes. 2.3.2.
16. And vvhen the Lorde did ſee (and that being abaſhed and vvondred) that there vvas none, that there vvas none I ſaye, that vvoulde offer him ſelfe, he made his arme the ſauegarde thereof, and his righteouſneſſe did ſuſtaine it. 3.14.6.
17. He put on righteouſnes for a breſtplate, and the helmet of ſaluation on his head, &c. 3.11.12.
20. And the redemptor ſhall come to Sion, and vnto them that turne from their vvickednes in Iacob. 3.3.20.21.
21. My ſpirite vvhich is vpon thee, & my vvorde vvhich I haue put in thy mouth, ſhall neuer depart out of thy mouth; neither out of the mouth of thy ſeede, &c. 1.7.4 &.1.9.1. & 4.1.5
60.2. Beholde, darkneſſe ſhall couer the earth, and a miſt the people, but the Lorde ſhall riſe vpon thee, and his glory ſhall appeare vpon thee. 2.3.1
6. All they of Saba ſhal come, bringing golde & incenſe, & they ſhall ſhevv forth the praiſes of God. 4.5.17.
7. All the ſhepe of Ceder ſhall be gathered vnto thee. 4.5.17.
19. The Sunne ſhall ſerue thee no more for daye light, and the brightneſſe of the Moone ſhall not ſhevv to thee, &c. 2.2.10.
61.1. The ſpirite of the Lorde God is vpon me, for becauſe the Lorde anointed me, & ſent me that I ſhould ſhevv glad thinges vnto the vveake, &c. 2.15.2.& 3.3.20.& 3.4 3. & 3 12.7.
3. And they ſhall be called trees of righteouſneſſe, and the planting of the Lord, that he might be glorified. 3.14 16.
63. 10 But they did rebell and vexed his holy ſpirite. 1.13.15.
16. For thou art our father, though Abraham be ignoraunt of vs, and Iſraell knovveth vs not, thou Lord art our father, our redemer. 3.20.25.36.

17. O lorde, vvhy haſt thou made vs to erre from thy vvayes? vvhy haſt thou hardened our hearte̅s that vve shoulde not feare thee? 2.4.4.& 3.3 21

64.5. Beholde thou art angry becauſe vve haue ſinned. 3.20.8

6. VVe haue bin al as an vnclene thing, & all our righteouſneſſe is as a filthy cloth, & vve all do fade like a leafe, &c. 3.2.25

65.1. I haue bin ſought of them that asked not: I vvas found of them that ſovght me not, &c. 3.24.2

2. I haue ſtretched out my handes all the day to a rebellious people vvhich go not in a good vvay. 3.24 16

16. He that vvill bleſſe himſelfe in the earth, ſhall bleſſe himſelfe in the true God: and he that vvill ſvveare, ſhall ſvveare by the true God, &c. 2 8.23

24. It ſhall come to paſſe, that before they call, I vvill anſvvere: and as yet they ſpeaking, I vvill heare. 3.20.14

25. They ſhall no more hurt nor deſtroy in my holy mountaine, &c. 4 20.10

66.1. Heauen is my throne, and the earth is my footeſtoole: vvhere is that houſe therfore that you build for me? and vvhere is that place of my reſt? 3 20.30.& 4.17.24

2. But to vvhō ſhal I haue regard, but vnto him that is humble & of a broken ſpirite, & vvho doth tremble at my vvord. 3.12.6

22. For as the nevve heauen and the nevv earth that I vvill make ſhal remayne before me, ſayth the lorde, ſo ſhall your ſeede and name continue. 2.10 22

23. And there ſhalbe continuall nevv Moones and continuall Sabaothes, and all fleſhe ſhall come that it may vvorſhip before me. 2.8.30

24. Their vvormes ſhall not die, and their fire ſhal not be put out, & they ſhall be lothſome vnto all fleſh. 3.25 22

IEREMY.

1.6 O Lord God, beholde, I cannot ſpeake, for I am a childe. 4.8 3

9. Behold, I haue put my vvorde into thy mouth. 4.8.3

10. Beholde this day haue I ſet thee ouer the nations and ouer kingdoms, to plucke vp and to roote out, & to deſtroy and ſcatter, that thou maiſt build and plant. 4.8.3

2.13. For my people haue committed tvvo euills, they haue forſaken me the fountaine of liuinge vvaters, to digge thē pits, euen broken pits that can holde no vvaters. 3.20.14

3.1. They ſay, if a manne put avvay his vvife, and ſhe go from him, and become an other mans, &c. 2.8.18.& 4 1.25

2. Lift vp thy eies vnto the high places, & beholde vvhere thou haſt not playd the harlot. &c. 2.8.18

12. Go and crie theſe vvords tovvards the North, & ſay: thou diſobedient Iſrael, returne ſaith the lord, & I vvil not let my vvrath fall vpon you: for I am mercifull, &c. 4.1.25

4.1. O Iſrael, if thou returne, returne vnto me, ſaith the lorde: and if thou put avvay thine abhominations out of my ſight, then ſhalt thou not remoue. 2.5.10.& 3.3.6

4. Breake vp your fallovv grounde, & ſovv not among the thornes: be circumciſed to the lord, and take avvay the foreſkinnes of your hartes, ye men of Iudah, and inhabitauntes of Ieruſalem, &c. 2.5.8.& 3.3.6,7.& 4 16.21

9. And in that day, ſayth the lord, the heart of the king ſhall periſhe, and the hart of the princes, & the prieſt ſhal be aſtoniſhed, and the prophers ſhall vvonder. 4.9.6

11. At that time ſhal it be ſayd to this people, and to Ieruſalem, a drie vvind in the hie places of the vvildernes, cōmeth tovvard the daughter of my people, &c. 1.16.7

14. O Ieruſalem, vvaſh thine hart frō

vvickednesse,&c. 2.5.8
5.3. O lorde, are not thy eyes vppon the trueth? thou hast stricken them, but they haue not sorrovved: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder then a stone, and haue refused to turne. 3.4 35.& 3.14.8
7. Hovve should I spare thee for this? thy children haue forsaken me, and svvorne by them that are no gods, &c. 2.8.23
14. Because ye spake such vvords, beholde, I vvill put my vvord into thy mouth, like a fire, and this people shall be as vvod, and it shal deuoure them. 3.24.13
6.13. For from the least of them, euen to the greatest of them, euery one is giuen to couetousnes: and from the Prophet euen to the Priest, they shal deale falsely. 4.9.3
7.4. Trust not in lying vvords, saying, the Temple of the lorde, the Temple of the lord: this is the Temple of the lord. 4.2.3
5. For if you amend and redresse your vvayes, and your vvorkes, if you execute iudgement betvvene a man and his neighbour, &c. 3.17.1
13. Therefore novve, because ye haue done all these vvorks, saith the lord, & I rose vp early and spake vnto you: but vvhen I spake you vvoulde not heare me, neither vvhen I called vvould ye answvere. 2.5.11
14. I vvill do vnto this house, vvheruppon my name is called, &c. as I haue done vnto Shilo. 2.5.11
22. For I spake not vnto your fathers, nor commaunded them, vvhen I brought them out of the lande of Egypt, concerning burnt offrings and sacrifices. 4.10.15
23. But this thing commaunded I thē, sayinge, obey my voyce, so I vvill be your God, &c. 4.10.15,17
27. Therefore shalt thou speake all these vvordes vnto them, but they vvill not heare thee: thou shalt also crie vnto them, but they vvill not answvere thee. 2.5.11
28. This is a nation that heareth not the voice of the lorde their God, nor receiueth discipline. 2.5.11
9.23. Let not the vvise mā glory in his vvisdom, nor the strong manne glory in his strength, neither the rich man glory in his riches. 3.13.1
24. But let him that glorieth, glory in this, that he vnderstandeth and knovveth me, for I am the lorde vvhich shevveth mercie, and iudgement, and righteousnesse in the earth, &c. 1.10.8
10.2. Be not afraide for the signes of heauen, though the heathē be afraid of such. 2.16.3
8. But altogether they dote and are foolishe, for the stocke is a doctrine of vanity. 3.11.5
11. The gods that haue not made the heauens and the earth, shall perishe from the earth, and from vnder these heauens. 1.13.23
23. O lorde, I knovv that the vvay of man is not in himselfe, neither is it in manne to vvalke and to direct his steps. 2.16.6
24. O lorde correct me, but vvith iudgement, not in thine anger, least thou bring me to nothinge. 3.4.32
11.7. For I haue protested vnto your fathers, vvhen I brought them vp, out of the lande of Egypt, vnto this day, rising early, & protesting, saying: obey my voyce. 3.20.7.& 4.10.17
8. Neuertheless they vvoulde not obey, nor encline their eare, &c. therefore I vvill bring vpon them all the vvordes of this couenant, vvhich I commaunde them to do, &c. 3.20 7
11. Beholde, I vvill bringe a plague amonge them, vvhich they shall not be able to escape, and though they crie vnto me, I vvill not heare them. 3.20.7
19. Let vs destroy the tree vvith the frute thereof, and cut him out of the land of the liuing, &c. 4.17.15

12.16. And if they vvill learne the vvaies of my people, to ſvveare by my name, the lorde liueth, as they taught my people to ſvveare by Baal, &c. 2.8.23

14.7. O lorde, though our iniquities teſtifie againſt vs, deale vvith vs according to thy name: for our rebellions are many: vve ſinned againſt thee 3.20.8

14. The Prophetes prophecy lyes in my name, I haue not ſent them, neither did I cõmaund them, &c. 4.9.3

15.1. Though Moſes & Samuel ſtoode before me, yet mine affection coulde not be tovvard this people: caſt thẽ out of my ſight, and let them depart. 3.20.23

17.1. The ſinne of Iudah is vvrytten vvith a pen of irõ, & vvith the point of a Diamonde, and grauen vpon the table of your hart, and vppon the hornes of your altars. 3.4.29

5. Thus ſayth the lorde, curſed be the man that truſteth in manne, and maketh fleſh his arme, and vvithdravveth his hart from the lorde. 2.2.10

9. The hart is deceitfull and vvicked aboue all things, vvho can knovv it? 2.3.2

21. Take hede to your ſoules, & beare no burden on the Sabbath day, nor bringe it in by the gates of Ieruſalem. 2.8.29

22. Neither cary forth burdens out of your houſes on the Sabbath day: neither do you any vvorke, but ſanctifie the Sabbath, &c. 2.8.29

27. But if you vvill not heare me to ſanctifie the Sabbath day, and not to beare a burden, nor to go through the gates, &c. 2.8.29

18.8. But if this nation, againſt vvhom I haue pronounced, turne from their vvickednesſe, I vvill repent of the plague that I thought to bring vpon them. 1.17.12

18. Come and let vs imagine ſome deuiſe againſt Ieremias: for the lavve ſhall not perish from the Prieſt, nor counſel from the vviſe, nor the vvord from the prophet. 4.9.5

20.2. The Phaſſur ſmote Ieremiah the Prophet, and put him in the ſtockes, that vvere in the hie gate of Beniamin, vvhich vvas by the houſe of the lord. 4.9.6

21.12. Execute iudgement in the morninge, and deliuer the oppreſſed out of the hande of the oppreſſour, &c. 4 20.9

22.3. Execute ye iudgement and righteouſneſſe, and deliuer the oppreſſed from the hande of the oppreſſor, &c. 4 20.9

23.1. VVoe be vnto the paſtors that deſtroy and ſcatter the sheepe of my paſture, ſayth the lorde. 4.9.3

5. Beholde, the dayes come, ſayth the lorde, that I vvill raiſe vnto Dauid a righteous braunche, and a king ſhall raigne and proſper, and ſhall execute iudgement and iuſtice in the earth. 2 6.3

6. And this is the name vvhereby they ſhall call him, the lorde our righteouſnes. 1.13.9.& 3 11.8

16. Heare not the vvordes of the prophetes that prophecie vnto you and teach you vanity, &c. 4 9.2

24. Do not I fill heauen & earth, ſaith the lorde? 4 2.5

28. The prophet that hath a dreame, letre him tell a dreame, and he that hath my vvorde, letre him ſpeake my vvord faithfully. 4.8.3

24.7. And I vvill giue them an hart to knovve me, that I am the lorde, and they ſhall be my people, and I vvill be their God, for they ſhall returne vnto me vvith their vvhole hart 2 2 20

25.11. And this vvhole lande ſhall be deſolate, and aſtonished, and theſe nations ſhall ſerue the king of Babell ſeuenty veares. 1.8.7

12. And vvhen the ſeuenty yeares are accomplished, I vvill viſite the king of Babell, and that nation, ſayth the lord, for their iniquity, &c. 1.8.7

29. For loe, I beginne to plague the city, vvhere my name is called vpon,

and should you go free?&c. 3.4.34
27.5. I haue made the earth, the man, & the beast that are vpon the grou̇d, &c. 4.20.27
6. But novv I haue giu̇e all these lands vnto the hande of Nabuchadonozor the king of Babylon my seruant, &c. 4.20.27,28
7. And all nations shall serue him, and his sonne, & his sonnes sonne, vntill the very time of his land come also, &c. 4.20.27
8. And the nation & kingdom vvhich vvill not serue the same Nabuchadonozor kinge of Babell, and that vvill not put their neck vnder the yoke of the king of Babell, &c. 4.20.27
9. Therfore heare not your prophets, nor your soothsayers, nor your dreamers, nor your inchaunters, nor your sorcerers vvhich say vnto you thus, ye shall not serue the king of Babel, &c. 4.9.3
14. Therefore heare not the vvords of the prophetes that speake vnto you, sayinge, ye shall not serue the king of Babell, &c. 4.9.3
17. Heare them not, but serue the king of Babell, that ye may liue, &c. 4.20 28
29.7. And seeke the prosperity of the Citie, vvhether I haue caused you to be caried avvay captiues, and pray vnto the lorde for it, for, &c. 4 20.28
31.18. I haue heard Ephraim lameting thus, thou hast corrected me, and I vvas chastised as an vntamed calfe: conuert thou me and I shall be conuerted: for thou art the lord my God 2.3.5.& 2.5.8.& 3.24.15
19. Surely after that I cōuerted, I repented, and after that I vvas instructed, I smote vppon my thigh, &c. 2.5 8
31. Beholde, the daies come, saith the lord, that I vvill make a nevve couenant vvith the house of Israell, & vvith the house of Iudah. 2.11.7.& 3 4.29
32. Not according to the couenaunt that I made vvith their fathers, vvhē I tooke them by the hande, to bring them out of the lande of Egypt, the vvhich my couenant they brake, &c. 2.5.9.& 2.11.7
33. After those daies saith the lorde, I vvill put my lavve in their invvarde partes, and vvrite it in their hartes, & vvill be their God, & they shalbe my people. 2.8.14.& 3.20.45
34. For I vvill forgiue their iniquity, and vvill remember their sinnes no more. 3.4.29.& 3.20.45
35. Thus saith the lord, vvhich giueth the Sunne for a light to the day, and the courses of the Moone and of the Starres, for a light to the night, &c. 4.17.17
32.16. Novv vvhen I hadde deliuered the booke of the profession vnto Baruch, the sonne of Neriah, I prayed vnto the lord, saying. 3.20.15
18. Thou shevvest mercy vnto thousandes, and recompencest the iniquity of the fathers into the bosome of their children after thē, &c. 2 8.19
23. But they obeyed not thy voice, neither vvalked in thy lavv: all that thou commaundest them to do, they haue not done, therefore thou hast caused this vvhole plage to come vpon them, &c. 2.5 11
39. And I vvill geue them one hart & one vvay, that they may feare me for euer, for the vvelth of thee, and of their children after them, &c. 2 3 8
33.8. And I vvill clense them from all their iniquity, vvhereby they haue sinned against me: yea, I vvill pardon al their iniquities, vvherby they haue sinned against me, &c. 3.20 45.& 4.1 20
16. And in those dayes shall Iuda be saued, & Ierusalem shal dvvell safely, & he that shall call her, is the lorde our righteousnes, &c. 1.13.9
42.2. Heare our prayer, vve beseeche thee, and pray for vs vnto the lorde thy God, &c. 3.20.14
9. Thus sayth the lord God of Israell, vnto vvhome ye sent me to present your

your prayers before him, &c. 3.20.14

48.10. Curſed be he that doth the vvorke of the lord negligently, &c. 4.20.6

50.20. In thoſe daies, & at that time, ſayth the lord, the iniquity of Iſrael, ſhalbe ſought for, and there ſhalbe none: and the ſinnes of Iuda, & they ſhall not be founde, &c. 3.4.29

23. Hovve is the hammer of the vvhole vvorld, deſtroyed & broken? hovv is Babell become deſolate amonge the nations, &c. 2.4.4

25 The lord hath opened his treaſure, & hath brought the vveapons of his vvrath, for this is the vvorke of the lord God of hoſtes, in the lād of the Chaldeans, &c. 1.18.1

LAMENTATIONS.

3.8. ALſo vvhen I crie and ſhout, he ſhutteth out my prayer, &c. 3.20.16

38. Out of the mouth of the moſt high proceedeth not euill and good? 1.17.8

4.20. The breth of our noſtrels, the Annointed of the lord vvas taken in their nets, of vvhome vve ſaid, vnder his ſhadovve vve ſhalbe preſerued aliue among the heathen, &c. 2.6.2

EZECHIEL.

1.20. WHether their ſpirit led them, they vvent, and thither did the ſpirit of the vvheles lead them, & the vvheeles vvere lifted vp beſides them, for the ſpirite of the beaſtes, &c. 4.19.22

2.3. Sonne of man, I ſende thee to the children of Iſrael, to a rebellious natiō that hath rebelled againſt me: for they and their fathers haue rebelled againſt me: euen vnto this very day. 3.24.13

4. They are impudent children, and ſtiffe harted: I do ſende thee vnto them, &c. 3.24.13

3.17. Sonne of man, I haue made thee a vvatchman vnto the houſe of Iſraell: therefore heare the vvord at my mouth, & giue them vvarning from me &c. 4.8.3

18. The ſame vvicked man ſhal die in his iniquitie: but his blood vvill I require at thine hand, &c. 4.2.5.& 4.3.6

7.26. Calamitie ſhall come vppon calamity, and rumor ſhalbe vppon rumor: then ſhall they ſeeke a viſion of the prophet: but the lavve ſhall periſh frō the prieſt, and councel from the auncient, &c. 1.18.2.& 4.9.6

10.4. Then the glory of the lord vvent vp from the Cherub, and ſtode ouer the dore of the houſe; &c. 4.2.3

5. And the ſounde of the cherubins vvinges vvas hearde into the outer court, &c. 1.14.8

11.19. And I vvil giue them one hart, and I vvill put a nevve ſpirit vvithin their bovvels: & I vvil take the ſtony hart out of their bodies, & vvil giue them an heart of fleshe, &c. 1.13.10 & 2.3.8.& 2.5.5.& 3.24.2

20. That they may vvalke in my ſtatutes and kepe my iudgementes, and execute them: and they ſhalbe my people, and I vvill be their God, &c. 2.5.5

12.2. They are a rebellious houſe, &c. 3.24.13

13. My net alſo vvill I ſpread vppon him, and he ſhalbe taken in my net, and I vvil bring him to Babel, to the lande of the Chaldeans, yet ſhall he not ſee it, though he ſhall die there, &c. 2.4.4

13.9. They ſhall not be in the aſſembly of my people, neither ſhall they be vvrytten in the vvritinge of the houſe of Iſraell, &c. 2.24.9.& 4.1.4

14.9. And if the prophet be deceiued vvhen he hath ſpoken a thing, I the lorde haue deceiued that prophet, &c. 1.18.2

14. Though theſe three menne Noah, Daniell, and Iob, vvere among them, they ſhoulde deliuer but their ovvne ſoules by their righteouſneſſe, &c. 3.20.23

16.20. Moreouer thou haſt taken thy ſonnes and thy daughters, vvhome

thou haſt borne vnto me, and theſe haſt thou ſacrificed vnto them, to be deuoured, &c. 2.2.11. & 4.16.24
17.20. And I vvill ſpread my net vpon him, & he shalbe taken in my net, & I vvil bring him to Babell, and vvil enter into iudgement vvith him, therfore his treipas, that he hath committed againſt me, &c. 2.4.4
18.4. The ſoule that ſinneth shall die, &c. 2.8.4.& 3.4.28
9. He that hath vvalked in my ſtatutes, and hath kept my iudgementes to deale truely, he is iuſt, he shal ſurely liue, ſayth the lord God, &c. 3.17.15
20. The ſame ſoule vvhich ſinneth shal die: the ſonne shal not beare the iniquity of the father, neither shall the father beare the iniquity of the ſonne, &c. 2.8.9.& 2.8.19.& 2.8.20 & 2.8.59 & 3.3.24
21. But if the vvicked vvil returne frō all his ſinnes, that he hath cōmitted, and kepe all my ſtatutes, and do that vvhich is lavvfull and right, he shall ſurely liue and not die. 3.3.24 & 3.4 18.& 3.17.15
23 Haue I any deſire that the vvicked should die, ſayth the lorde God? or shall he not liue, if he returne from his vvayes? 4.1.25
24. But if the righteous returne from his righteouſnes, & cōmit iniquity, and do according to al the abhominations, that the vvicked man doth, &c. 3.4.29 & 3.14.10
27. Againe, vvhē the vvicked turneth avvay from his vvickedneſſe that he hath committed, & doth that vvhich is lavvfull and right, he shall ſaue his ſoule aliue, &c. 3.4.29
31. Caſt avvay from you al your trāſgreſſions, vvhereby you haue tranſgreſſed, & make you a nevv hart, and a nevv ſpirit, &c. 3.3.6
32. For I deſire not the death of him that dieth, ſayth the lord God: cauſe therefore one an other to returne, & liue ye. 4.1.25
19.12. And the eaſt vvinde dried vp her frute, &c. 2.16.7
20.11. And I gaue them my ſtatutes, & declared my iudgementes vnto thē, vvhich if a manne do, he shall liue in them, &c. 3.17.3
12. Moreouer I gaue thē alſo my ſabbathes, to be a ſigne betvvene me & them, that they might knovv that I am the lorde that ſanctifieth them, &c. 2.8.29
42. And ye shall knovve that I am the lord, vvhē I shall bring you into the lande of Iſraell, into the lande, &c. 3.13.1
43. And there shal you remēber your vvayes, and all your vvorkes vvherin ye haue bin defiled, &c. 3.13.1
22.8. Thou haſt deſpiſed my holy thinges, and haſt polluted my Sabbathes. 2.8.29
25. There is a conſpiracy of her Prophetes in the middes thereof like a roaringe Lyon, raueninge the pray: they haue deuoured ſoules, &c. 4.9.3
26. Her Prieſtes haue broken my lavv: and haue defiled mine holy thinges, they haue put no differēce betvvene the holy, and prophane, &c. 4.9.3
23.37. And haue alſo cauſed their ſons, vvhome they bare vnto me, to paſſe by the fire to be their meat. 4.16.24
38. They haue defiled my ſanctuary in the ſame day, & haue prophaned my Sabbathes. 2.8.29
28.10. Thou shalt die the death of the vncircūciſed, by the hands of ſtraungers: for I haue ſpoken it, ſayth the Lord God. 2.10.18
29.4. But I vvill put hookes in thy chavves, and I vvill cauſe the fiſhe of thy riuers to ſticke vnto thy ſcales, &c. 1.17.11
19. Beholde, I vvill giue the lande of Egypt vnto Nebuchadnezar the king of Babell, and he shall take her multitude, and ſpoyle her ſpoyle, & take her pray, & it shall be the vvages for his army. 4.20.26
20. I haue giuen him the land of Egipt for his labour, that he ſerued againſt it, becauſe they vvrought for me. 4 20.26

31.18. Thou shalt slepe in the middest of the vncircumcised, vvith them that be slaine by the svvord: this is Pharao, and all his multitude, &c. 2.10.18

33.8. He shall dy for his iniquitie, but his blood vvill I requier at thy hand, &c. 4.12.5

11. I desire not the death of the vvicked, but that the vvicked turne from his vvay and liue, &c. 3.24.15

14. If he returne from his sinne, and do that vvhich is lavvfull and right, &c. 3.17.15

34.4. But vvith crueltie and vvith rigour haue ye ruled them, &c. 4.11.14

23. And I vvill set vp a sheperd ouer them, and he shall feede them, euen my seruaunt Dauid. he shall feede them, & he shalbe their sheperd. 2.6.3

36.21. But I fauoured mine holy name vvhich the house of Israell had polluted among the heathen vvhether they vvent, &c. 3.4.30

22. I do not this for your sakes, O house of Israell, but for mine holy names sake, vvhich ye polluted amōg the heathen, &c. 3.12.3.& 3.15.2

25. Then vvill I poure cleane vvater vppon you, and ye shalbe cleane, yea, from all your filthynes, and from all your ydoles vvill I cleanse you, &c. 3.1.3

26. A nevve hart vvill I geue you, and a nevve spirit vvill I put vvithin you, and I vvill take avvay the stony hart out of your body, and vvill giue you a hart of fleshe. 2.3.6.& 2.5.8.& 3.24.1.& 3.24.15

27. And I vvill put my spirit vvith in yours, and cause you to vvalke in my statutes, and ye shall kepe my iudgements and do them. 1.3.10.& 2.3.6

32. Be it knovven vnto you, that I do not this for your sakes, saith the lorde God: therefore O ye house of Israell, be ashamed and confounded for your ovvne vvayes. 3.4.3 & 3.12.3.& 3.15.2

37.4. Againe he said vnto me, prophecie vpon these bones and say vnto them, O ye dry bones, heare the vvord of the lorde. 2.10.21

25. And my seruaunt Dauid shalbe their prince for euer. 2.6.3

26. Moreouer, I vvill make a couenaunt of peace vvith them: it shalbe an euerlasting couenaūt vvith them, &c. 2.6.3

48.21. And the residue shalbe for the prince on the one side and on the other of the oblation of the sanctuarie, and of the possession of the citie, &c. 4.2.13

35. And the name of the citie from that day shalbe, The lorde is there. 1.13.4

DANIEL.

2.21. HE taketh avvay kings: & setteth vp kings, &c. 4.20.26

37. Thou art a king of all kings: for the God of heauen hath geuen thee a kingdome, povver, and strength, and glorie. 4.20.26

44. And in the dayes of these kings, shall the God of heauen set vp a kingdome, vvhich shall neuer be destroyed: and this kingdome shall not be geuen to an other people, but shall breake and destroy all these kingdomes, and it shall stand for euer, &c. 2.15.3

4.24. VVherfore, O king, let my coūsell be acceptable vnto thee, and breake of thy sinnes by righteousnesse, and thine iniquities by mercie tovvards the poore, &c. 3.4.31.& 3.4.36

5.18. The most high God gaue vnto Nebuchadnezer thy Father a kingdome, and maiestie, and honor, and glory, &c. 4.20.26

6.22. And vnto thee, O king, I haue done no hurt, &c. 4.20.32

7.4. The first vvas as a Lion, and had egles vvinges: I beheld, till the vvinges therof vvere plucked of, &c. 1.8.7

10. And ten thousand thousandes stode before him: the iudgement vvas set and the bookes opened. 1.14.5.& 1.14 8.& 3.2.41

25. And shall speake vvordes against

the moſt highe, and ſhall cõſume the ſainctes of the moſt highe, and thinke that he may chaunge times, and Lavves, &c. 4 7.25

9.5. VVe haue ſinned, and haue committed iniquitie, and haue done vvickedly, yea vve haue rebelled, and haue departed from thy preceptes, and from thy iudgements. 3.4.9

7. O Lorde, righteouſneſſe belongeth vnto thee, and vnto vs open ſhame, &c. 4.20.29

10. For vve haue not obeyed the voice of the lorde our God, to vvalke in his vvayes, vvhich he had leyed before vs, by the miniſterie of his ſeruaunts the Prophets. 2.5.11

18. For vve do not preſent our ſupplications before thee for our ovvne righteouſnes, but for thy great tẽdre mercies. 3.20.8 & 3.20.14

24. Seuenty vvekes are derermined vpon thy people, and vppon thy holy citie, to finish thy vvickednes, and to ſeale vp thy ſinnes, and to reconcile thy iniquitie, and to bring in euerlaſting righteouſneſſe, &c. 2.7.2. & 2 15.1.& 2.15.6

27. And he ſhall confirme the couenaunt vvith many for one vveke: and in the middes of the vveke, he ſhall cauſe the oblation and ſacrifice to ceaſe: and for the ouer ſpreading of the abominations, he ſhall leaue it deſolate, &c. 4.2.12

10.13. But the prince of the kingdom of Perſia vvithſtode me, &c. 1.14.7

20. But novve I vvill returne to fight vvith the Prince, of Perſia, &c 1.14.7

12.1. And at that time ſhall Michaell ſtand vp, the great Prince, vvhich ſtãdeth for the childrẽ of the people, and there ſhalbe a time of trouble, &c. 1.14.7.& 1.14.8.& 2.10.11

2. And many of them that ſlepe in the duſt of the earth, ſhall avvake, ſome to euerlaſting life, and ſome to ſhame and perpetuall contempt. 3 25.7

3. And they that be vviſe, ſhall ſhine as the brightnes of the firmament: and they that turne many to righteouſneſſe, ſhall ſhine as the ſtarres, for euer and euer. 3.25.10

OSEA.

1.11. THen ſhall the childrẽ of Iudah, and the children of Iſraell be gathered together, & appoint themſelues one head, and they ſhall come vp out of the land, &c. 2.6.3

2.5. For their mother hath plaide the harlot: ſhe that cõceaued them, hath done ſhamefully: for ſhe ſaid, I vvill go after my louers, &c. 2.8.18

18. And in that day I vvill make a couenaũt for them, vvith the vvilde beaſtes, and vvith the foules of the heauẽ, and vvith them that creepeth vpon the earth, &c. 4.1.20

19. And I vvill marry thee vnto me for euer: yea I vvill marry thee vnto me in righteouſneſſe, and in iudgement, & in mercy, and in compaſſion, 3.14 6.& 4.1.20

23. And I vvill haue mercie vpon her, that vvas not pitied, and I vvill ſay to them vvhich vvere not my people, thou art my people: and they ſhall ſay, thou art my God. 3.14.6

8.5. Aftervvard ſhall the children of Iſraell conuert, and ſeeke the lorde their God, and Dauid their king, and ſhall feare the lord, & his goodneſſe in the latter dayes. 2.6.3.& 3.2.23

5.11. Ephraim is oppreſſed, and broken in iudgement, becauſe he vvillingly vvalked after the commaundement, 4.20.32

15. I vvill go, and returne to my place, till they acknovvledge their fault, and ſeeke me, &c. 2.5.13

6.1. Come, & let vs returne to the lord: for he hath ſpoiled, and he vvill heale vs: he hath vvounded vs, and he vvill binde vs vp. 3.3.2

7.8 Ephraim is as a cake on the hearth not turned. 3.4.35

8.4. They haue ſet vp a king, but not by me, &c. 1.18.4

9.8 The vvatchman of Ephraim, ſhould be in vvith my God: but that prophet is the ſnare of a fouler in all his vvayes,

vvayes, and hatred in the houſe of his God. 4.9.3
11.5. Yea, the lorde God of hoſtes, the lord himſelfe is his memoriall. 1.13.10
13.11. I gaue thee a king in mine anger, and I tooke him avvay in my vvrath. 1.18.4. & 4.20.25
12. The iniquitie of Ephraim is bound vp, and his ſinne is hid. 3.4.29
14. I vvill redeeme thē from the povver of the graue: I vvill deliuer them from death: O Death, I vvill be thy death: O graue, I vvill be thy deſtruction, &c. 3.25.10.
14.2. Take avvay all iniquitie, and receaue vs graciouſly: ſo vvill vve rēder the calues of our lippes. 3.4.30. & 3 20.28. & 4.18.17
3. Aſshur ſhall not ſaue vs, neither vvill vve ride vpon horſes: neither vvill vve ſay any more to the vvorke of our handes, ye are our gods: for in thee, the fatherleſſe findeth mercy. 1.11.4
4. I vvill heale their rebellion: I vvill loue them freely: for mine anger is turned avvay from them. 3.14.6

IOEL.

2.12. TVrne you vnto me, vvith all your harte, & vvith faſting, and vvith vveping, and vvith mourning. 2.5.8. & 3.3.17
13. And rent your harte, and not your clothes, &c. 3.3.16. & 4.12.19
15 Blovve the trumpet in Zion, ſanctifie a feaſt, call a ſolemne aſſemblie. 4.12.14 & 4.12.17
28. And aftervvard, vvill I poure out my ſpirit vppon all fleshe: and your ſonnes, and your daughters ſhal prophecie: your olde men ſhall dreame dreames, and your yonge men ſhall ſee viſitions. 2.15.2. & 3.1.2. & 4.18.4
32. But vvhoſoeuer ſhall call vppon the name of the lorde, ſhalbe ſaued: for in mount Zion, and in Ieruſalem ſhalbe deliuerance, &c. 1.13.13. & 1.13.20. & 3.20.2. & 3.20.14. & 4.1.3 & 4.1.4
3.17. Then ſhall Ieruſalem bee holy, & there ſhall no ſtrāgers go thorovv her any more. 4.1.17

AMOS.

1.2. THe lorde ſhall roare from zion, and vtter his voice from Ieruſalem. &c. 2 8.15
3.6. Or ſhall there be euill in a citie, and the lorde hath not done it? 1.17 8. & 1.18.3
4.7. And alſo I haue vvithhoulden the raine from you, vvhen there vvere yet three monthes to the harueſt, and I cauſed it to raine vppon one citie, and haue not cauſed it to raine vppon an other, &c. 3.22.10
5.14. Seeke good and not euell, that ye may liue, &c. 2.5.10
6.1. VVo to them that are at eaſe in Zion, &c. 3.19.9
4. They lie vppon beddes of yuorie, and ſtretch themſelues vppon their beddes, &c. 3.19 9
8.11. Beholde, the dayes come, ſayeth the lorde God, that I vvill ſend a famine in the land, not a famine of bread, nor a thirſt for vvater, but of hearing of the vvord of the lorde. 3.22.10
9.11. In that day vvill I raiſe vp the Tabernacle of Dauid, that is fallē dovvn, and cloſe vp the breachès thereof, & I vvill raiſe vp his ruines, and I vvill build it as in the dayes ofolde. 2.6.3

ABDIAS.

BVt vppon mount Zion, ſhalbe deliueraunce, &c. 4.1.13

IONAS.

1.4. BVt the lorde ſent out a great vvinde into the ſea, and there vvas a mighty tempeſt in the ſea, &c. 1.16.7
2.9. But I vvill ſacrifice vnto thee, vvith the voice of thankes geuing, and vvill pay that I haue vovved: ſaluation is of the lorde. 3.20.28
3.4. Yet forty dayes, and Niniueth ſhalbe ouerthrovven. 1.17.12
5. So the people of Niniueth beleued God, and proclaimed a faſt, and put on ſackcloth, from the greateſt of them, euen to the leſt of them. 3.3.4 & 4.12.17

10. And God ſavve their vvorkes that they turned from their euill vvayes: and God repented of the euill that he had ſaid, that he vvould do vnto them, and he did it not. 1.17.14

MICHEAS.

2.13. THe breaker vp ſhall come vp before thē: they ſhall breake out and paſſe by the gate, and go out by it, and the lorde ſhalbe vppon their heades. 2.6.3

3.6. Therefore night ſhalbe vnto you for a viſion, and darkenes ſhalbe vnto you for a diuination, and the ſunne ſhall go dovvne ouer the prophets, and the day ſhalbe darke ouer them. 4.9.6

5.2. And thou Bethelem Ephrarah, art little to be amōg ſo many thouſandes of Iudah, yet out of thee ſhall he come forth vnto me, that ſhalbe the ruler in Iſraell: vvhoſe goings, &c. 2.14.7

13. Thine Idoles alſo vvill I cut of, and thy images out of the middes of thee: and thou ſhalt no more vvorſhippe the vvorke of thine handes. 1.11.4

7.9. I vvill beare the vvrath of the lorde, becauſe I haue ſinned againſt him, vntill he pleade my cauſe, &c. 3.4.32.

19. He vvill ſubdue our iniquities, and caſt all their ſinnes into the bottome of the ſea. 3.4.29

HABACVC.

1.12. ARt not thou of oulde, o lorde my God mine holy one? vve ſhall not dy, o lorde, &c. 2.10.8

2.3. Though it tarry, vvaite: for it ſhall ſurely come, & ſhall not ſtay. 3.2.42

4. But the iuſt ſhall liue by his faith. 3.14.11.& 3.18.5

18. VVhat profiteth the images, for the maker thereof hath made it an image? and a teacher of lies, though he that made it, truſt therein, vvhen he maketh dūme idols. 1.5.12.& 1.11.5

20. But the lorde is in his holy Temple: let all the earth kepe ſilence before him. 1.5.12.& 1.10.3.& 2.8.15

3.2. In vvrath remember mercie. 3.4.32

3. God commeth from Teman, &c. 1.13.27

13. Thou vventeſt forth for the ſaluation of thy people, euen for ſaluation vvith thine annointed, &c. 2.6.3

SOPHONIAS.

1.5. AND them that vvorshipp the hoſte of heauen vppon the houſe toppes, & them that vvorship and ſvveare by the lorde, and by Malcham, &c. 2.8.23

3.11. For then I vvill take avvay out of the middes of thee, thē that reioice of thy pride, and thou ſhalt no more be proud of mine holy mountaine. 3.12.6

HAGGEVS.

2.12. ASke novve the prieſts concerning the lavve, and ſay, if one beare holie fleshe in the skirt of his garment, &c. 3.14.7

ZACHARIAS.

1.3. TVrne ye vnto me, ſayeth the lord of hoſtes, & I vvill turne vnto you, &c. 2.5.9.& 3.24.15

2.4. And an other angell vvent out to meete him, and ſaid vnto him: runne, ſpeake to this yonge man, and ſay, Ieruſalem ſhalbe inhabited vvithout vvalles, for the multitude of men & cattell that are therein. 1.13.10

8. For he that toucheth you, toucheth the apple of my eye. 1.13.10.& 1.17.6

11. And many nations ſhalbe ioined to the lorde in that day, and ſhalbe my people: and I vvill dvvell in the middes of thee, & thou ſhalt knovv that the lorde of hoſtes hath ſent me vnto thee. 1.13.10

12. And the lorde ſhall inherit Iudah his portion in the holy lande, and ſhall choſe Ieruſalem againe. 3.21.5

3.10. In that day, ſayeth the lorde of hoſtes, ſhall ye call euery man his neighbour vnder the vine, and vnder the fig tree. 3.13.4

7.13. Therefore it is come to paſſe, that as hee cried and they vvould not heare, ſo they cried, and I vvould not

not heare, sayeth the lorde of hostes. 3.3.24

9.9. Reioice greatlie, o daughter Sion: shout for ioy, o daughter Ieruſalem: beholde, thy king commeth vnto thee: he is iuſt and ſaued, poore, &c. 2.6.3.& 2.17.6

11. Thou alſo shalt be ſaued, through the blood of the couenaunt. I haue looſed thy priſoners out of the pit vvherein vvas no vvater. 2.16.9

12.4. In that day I vvill ſmite, ſaith the lorde, euery horſe vvith ſtonishment, and his rider vvith madneſſe, &c. 4.9.5

13.9. They shall call on my name, and I vvill heare them: I vvill ſay, it is my people, and they shall ſay, the lorde is my God. 3.20.13

14.9. And the lorde shalbe king ouer all the earth: in that day shalbe one lord, and his name shalbe one. 1.12.3

MALACHIAS.

1.2. VVAS not Eſau Iacobs brother? ſaith the lorde.& c. 3.21.6

3. Yet I loued Iacob, and I hated Eſau, &c. 3.21.6

6. A ſonne honoreth his Father, and a ſeruaunt his maiſter. If then I be a father, vvhere is mine honor, and if I be a maiſter, vvhere is my feare, &c. 2.8.14.& 3.2.26.& 3 6.3

11. For from the riſing of the Sonne, vnto the going dovvne of the ſame, my name is great among the gētiles. And in euery place inſence shalbe offered vnto my name: and a pure offering, &c. 4.18.4 & 4.18.16

2.4. And ye shall knovvve, that I haue ſent this commaundement vnto you, that my couenaunt, vvhich I made vvith Leui, might ſtand, ſaieth the lorde of hoſtes. 4.2.3.& 4.8.2

5. My couenaunt vvas vvith him of life and peace, and I gaue him feare, and he feared me, and vvas a fraid before my name. 4.2.3

6. The lavv of truth vvas in his mouth: and there vvas no iniquitie found in his lippes. 4.2.3.& 4.8.2

7. For the Prieſts lippes should kepe knovvledge, and they should ſeke the lavve at his mouth, for he is the meſſenger of the lorde of hoſtes. 4.8 2.& 4.8.6.& 4.9.2

8. But ye are gone out of the vvay: ye haue cauſed many to fall by the lavve: ye haue broken the couenaunt of Leui, &c. 4.7.30

3.1. And the lord vvhom ye ſeke, shall ſpedely come to his Temple: euen the meſſenger of the couenaunt vvhom ye deſire, &c. 1.13.10.& 1.14.9

17. I vvill ſpare thē, as a mā ſpareth his ovvn ſonne that ſerueth him. 3.19.5

4.1. For behould, the day cōmeth that shall burne as an ouen: and all the proude, yea, & all that do vvickedly, shall be as ſtubble, and the day that commeth shall burne them vp, &c. 3.24.12

2. But vnto you that feare my name, shall the ſunne of righteouſneſſe, &c. 2.6.1.& 3.24.12

4. Remember the lavve of Moſes my ſeruaunt, vvhich I commaunded vnto him in Horeb for all Iſraell, &c. 4.8.6

5. Behould, I vvill ſend you Eliah the prophet before the comming of the great and fearefull day of the lorde. 2.9.5

6. And he shall turne the harte of the fathers to their children, and the hart of the children to their Fathers, &c. 4.1.6

TOBIAS.

3.25. AND Raphaell vvas ſent to heale them both, &c. 1.14.8

SAPIENTIA.

14.16. THus by proceſſe of time this vvicked cuſtome preuailed, and vvas kept as a lavve, and ydoles vvere vvorshipped by the cōmaundement of tyrants. 1.11.8

ECCLESIASTICVS.

15.14. GOd made man from the beginning, and left him in the hand of his counſell, and gaue him his commaundements and preceptes. 2.15.18

15. If thou vvilt, thou shalt obſerue

the commaundements, and testifie thy good vvill. 2.15.18
16. He hath set vvater and fier before thee, stretch out thy hād vnto vvhich thou vvilt. 2.15.18
17. Before man is life and death: good and euell: vvhat him liketh shalbe geuen him. 2.15.8
16.14. He vvill geue place to all good deedes, & euery one shall find, according to his vvorks, & after the vnderstanding of his pilgrimage. 3.15.4

BARVCH.

2.18. BVt the soule that is vexed for the greatnes of sinne, and he that goeth crokedly, and vveake, and the eyes that fayle, and the hungry soule vvill geue thee praise & righteousnesse, &c. 3.20.8
19. For vve do not require mercy in thy sight, O lorde our God, for the righteousnesse of our Fathers, or of our kings. 3.20.8
20. But because thou hast sent out thy vvrath and indignation vpon vs, as thou hast spoken by thy seruaunts the prophets, &c. 3.20.8

I. MACHABEES.

1.59. AND the Bookes of the lavve, vvhich they founde, they burnt in the fire, and cut in pieces. 1.8.9

II. MACHABEES.

12.43. AND hauing made a gathering through the companie, sent to Ierusalem about tvvo thousand drachmes of siluer, to offer a sinne offering, &c. 3.5.8
15.39. If I haue done vvell, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could. 3.5.8

MATTHEVVE.

1.5. AND Salomon begate Booz of Rachab, and Booz begate Obed of Ruth, & Obed begate Iesse. 2.13.3
16. And Iacob begate Ioseph the husband of Marie, of vvhom vvas borne Iesus vvhich is called Christ. 2.13.3
21. And she shall bring forth a sonne, and thou shalt call his name Iesus: for he shall saue his people from their sinnes. 2.6.1
23. Beholde, a virgine shalbe vvith child, and shall beare a sonne, and they shall call his name Emmanuell, vvhich is by interpretation, God vvith vs. 2.12.1
2.6. And thou Bethlem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israell. 2.14.7
3.2. Iohn said, Repent: for the kingdome of heauen is at hand. 3.3.2.& 3.3.5.& 3.3.19
6. And they vvere baptized of him in Iordaen, confessing their sinnes. 3.4 6.& 4.15.6.& 4.16.24
11. In deede I baptize you vvith vvater to amendement of life, &c. 4.15.6.& 4.15.8 & 4.16.25
12. VVhich hath his fanne in his hand, and vvill make cleane his floore, and gether his vvheat into his garner, but vvill burne vp the chaffe vvith vnquencheable fire. 3.25.12.& 4.1.13 & 4.1.19
13. Then came Iesus from Galile to Iordan vnto Iohn, to be baptized of him. 4.15.6.& 4.16.27
15. Let be novve: for thus it becommeth vs to fulfill all righteousnesse. So he suffered him. 2.16.5
16. And Iohn savve the spirit of God descending like a doue, and lighting vpon him. 1.11. 3. & 4. 17. 21. & 4 19.20
17. And lo, a voice came from heauen, saying: this is my beloued sonne, in vvhom I am vvell pleased. 2.16.11.& & 3.2.32.& 3.8.1.& 3.24.5
4.2. And vvhēn he had fasted fortie dayes and fortie nights, he vvas aftervvard hungrie. 4.12.20
3. Then came to him the tempter, and said, if thou bee the sonne of God, cōmaunde that these stones be made bread. 3.20.46
4. Man shall not liue by bread onely, but

but by euerie vvord that proceedeth out of the mouth of God. 3.20.44.
10. Then ſaid Ieſus vnto him, auoide ſathan: for it is vvritten, thou shalt vvorship the Lorde thy God, and him onely shalt thou ſerue. 1.12.3.
11. Then the deuill lefte him: and behoulde, the angels came, and miniſtred vnto him. 1.14.6.
17. From that time Ieſus began to preache, and to ſay, Amende your liues: for the kingedome of heauen is at hande. 2.9.2.& 3.3.2.& 3.3.19.
19. Followv me and I vvill make you fishers of men. 4.16 31.
5.3. Bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen. 3. 17.10.
4. Bleſſed are they that mourne, for they shalbe comforted. 3 8.9.
8. Bleſſed are the pure in heart: for they shall ſee God. 3.25.6.
10. Bleſſed are they vvhich ſuffer perſecutiō for righteouſnes ſake: for theirs is the kingdome of heauen. 3.8.7.
12. Reioice and be glad, for great is youre revvarde in heauen, &c. 3.18.1
13. Ye are the ſalt of the earth, &c. 4. 3.3.& 4.5.14.& 4.8.4.
14. Ye are the light of the vvorlde, &c. 4.3.3.& 4.5.14.& 4.8.4
15. Neither doe men light a candell & put it vnder a Bushell, but on a candelſticke, & it geueth light vnto all that are in the houſe. 1.11.14.
16. Let your light ſo shine before men that they may ſee your good vvorkes and glorifie your father vvhich is in heauen. 3.16.3.
17. Thinke not that I am come to deſtroy the lavve, or the prophets. I am not come to deſtroy them, but to fulfill them. 2.7.4.
19. VVhoſoeuer therfore shall breake one of theſe leaſt commandements and teache men ſo, he shalbe called the leaſt in the kingdome of heauen but vvhoſoeuer shall obſerue, &c. 2. 8.50.
21. Ye haue heard, that it vvas ſaid vnto them of the olde time, thou shalt not kill: for vvhoſoeuer killeth, shall be culpable of iudgement. 4.20.10.
22. But I ſay vnto you, vvhoſoeuer is angrie vvith his brother vnaduiſedlie shalbe culpable of iudgement, &c. 2.8.7.& 2.8.39.
25. Agree vvith thine aduerſarie quicklie, vvhiles thou art in the vvay vvith him leſt, &c. 3.5.7.
26. Verelie I ſay vnto thee, thou shalt not come out thence, till thou haſt payed the vttermoſte farthing. 3.5. 7.& 3.25.6.
28. VVhoſoeuer loketh on a vvoman to luſt after her, hathe committed adulterie vvith her allreadie in his harte. 2.8.7.
34. Svveare not at all neither by heauē, &c. 2 8.26.& 4.13.12
39. But I ſay vnto you, reſiſt not euill: but vvhoſoeuer shall ſmite the on the right cheke, turne to him the other alſo. 4.20.19.& 4.20.20.
44. Loue your enemies: bleſſe thē that curſe you, &c. 2.8.57 & 3.7.6.& 4. 13 12
45. That ye may be the children of your father vvhiche is in heauen: for he maketh his ſunne to ariſe on the euell, and on the good, &c. 3.20.15.& 3.24.16.& 3.25.9.
46. For if you loue them vvhiche loue you, vvhat revvarde shall you haue? doe not the publicās euen the ſame? 2.8.57.
6.2. Therfore vvhen thou geueſt thine almes, thou shalt not make a trumpet to be blovven before thee, as the hypocrites do in the ſynagogues, & in the ſtretes, to be praiſed of men. Verelie I ſay vnto you, they haue their revvarde. 3.7.2.
6. But vvhen thou praieſt, enter into thy chamber: and vvhen thou haſte shut the doore, pray to thy father vvhich is in ſecrete, &c. 3.20.29.
7. Alſo vvhen ye pray, vſe no vaine repetitions as the heathen, for they to be heard, for their much babling. thinke 3.20.29.
9. After this maner therfore pray ye:

Our father vvhich art in heauen, halovved be thy name, &c. 3.20.6.& 3.20.34
11. Geue vs this day our daylie bread 2.5.14.
12. And forgeue vs our dets, as vve also forgeue our detters. 3.4.38.& 4.1.23
21. For vvhere your treasure is, there vvill your heart be also. 3.2.25.& 3.18.6.& 3.25.1
23. But if thine eye be vvicked, then all thy bodie shal be darke. VVherfore if the light vvhich is in thee be darkenes hovv great is that darkenes? 3. 2.25.
7.7. Aske, & it shalbe geuen you: seeke & ye shall finde: knocke, and it shall be opened vnto you. 3.20.13.
11. If ye then vvhiche are euell, can geue to your children good giftes, hovv muche more shall your father vvhich is in heauē, geue good things to them that aske him? 3.20.36.
12. Therfore, vvhatsoeuer ye vvoulde that men shoulde doe vnto you, euen so doe ye to thē: For this is the lavv and the prophetes. 2.8.53.
15. Bevvare of false prophets, vvhiche come to you in sheepes clothing, but invvardlie they are raueninge vvolfes 4.9.4.
8.4. Then Iesus sayd vnto him, see thou tell no man: but goe, and shevv thy selfe vnto the priest, and offer the gift that Moses cōmaunded, for a vvitnes to them. 3.4.4.
10. And vvhen Iesus heard this, hee meruayled, and sayd to them vvhiche followed him: verelie I say vnto you I haue not found so great fayth euen in Israel. 3.2.13
11. Manie shal come from the East and from the VVest, and shall sitt dovvne vvith Abraham, and Isaac and Iacob in the kingdome of heauen. 2.10.23. & 4.16.13.
12. And the children of the kingdome shalbe cast out into vtter darkenes: there shall be vveping and gnashing of teeth. 3.25.12.
13. Thē Iesus sayd vnto the Cēturion, go thy vvaies, & as thou hast beleued, so be it vnto thee. And his seruaunt vvas healed the same houre. 3.20.11.
25. Then his disciples came, & avvoke him, sayinge: mayster, saue vs vve perishe. 3.2.21.
29. Iesus the sonne of God, vvhat haue vve to doe vvith thee? art thou come hether to tormēt vs before the time? 1.14.19.
9.2. And loe, they brought to him a man sicke of the palsie lying on a bed and Iesus seeing their fayth, said to the sicke of the palsie, sonne, bee of good cōfort: thy sinnes are forgeuen thee. 3.2.13.& 3.4.35.& 3.20.9.
3. Certaine of the scribes saide vvith in thē selues, this man blasphemeth 1.13.12
4 But vvhē Iesus savv their thoughts. &c. 1.13.12.
5. For vvhether is it easier to say, Thy sinnes are forgeuen thee, or to say, Arise and vvalke? 4.19.29.
6. And that ye may knovv that the sonne of man hath authoritie to forgeue sinnes in earth, (then said hee to the sicke of the palsie,) arise, take vp thy bed & go to thy house. 1.13.12
12. The vvhole neede not a phisicion, but they that are sicke. 2.12.4.
13. For I am not come to call the righteous, but the sinners to repentance. 3.3.20.& 3.12.7.& 3.14.5.
15. Can the children of the mariage chamber mourne, as long as the bridegrome, &c. 3.3.17.& 4.12.17.
29. Thē touched he their eyes, sayinge: accordinge to your faith, be it vnto you. 3.2.43.& 3.4.22.& 3.20.11.& 4.19.18.
34. But the Pharisees said, he casteth out deuils, through the prince of deuils. 3.3.22.
35. And Iesus vvent about all cities, and tovvnes, preaching in their sinagogues, and preaching the Gospel of the kingdome, &c. 2.9.2
10.1. And hee called his tvvelue disciples vnto him, and gaue thē povver against vnclean spirits, &c. 4.3.5.
5. Goe not into the vvay of the gētiles and into

& into the cities of the Samaritanes enter ye not. 2.11.12.
8. Heale the ſicke: clenſe the lepers: raiſe vp the dead, caſt out deuils, &c 1.13.13.
18. And ye ſhalbe brought to the gouernors & kings for my ſake, in vvitneſſinge to them and to the gentiles 3.4.4.
20. For it is not ye that speake, but the ſpirite of your father that speaketh, in you. 4.19 8.
28. And feare ye not them vvhich kill the hodie, but are not able to kill the ſoule: but rather feare him, vvhich is able to deſtroy both ſoule & bodie in hell. 1.15.2.& 3.25.7.
29. Are not tvvo ſparrovves ſold for a farthing, and one of them ſhall not fall on the grounde vvithout your father? 1.16.1.& 1.16.5.& 1.17.6.
30. Yea, & all the heares of your head are nombred. 1.16.2.
31. Feare ye not therfore, ye are of more value them many ſparrovves. 1.17.6.
33. But vvhoſoeuer ſhall denie me before mē, him vvill I alſo denie before my father vvhich is in heauē. 4.1.26
11.10. For this is he of vvhome it is vvritté: behould, I ſende my meſſenger before thy face, vvhich shal prepare thy vvay before thee. 3.3.19.
11. Among them vvhich are begotten of vvomē, aroſe there not a greater then Ihon Baptiſt: notvvithſtanding hee that is leaſt in the kingdome of heauen, is greater then he. 2.9.5.
13. For all the Prophetes and the Lavv prophecied vnto Ihon. 2.11.5.10.
23. And thou Capernaum, vvhich art lifted vp vnto heauē, shalt be brought dovvn to hel: for if the great vvorks, vvhich haue bin done in thee hadde beene done among them of Sodome they had remained to this day. 3.24.15
25. At that time Ieſus anſvvered, and ſaid: I geue thee thankes, o father, Lorde of heauen and earth, becauſe thou haſt hid theſe things from the vviſe, & men of vnderſtandinge, and haſt opened them vnto babes. 3.2.34
27. Neither knovveth any man the father, but the ſonne, & he to vvhome the ſonne vvill reueale him. 4.8.5.
28. Come vnto me all ye that be vveary and laden, and I vvill eaſe you. 3.3.20. & 3.4.3.& 3.12.7.& 3.18.9.
29. Take my yoke on you, and learne of me that I am meeke and lovvlie in heart & ye shall finde reſte vnto your ſoules. 3.18.9.
30. For my yoke is eaſie, and my burdē light. 4.19.3.
12.24. But vvhen the Phariſes hard it, they ſaid, This man caſteth the deuils no othervviſe out, but through Beelzebub the prince of deuils. 3.3.22
31. Euerie ſinne & blaſphemie shalbee forgeuē vnto men: but the blaſphemie againſt the holie ghoſt shall not be forgeuē vnto men. 1.13.15.& 3.3.21.& 3.3.22.
32. And vvhoſoeuer shall ſpeake a vvorde againſte the ſonne of man, it shalbe forgeuen him: but vvhoſoeuer shall ſpeake againſte the holie ghoſte it shall not bee forgeuē him, neither in this vvorld, nor in the vvorld to come. 3.5.7.
41. The men of Niniue shall riſe in iudgement, vvith this generation, & shall condemne it: for they repented at the preachinge of Ionas. &c. 3.24.15.
43. Novv vvhen the vncleane ſpirite is gone out of the man, he vvalketh throughout dry places, ſeking reſt, & findeth none. 1.14.14.& 1.14.19.
13.4. And as he ſovved, ſome ſeedes fell by the vvay ſide, & the foules came and deuoured them vp. 3.22.10,& 4.14.11.& 4.17.33.
5. And ſome fell vppon ſtonie grounde vvhere they had not muche earth, & anone they ſpronge vp, becauſe they had no depth of earth. 4.17.33.
7. And ſome fell among thornes, & the thornes ſprong vp, & choked them. 4.17.33.
9. He that hath ears to heare, let him heare. 3.23.13
11. Becauſe it is geuen vnto you, to

knovve the ſecretes of the kingedome of heauen, but to them it is not geuen. 1.7.5.&.3.24.13.

16. But bleſſed are your eyes, for they ſee:& your eares, for they heare. 2. 9.1.

17. For verelie I ſay vnto you, that many prophetes and righteous men haue deſired to ſee thoſe things vvhich ye ſee and haue not ſeene them, &c. 2.11.6,

24. The kingedome of heauen is like vnto a mā, vvhich ſovveth good ſeed in his fielde. 4.1.13.

29. But he ſaid, nay: leſt vvhile ye go about to gather the tares, ye pluck vp alſo vvith them the vvheat. 4.12. 11.

31. The kingdome of heauen is like vnto a graine of muſtard ſeed, vvhich a man taketh & ſovveth in his fielde 4.19.34.

33. An other parable ſpake hee vnto them, ſayinge: the kingdom of heauē is like vnto leauen, vvhich a vvoman taketh and hideth in three peckes of meale, till it be all leauened. 4.19. 34.

39. And the enemie vvhich ſovveth them, is the deuill, &c. 1.14.15.

47. The kingdome of heauen is like vnto a net, that vvas caſt into the ſea and gathered of all kind. 4.1.13.&.4. 16.31.

14.25. And in the fourth vvatch of the night, Ieſus vvent vnto them, vvalking on the ſea. 4.17.29.

15.3. VVhy do ye alſo tranſgreſſe the commandement of God by your tradition? 4.10.10.

4. For God hath cōmaunded, ſayinge, honor thy father and mother, and he that curſeth father and mother, let him die the death. 2.8.36.

8. This people dravveth neere vnto mee vvith theire mouth, & honoreth mee vvith their lippes, but their hart is farre of from me. 3.20.31

9. But in vaine they vvorship mee, teachinge for doctrines, mēs precepts 4.10.15.& 4.10.23.

13. Euery plant vvhich mine heauēly father hathe not planted, shall be roted vp. 2.3.9.& 3.2.12.& 3.23.1.& 3.24.6.

14. Let them alone: they bee the blinde leaders of the blinde & if the blinde leade the blinde, both ſhall fall in the ditche. 3.19.11.& 4 9.12

24 I am not ſēt, but vnto the loſt shepe of the houſe of Iſrael. 2.11.15.

16.6. Take heede and bevvare of the leauen of the Phariſees, & Saduces. 4.10.26.

12. Then vnderſtode they that he had not ſaid that they ſhould bevvare of the leuen of breade, but of the doctrine of the Phariſees, and Saduces. 4.10 26.

16. Thou art Chriſt the ſonne of the liuinge God. 4.6.6.

17. Bleſſed art thou Simon the ſonne of Ionas, for flesh & blood hath not reueled it vnto thee, but my father vvhich is in heauen. 2.2.19.& 3.1.4. & 3.2.34

18. And I ſay alſo vnto thee, that thou art Peter, and vpon this rock I vvil buyld my church. 4.6.3.& 4.6.5.

19. And I vvil geue vnto thee, the keyes of the kingdom of heauen: & vvhatſoeuer thou ſhalt binde vpon earth, ſhalbe bound in heauen: and vvhatſoeuet thou ſhalt loſe on the earth ſhalbe loſed in heauen. 3.4.12.& 4.1. 22.& 4.2.10.& 4.6.4,& 4.11.1.& 4. 12.4

23. Get thee behinde me, Satan: thou art an offence vnto me, &c. 4.7.28.

24. If anie man vvill follovv me, let him forſake him ſelfe, & take vp his croſſe, and follovv me. 3.7.2.& 3.8.1

27. For the ſonne of man ſhall come in the glorie of his father, vvith his angels: and then ſhall he geue to euery man according to his deedes. 3. 18.1.

17.2. And vvas transfigured before them: and his face did shine as the ſonne, & his clothes vvere as vvhite as the light. 4.17.17.

5. VVhile he yet ſpake, behoulde, a bright

bright cloude shadovved them: and behould, there came a voice out of the cloude, saying: this is my vvell-beloued sonne in vvhom I am vvell pleased, heare him. 2.15.2.& 3.2.32 &3.8 1.& 3.20.48.& 4.8 1.& 4.8.7

18.10. For I say vnto you, that in heauē their angels alvvayes behoulde the face of my father vvhich is in heauen. 1.14.7.& 1.14 9

11. For the sonne of man is come to saue that vvhich vvas lost. 2.12.4

15. If thy brother trespasse against thee, go, and tell him his fault betvveene thee and him alone: if he heare thee, thou hast vvonne thy brother. 4. 12.3

17. And if he vvill not vouchesafe to heare them, tell it vnto the Church: and if he refuse to heare the Church also, let him be vnto thee as an heathen man, and as a publicane. 4 8.15.& 4.11.2.& 4.12.3

18 Verely I say vnto you, vvhat soeuer ye bind on earth, shalbe bounde in heaueh: and vvhatsoeuer ye lose on earth, shalbe losed in heauen. 3.4.12 & 3.4.20.& 4.11.22.& 4.2.10 & 4 8.4 & 4.12.4.& 4.12.9

19. Againe, verelie I say vnto you, that if tvvo of you shall agree in earth, vpon any thing vvhatsoeuer they shall desire, it shalbe geuen them of my father vvhich is in heauen. 3. 20.30

20. For vvhere tvvo or three are gathered together in my name, there am I in the middes among them. 4.1 9.& 4.6.4.& 4.9 2

21. I say not to thee, vnto seuen times: but vnto seuentie times seuen times. 4.12 3

29. And his fellovv therfore fel doune and besought him, saying, haue patience vvith me, and I vvill pay thee all. 4.1.23

19.6. VVherefore they are no more tvvain, but one flesh: let not man therefore put a sunder that vvhich God hath coupled together. 4.15.22

11. All men can not receaue this saying saue them to vvhom it is giuen. 2.8 42.& 4.13.17

12. For there are some chaste, vvhich vvere so borne of their mothers belly: and there be some chast vvhich be made chast by men: and there be some chast, vvhich haue made themselues chast for the kingdom of heauen, &c. 2.8.42

13. Then vvere brought vnto him little children, that he should put his hande vpon them, and pray: and the disciples rebuked them. 4.16.7

14. Suffer little children to come vnto me, and forbidde them not: for of such is the kingdome of heauen. 4.16 7.& 4.16.17.& 4.16.26

15. And vvhen he had put his handes on them, he departed thence. 4 3.16

17. There is none good but one, euen God: but if thou vvilt enter into life, keepe the commaundements. 1.13 13,24.& 3.18 9

18. Thou shalt not kill: thou shalt not commit adultery: thou shalt not steale, &c. 2.8 35,36,37,38,39,&c. to the ende of the capter.

19. Honor thy father and thy mother, &c. 2.8.12,35

21. If thou vvilt be perfect, go, sell that thou hast, & geue to the poore, & thou shalt haue treasure in heauē, &c. 4.13 13

25. And vvhen his disciples heard it, they vvere exceedinglie amased, saying, vvho then can bee saued? 2.7.5

26. And Iesus behelde them, and said vnto them: vvith men this is vnpossible, but vvith God all things are possible. 2.7.5

28. And Iesus said vnto them, verelie I say to you: that vvhen the sonne of man shall sitte in the throne of his maiesty, ye vvhich followed me in the regeneration, shall sit also vpon tvvelue thrones, and iudge the tvvelue tribes of Israell. 2.16.18.& 3.25.10.

29. And vvhosoeuer shall forsake houses, or bretherne, or sisters, or

Father, or mother, or vvife, or children, or landes, for my names sake, he shall receaue an hundreth foulde more, and shall inherite life euerlasting. 3.25.10

20.1. For the kingdome of heauen is like vnto a certaine housholder, vvhich vvente out at the davvninge of the day, to hier laborers into his vineyarde. 3.18.3

25. Ye knovve that the lordes of the Gentiles haue dominatiõ ouer them, and they that are great, exercise authoritie ouer them. 4.11.8.& 4.11.9

26. But it shall not be so among you: but vvhosoeuer vvill be great among you, let him be your seruaunt. 4.11.8

28. Euen as the sonne of man came not to be serued, but to serue, and to geue his life for the raunsome of many. 2.16 5

21.9. Moreouer, the people that vvent before, and they also that followved, cried, saying: Hosanna the sonne of Dauid: blessed be he that commeth in the name of the lorde, &c. 2.6.4

22. VVhatsoeuer ye shall aske in prayer: if ye beleeue, ye shall receaue it. 3.20.11.

25. The baptisme of Iohn vvhence vvas it? from heauē, or of men? then they reasoned among themselues saying, if vve shall say from heauen, he vvill say vnto vs, vvhy did ye not then beleue him. 4.19.5

31. VVhether of them tvvaine did the vvill of the father? they said vnto him, the first. Iesus said vnto them, verely I say vnto you, that the Publicans and the harlots shall go before you into the kingdome of God. 2.8.14.& 3.7.2

22.2. The kingdome of heauen is like vnto a certaine king, vvhich maried his sonne. 3.24.8

12. Frende, hovv camest thou in hither, and haste not on a vvedding garmēt. 4.17.45

13. Binde him hand & foote, take him avvay, and cast him into vtter darkenesse: there shalbe vveeping and gnashing of teeth. 3.25.12

14. For manie are called, but fevve are chosen. 3.24.6

23. The same day the Sadduces came to him, vvhich say that there is no resurrection. 2.10.23

30. For in the resurrectiõ, they neither marie vvines, nor vvines are bestovved in mariage, but are as the Angells of God in heauen. 1.14.9.& 1.15.3.& 2.12.6.& 3.25.11.& 4.1.4

32. I am the God of Abraham, the God of Isaac, and the God of Iacob: God is not the God of the dead, but of the liuing. 2.10.9 & 4.16.3

37. Thou shalt loue the lord thy God, vvith all thy heart, vvith all thy soule, and vvith all thy minde. 2.8.11 & 2.8.51.& 3.3.11

39. And the seconde is like vnto this, thou shalt loue thy neighbour as thy selfe. 2.8.11

23.4. For they binde heauie burdens, and greuous to be borne, and lay them on mens shoulders, but they themselues vvill not moue them vvith one of their fingers. 4.10.1.& 4.10.26

8. But be not ye called, Rabbi: for one is your doctor, to vvit, Christ, and all ye are bretherne. 4.8.8

9. And call no man your father vppon the earth: for their is but one, your father vvhich is in heauen. 3.20.38

23. And ye leaue the vveightier matters of the lavve, as iudgement, and mercie, and fidelitie, these ought ye haue done, and not to haue left the other. 2.8.52

25. VVo vnto you scribes and Pharisees, hypocrites: for ye make cleane the outer side of the cup, and of the platter: but vvithin they are full of briberie and excesse. 3.4.36

37. Ierusalem, Ierusalem, vvhich killest the Prophets, & stonest them vvhich are sent to thee, hovve often vvould I haue gathered thy children together, &c. 3.24.16

24.11. And many false Prophets shall arise

arise and shall deceaue manie. 4.9.4
14. And this Gospell of the kingdome shalbe preached through the vvhole vvorld, for a vvitnes vnto all nations: and then shall the ende come. 3.4.4.
24. For there shall arise false Christs, and false Prophets, and shall shevve great signes and vvonders: so that if it vvere possible, they should deceaue the verie elect. 4.9.4
30. And then shall appeare the signe of the sonne of man in heauen, and then shall all the kinstredes of the earth mourne, and they shall see the sonne of man come in the cloudes of heauen vvith povvre and great glorie. 2.16.17
36. But of that dave and houre knovveth no man, no not the Angels of heauen, but my father onely. 1.14.9
45. VVho then is a faithfull seruant, and vvise, vvhom his maister hath made ruler ouer his houshould, to giue them meate in season? 4.16.31
25.1. Thefodlishe toke their lampes, but toke no oile vvith them. 3.5.7
21. Then his master said vnto him, it is vvell done good seruant and faithfull: thou hast bene faithfull in little, I vvill make thee ruler ouer much: enter into thy maisters ioy. 2.3.11
23. It is vvell done good seruant and faithfull, thou hast bene faithfull in little, &c. 2.3.11
29. For vnto euery man that hath, it shalbe geuen, and hee shall haue abundaunce: and from him that hath not, euen that he hath, shalbe taken avvay. 2.3.11.& 3.15.4
31. And vvhen the sonne of man commeth in his glorie, and all the holie Angels vvith him, then shall hee sit vpon the throne of his glorie 2.16.17
32. And before him shall be gathered all nations, and hee shall separate one from an other, as a shepeherde seperateth the shepe frō the goates. 2.16.17.& 3.25.9
34. Come ye blessed of my father, inherite the kingdome prepared for you from the foundations of the vvorld. 3.18.1.& 3.18.2.& 3.18.3.& 3.24.16
35. For I vvas an hungred, and ye gaue me meat: I thursted, and ye gaue me drinke, &c. 3.18.1
40 Verelie I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me. 3.18.6
41. Departe from me ye cursed, into euerlasting fire, vvhich is prepared for the deuill and his Angels. 1.14.14 & 1.14.19.& 3.25.5
46. And these shall go into euerlasting paine, and the righteous into life eternall. 3.25.5
26.10. VVhy trouble ye the vvoman? for she hath vvrought a goodvvorke vpon me. 3.25.8
11. For ye haue the poore alvvaies vvith you; but me shall ye not haue vvith you alvvaies. 4.3.1.& 4.17.26 & 4.17.28
12. For in that she povvred this oyntment vpon my body, she did it to bury me. 3.25.8
15. And he said to them, vvhat vvill ye geue me, and I vvill deliuer him vnto you? and they appointed vnto him thirty pieces of siluer. 4.18.14
26. And as they did eate, Iesus toke the bread: and vvhen he had geuen thankes he broke it, and gaue it to the disciples, and said, take, eate: this is my body. 4.14.20.& 4.16.30.& 4.17.1.& 4.17.20.& 4.19.23
27. Also he toke the cup, and vvhē he had geuen thāks, he gaue it to them, saying, drinke ye all of it. 4.9.14
38. Then said Iesus vnto them my soule is very heauy euen vnto the death: tarie ye here, and vvatch vvith me. 2.16.12.& 3.8.9
39. So he vvent a litle further, and fell on his face, and praied, saying: O my Father, if it be possible let this cup passe from me, neuertheles not as I vvill, but as thou vvilt. 2.16.12

53. Thinkeſt thou that I can not now pray to my Father, and he will geue me more then twelue legions of Angels? 1.14.8
74. Then began he to curſe himſelfe, and to ſweare, ſaying, I knowe not the man. 4.1.26
75. Then Peter remembred the wordes of Ieſus, which ſaid vnto him, Before the cocke crowe, thou ſhalt deny mee thrife. So hee went out, and wept bitterly. 3.3.4
27.4. I haue ſinned betraying the innocent blood, but they ſaid, what is that to vs? ſee thou to it. 3.3.4
12. And when he was accuſed of the chiefe Prieſts and Elders, he aunſwered nothing. 2.16.5
14. But he aunſwered him not to one word, inſo much that the gouernour marueiled greatly. 2.16.5
23. Then ſaid the gouernour, but what euell hath he done? then they cried the more, ſaying, let him be crucified. 2.16.5
24. When Pilate ſawe that he auailed nothing, but that more tumulte was made, he toke water and waſhed his handes before the multitude, ſaying, I am innocent of the blood of this iuſt man: loke you to it. 2.16.5
46. And about the ninth houre Ieſus cried with a loude voice, ſaying, Eli, Eli, Lamaſabacthani? that is, my God, my God, why haſt thou forſaken me? 2.16.11
50. Then Ieſus cried againe with a loude voice, & yelded vp the Ghoſt. 4.19.23
52. And the graues did open themſelues, and many bodies of the Saincts which ſlept, aroſe, 2.10.23 & 3.25.7
53. And came out of the graues after his reſurrectiō, & went into the holy citie, and appeared to many. 2.10.23
66. And they went and made the ſepulchre ſure with the watch, and ſealed the ſtone. 3.25.3
28.5. But the Angel aunſwered, & ſaid to the wome, feare ye not, &c. 1.14.6
6. He his not here, for he is riſen, as he ſaid, &c. 4.17.29
7. Tell his Diſciples, that he is riſen from the dead, &c. 1.14.6
11. Nowe when they were gone, behold, ſome of the watch came into the citie, and ſhewed vnto the hy Prieſts all the things that were done. 3.25.3
12. And they gathered themſelues together with the Elders, and toke counſell, and gaue large money to the ſouldiers. 3.25.3
13. Saying, Say, his diſciples came by night and ſtole him away while we ſlept. 3.25.3
18. All power is geuen vnto me in heauen and in earth. 3.15.5
19. Go therefore, and teach all natiōs, baptizing them in the name of the Father, and the Sonne, and the holy Ghoſt. 1.13.16. & 4.3.6. & 4.8.4. & 4.14.20. & 4.15.6, 18, 20, 22. & 4.16.27 & 4.19.28
20. I am with you alwayes, vntill the ende of the world. 2.16.14. & 4.8.8. & 4.8.11. & 4.17.26. & 4.17.28 & 4.17.30

MARKE.

1. THe beginning of the Goſpell of Ieſus Chriſt the ſonne of God. 2.9.2
4. Iohn did baptize in the wildernesſe, and preached the baptizme of amendement of life for remiſſion of ſinnes. 3.3.19. & 4.19.17
15. And ſaying, the time is fulfilled, & the kingdom of God is at hand, repēt and beleue the Goſpell. 3.3.19
3.15. And that they might haue power to heale ſickeneſſes, and to caſt out deuils. 1.13.13
28. Verely, I ſay vnto you, all ſinnes ſhall be forgeuen vnto the children of men, and blaſphemies, wherewith they blaſpheme. 3.5.7
29. but he that blaſphemeth againſt the holy Ghoſt, ſhall neuer be forgeuen, but is culpable of eternall damnation. 1.13.15. & 3.3.22

6.7. And gaue them povver ouer vncleane spirits. 1.13 13
13. And they cast out many deuils, and they annointed many that vvere sicke, vvith oile, and healed them. 4.19.18 & 4.19.21
7.33. Then he toke him aside from the multitude, and put his fingers in his eares, and did spitte, and touched his tonge. 4.19.23
8.38. For vvhosoeuer shalbe ashamed of me, and of my vvordes among this adulterous and sinfull generation, of him shall the sonne of man be ashamed also, &c. 4.1.26
9.24. Lorde, I beleue: helpe my vnbelefe. 4.14.7
43. To go into hell, into the fier that neuer shall be quenched. 3.25.12
44. VVhere their vvorme dieth not, and the fier neuer goeth out. 3.25.12
10.9. Therfore, vvhat God hath coupled together, let no man separate. 4.1.1
30. But he shall receaue a hundred fold novve at this present: houses, and bretheren, and sisters, and mothers, and children, and landes vvith persecutions: and in the vvorld to come eternall life. 3.18.3
11.24. VVhatsoeuer ye desire vvhen ye pray, beleue that thou shalt haue it, & it shalbe done vnto you. 3.20.11
12.18. Then came the Sadduces vnto him (vvhich say, that there is no resurrection) & they asked him, saying. 3.25.5
13.32. But of that day and houre knovveth no man, no, not the Angels vvhich are in heauen, neither the sonne himselfe, saue onely the Father. 2.14.2
14.22. And as they did eate, Iesus toke the bread, and vvhen he had geuen thankes, he brake it and gaue it to them, and said, take, eate: this is my body. 4.17.1. & 4.17.20
33. And he toke vvith him Peter, and Iames, and Iohn, and he began to be afrayed, and in greate heauinesse. 3.8.9
34. And said vnto them, my soule is very heuie, euen vnto the death: tary here and vvatch. 2.16.12
15.28. Thus the Scripture vvas fulfilled, vvhich saith, And he vvas cõũted among the vvicked. 2.16.5
16.9. He appeared first to Marie Magdalene, out of vvhom he had cast seuen deuils. 1.14.14
15. Go ye into all the vvorld, and preache the Gospell to euery creature. 4.3.4. & 4.3.12. & 4.16.27. & 4.19.28
16. He that shall beleue & be baptized, shall be saued. 4.15.1. & 4.16.27
19. So after the lorde had spoken vnto them, he vvas receaued into heauen, and sat at the right hand of God. 2.14 3. & 4.17.27

LVKE.

1.6. BOth vvere iustified before God, and vvalked in all the commaundements and ordinaunces of the lorde, vvithout reproofe. 3.17.7
15. And he shall be filled vvith the holy Ghost, euen from his mothers vvombe. 4.16.17
17. For he shall go before him in the spirit and povver of Elias: to turne the hartes of the fathers to their children, and the disobedient to the vvisedome of the iust men, to make ready a people prepared for the lord. 4.1.6
31. For loe, thou shalt conceaue in thy vvombe, and beare a sonne, and shalt call his name Iesus. 2.16.1
32. He shall be great, & shall be called the sonne of the most high, and the lorde shall geue vnto him the throne of his father Dauid. 2.14. 4,7
33. And he shall reigne ouer the house of Iacob for euer, and of his kingdome shall be none ende. 2.14.3. & 2.15.3
34. Then said Mary vnto the Angell, hovve shall this be, seing I knovve no man? 4.17.25
35. And the Angell aunsvvered, and said vnto her, the holy Ghost shall come vppon thee, and the povver of

the moſt high ſhall ouershadovve thee: therefore alſo, that holy thing vvhich ſhall be borne of thee, ſhall be called the ſonne of God. 2.14.5

43. And vvhence commeth this to me, that the mother of my lorde ſhould come to me? 2.14.4

54. He hath vpholden Iſraell his ſeruaunt, being mindfull of his mercy. 2.10.4

72. That he vvould shevve mercy tovvardes our fathers, and remẽber his holy couenaunt. 2.10.4

73. And the oth vvhich he ſvvare to our father Abraham. 2.10.4

74. That vve being deliuered out of the handes of our enemies, ſhould ſerue him vvithout feare. 3.16.2

77. And to geue knovvledge of ſaluation vnto his people, by the remiſſiõ of their ſinnes. 3.11.22

79. To geue light to them that ſit in darkneſſe, and in the shadovve of death, and to guide our feete into the vvay of peace. 2.12.4

2.11. That is, that vnto you is borne this day in the Citie of Dauid, a Sauior, vvhich is Chriſt the lorde. 2. 15.5

13. And ſtraight vvay there vvas vvith the Angell a multitude of heauenly ſoldiers, praiſing God, &c. 1.14.5

37. And she vvas a vvidovve about foureſcore and fovver veares, and vvent not out of the temple, and ſerued God vvith faſtings, and praiers, night and day 4.12.16

52. And Ieſus encreaſed in vviſedome, and ſtature, and in fauour vvith God and men. 2.14.2

3.3. And he came into all the coaſtes about Iordã, preaching the baptiſme of repentaunce for the remiſſion of ſinnes 3.3.19 & 4.15.7 & 4.19.17

8. Bring forth therfore frutes vvorthy amendement of life, and begin not to ſay vvith your ſelues, vve haue Abraham to our father: for I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham. 3.3.5

14. The ſouldiers likevviſe demaunded of him, ſaying, and vvhat ſhall vve do? and he ſaid vnto them, do violence to no man, neither accuſe any falſely, and be cõtent vvith your vvages. 4.20.12

16. Iohn aunſvvered, and ſaid to them all, in deede I baptize you vvith vvater, but one ſtronger then I, cometh, vvhoſe shoos latchet I am not vvorthy to vnloſe: he vvill baptize you vvith the holy Ghoſt, and vvith fire. 3.1.3,4. & 4.15.6,7

22. And the holy Ghoſt came dovvne in a bodily ſhape like a Doue, vpon him, and there vvas a voice from heauen, ſaying, thou art my beloued ſonne: in thee I am vvell pleaſed. 4.17.21

23. And Ieſus himſelfe began to be about thirtie yeares of age, being as men ſuppoſed the ſonne of Ioſeph, vvhich vvas the ſonne of Eli. 4.16. 27,29

38. VVhich vvas the ſonne of Enos, vvhich vvas the ſonne of Seth, vvhich vvas the ſonne of Adam, vvhich vvas the ſonne of God. 2.12.7 & 2.13.3

4.17. And there vvas deliuered vnto him the booke of the Prophet Eſaias: and vvhen he had opened the booke, he found the place vvhere it vvas vvritten. 4.19.3

18. The ſpirit of the lorde is vpon me, becauſe he hath annointed me, that I ſhould preach the Goſpell to the poore: he hath ſent me, that I ſhould heale the broken in hart. 2.15.2. & 3. 3.20. & 3.4.3

5.13. And touched him, ſaying, I vvill, be thou cleane. And immediatly the leproſie departed from him:

14. And he commaunded him that he ſhould tell it to no man: but go, ſaith he, and shevve thy ſelfe to the prieſt, and offer for thy clenſing, as Moſes hath cõmaunded, for a vvitneſſe vnto them. 3.4.4

34. Can ye make the children of the vvedding chamber to faſte, as long as the

as the bridegrome is vvith them? 4 12.17
6.13. And vvhen it vvas day, he called his disciples, and of them he chose twelue, vvhich also he called Apostles. 4.3.5
23. Reioyce ye in that day, & be glad: for beholde, your revvard is great in heauen, &c. 3.18.1
24. But vvoe be to you that are rich, for you haue receiued your consolation. 3.19.9
36. Be ye mercifull therefore, as your father also is mercifull. 3.7.6
7.29. Then all the people that heard, and the Publicanes iustified God, beinge baptised vvith the baptisme of Iohn. 3.11.3
35. But vviſedom is iustified of all her children. 3.11.3
36. And one of the Pharisees desired him that he vvoulde eate vvith him: & he vvēt into the Pharisees house, and sat dovvne at the table. 3.4.37
47. VVherefore I say vnto thee, many sinnes are forgiuen her: for she loued much. To vvhom a litle is forgiuen, he doth loue a litle. 3.4.31
8.2. And certaine vvomē, vvhich vvere healed of euill spirites, and infirmities, as Mary vvhich vvas called Magdalene, out of vvhō vvent seuen deuils. 1.14.14
7. And some fel among thornes, & the thornes sprunge vp vvith it, and choked it. 3.2.10
13. But they that are on the stones, are they vvhich vvhen they haue heard, receiue the vvord vvith ioy: but they haue no rootes, vvhich for a vvhile beleue, but in the time of tentation goe avvay. 3.2.10
15. But that vvhich fel on good groūd, are they vvhich vvith an honest and good hart heare the vvord, and kepe it, & bringe foorth frute vvith pacience, 4.14.11
9.23. If any man vvill come after me, let him deny himselfe, and take vppe his crosse daily and followe me. 3.15 8
26. For vvhosoeuer shall be ashamed of me, and of my vvords, of him shall the sonne of man be ashamed, vvhen he shall come in his glory, and in the glory of the father, and of the holy Angels. 1.14.9
55. But Iesus turned about, and rebuked them, and sayd, ye knovv not of vvhat spirite ye are. 3.20.15
10.1. After these thinges, the lord appointed other 70. also, & sent them tvvo & tvvo before him, &c. 4.3.4
6. And if the sonne of peace be there, your peace shall rest vppon him: if not, it shall returne to you againe. 3 23.14
16. He that heareth you, heareth me: and he that despiseth you, despiseth me. 4.3.3. & 4.8.4
18. I savv Sathan, like lightninge, fall dovvne from heauen. 1.14.18
20. Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but rather reioice, because your names are vvritten in heauen. 3 24.9
21. The same houre reioyced Iesus in the spirite and sayd, I confesse vnto thee father, lorde of heauen and earth, that thou hast hid these thinges from the vvise and learned, and hast reuealed them to babes. euen so, father, because it so pleased thee. 3.2.34
22. All things are giuen me of my father: and no man knovveth vvho the sonne is, but the father: neither vvho the father is, saue the sonne: & he to vvhom the sonne vvill reueale him. 3 2.1. & 4.18.20
23. Blessed are the eies, vvhich see that ye see. 2.9.1
24. For I tell you, that many Prophets and Kinges haue desired to see these thinges, vvhich ye see, and haue not seene them, &c. 2.9.1. & 2.11.6
25. Maister, vvhat shall I do, to enherite eternall life? 4.13.13
27. And he aunsvvered, and said, thou shalt loue thy lorde God, vvith all thy hart, and vvith all thy soule, and

vvith all thy ſtrength, and vvith all thy thought, & thy neighbour as thy ſelfe. 2.8.11

30. And a certaine man vvent dovvne from Ieruſalem to Iericho, and fel among theeues. 2.5.19

36. VVhich novv of theſe three, thinkeſt thou, vvas neighbour to him that fell among the theeues? 2.8.55

11.2. And he ſaid vnto them, vvhen ye pray, ſay, Our father vvhich art in heauen. 3.20.6,34

3. Our daily bread giue vs for the day. 2.5.14

21. VVhen a ſtrong man armed, keepeth his place, the thinges that he poſſeſſeth are in peace. 1.14.13.& 1 14.18

22. But vvhen a ſtrōger then he commeth vppon him, and ouercommeth him, he taketh from him all his armour vvherein he truſted, and deuideth his ſpoyles. 1.14 18

39. And the lorde ſayd vnto him, in deede ye Phariſees make clane the outſide of the cup, & of the platter, but the invvard parte is full of rauening and vvickednes. 3.4.36

12.5. Feare him vvhich after he hath killed, hath povver to caſt into hell, &c. 1.15.2

10. And vvhoſoeuer ſhall ſpeake a vvord againſt the ſonne of manne, it ſhall be forgiuen him: but vnto him that ſhal blaſpheme the holy Ghoſt, it ſhall neuer be forgiuē. 1.13.15.&3 3 21,22.& 3.5.7

14. Manne, vvho made me a iudge, or a deuider ouer you? 4.11.9,11

14.21. Go out quickely into the places and ſtreetes of the City, & bring in hither the poore, and the maimed, and the halt, and the blinde. 4.16.31

15 7. I ſay vnto you, that likevviſe ioy ſhall be in heauen for one ſinner that conuerteth, more then for ninety & nine iuſt men, vvhich nede no amēdment of life. 1.14 7

20. And vvhen he vvas yet a great vvay of, his father ſavv him, and had compaſſion, and ran & fell on his necke, and kiſſed him. 3.20.37

16.2. And he called him, & ſayd vnto him, hovve is it that I heare this of thee? giue an accōpt of thy ſtevvardſhippe, for thou maiſt be no longer ſtevvard. 3.10.5

9. And I ſay vnto you, make you frends vvith the riches of iniquitie, that vvhen you ſhall vvant, they may receiue you into euerlaſtinge habitations. 3.18.6

15. Ye are they vvhich iuſtifie your ſelues before men. but God knovveth your hartes. &c. 3.11.3.& 3.12.2

16. The Lavv and the Prophets endured vntill Iohn, and ſince that time the kingdome of God is preached, & euery man preaſſeth into it. 2.7.16

22. And it vvas ſo, that the begger died, and vvas caried by the Angels into Abrahams boſome, &c. 1.14.7 & 1.15.2 & 3.25.6

17.3. If thy brother treſpaſſe againſt thee, rebuke him: and if he repent, forgiue him. 3.7.6

5. And the Apoſtles ſayd vnto the lord, increaſe our faith. 4.14.7

7. VVho is it alſo of you, that hauing a ſeruant plovving or feeding cattel, vvould ſay vnto him byandby, vvhen he vvere come from the fielde, &c. 3 14.15

10. So likevviſe ye, vvhē ye haue done all thoſe things vvhich are cōmaunded you, ſay, vve are vnprofitable ſeruāts, vve haue done that vvhich vvas our duety to do. 3.14.14.& 3.15.3

14. And vvhen he ſavve them, he ſayd vnto them, go, shevv your ſelues to the Prieſtes. And it came to paſſe, that as they vvent, they vvere cleanſed. 3.4.4

20. And vvhen he vvas demaunded of the Phariſees, vvhen the kingdom of God shoulde come, he aunſvvered them, and ſayd: the kingdom of God commeth not vvith obſeruation. 3 15.4

18.1. And he ſpake alſo a parable vnto them, to this end, that they ought alvvayes to pray, and not to vvaxe faint

faint. 3.20.7
13. But the publicane ſtandinge a far of, vvoulde not lift vppe ſo much as his eyes to heauen, but ſmote his breſt, ſaying: O God, be mercifull to me a ſinner. 3.4.18.& 3.12.7
14. I tel you, this man departed to his houſe iuſtified, rather thē the other: for euery manne that exalteth himſelfe, ſhal be brought lovv, & he that humbleth himſelfe, ſhalbe exalted. 3.4.35.& 3.11.3
42. And Ieſus ſayd vnto him: receaue thy ſight, thy faith hath ſaued thee. 4 19.12.
19 17. And he ſayd vnto him, vvell, good ſeruaunt: becauſe thou haſt bin faithfull in a very litle thinge, take thou authority ouer ten cities. 2.3.11 & 3.15.4
26. Vnto all them that haue, it ſhall be giuen, & from him that hath not, euen that he hath ſhall be taken frō him. 2.3.11.& 3.15.4
20.27. Then came to him certaine of the Sadduces, vvhich deny that there is any reſurrection, &c. 2.10.23.& 3 25.5
37. And that the dead ſhal riſe again, euen Moſes shevved it beſides the buſh, vvhen he ſayd, the lorde is the God of Abraham, and the God of Iſaac, and the God of Iacob. 2.10.9
38. For he is not the God of the dead, but of them vvhich liue. 4.16.3
21.15. For I vvill giue you a mouth & vviſdom, vvhere againſt, all your aduerſaries ſhall not be able to ſpeake, or reſiſt. 4.3.12
28. And vvhen theſe thinges begin to come to paſſe, then looke vp, and lift vp your heades, for your redemptiō dravveth neere. 3.9 5
22.17. And he tooke the cup, & gaue thankes, and ſaid, take this, and part it amonge you. 4.17.20.& 4.17.43 & 4.18.8
19. And he tooke bread, and vvhen he had giuen thankes, he brake it, and gaue to thē, ſaying, this is my body, vvhich is giuen for you: do this in the remembraunce of me. 4.3.6.& 4 15.20.& 4.16.30.& 4.17.1,20,37
20. Likevviſe alſo after ſupper he tooke the cup, ſaying, this cup is the nevv Teſtament in my blood, vvhich is shed for you. 2.11.4.& 2.17.4.& 4 17.6, 20
25. The kinges of the Gentiles reigne ouer them, and they that beare rule ouer them, are called gracious lords. 4.11.8, 9.& 4.20.7
26. But ye shall not be ſo: but let the greateſt amonge you, be as the leaſt: and the chiefeſt, as he that ſerueth. 4 11.8
32. But I haue prayed for thee, that thy faith fayle not, &c. 3.24.6.& 4 7.27,28
43. And there appeared an Angel vnto him from heauē, comforting him. 1.14 6.& 2.16.12
44. And his ſvveate vvas like droppes of blood, tricklinge dovvne to the ground. 2.16.12.& 3.8.9
61. Then the lorde turned backe, and looked vpon Peter: & Peter remembred the vvorde of the lorde, hovve he hadde ſayd vnto him, Before the cocke crovve, thou shalt denie me thriſe. 3.4.35
62. And Peter vvent foorth, & vvept bitterly. 3.3.4
23.42. And he ſaid vnto Ieſus, lord remember me, vvhen thou commeſt into thy kingdom. 3.24.1.& 4.16.31
43. Then Ieſus ſayd vnto him, verily I ſay vnto thee, to day ſhalt thou be vvith me in Paradiſe. 3.25.6
46. And Ieſus cried vvith a loud voice, and ſayd, Father, into thy handes I commende my ſpirite, &c 1.15.2.& 3 25.6
24 5. They ſayd vnto them, vvhy ſeeke ye him that liueth, among the dead? 1.14.6
6. He is not here, but is riſen: remember hovve he ſpake vnto you, vvhen he vvas yet in Galilee. 3.25.3
11. But their vvords ſeemed vnto thē a fained thing, neither beleued they them. 3.2.4

12. Then aroſe Peter, and ranne vnto the ſepulchre, and looked in, and ſavve the linen clothes layd by them ſelues: and departed, vvonderinge in himſelfe at that vvhich vvas come to paſſe. 3.2.4

16. But their eyes vvere holden, that they coulde not knovve him. 4.17 29

26. Ought not Chriſt to haue ſuffered theſe things, & to enter into his glory? 2.17.6.& 3.18.7.& 4.17.32

27. And he beganne at Moſes, and at all the Prophets, and interpreted vnto thē in al the Scriptures the things that vvere vvrytten of him. 1.9.3.& 3 2.34

31. But he vvas takē out of their ſight. 4.17.29

39. Beholde mine hands and my feete: for it is my ſelfe: handle me and ſee: for a ſpirit hath not flesh and bones, as ye ſee me haue. 2.14.2.& 3.25.3 & 4.17.29

44. All muſt be fulfilled vvhich are vvrytten of me in the lavv of Moſes, & in the Prophets, & in the Pſalmes. 2.5.8

45. Then opened he their vnderſtanding, that they might vnderſtand the Scriptures. 3.2.34

46. Thus it is vvritten, and thus it behoued Chriſt to ſuffer, and to riſe againe frō the dead the third day. 2.12 4.& 3.3.19

47. And that repentance, & remiſſion of ſinnes, ſhould be preached in his name amonge all nations, beginninge at Ieruſalem. 2.12.4.& 3.3.1 & 3.3.19

49. But tary ye in the city of Ieruſalem, vntill ye be indued vvith povver from on hie. 4.3.12

51. And it came to paſſe, that as he bleſſed thē, he departed from them, and vvas caried vp into heauen. 4.17 27

IOHN.

1.1. IN the beginning vvas the vvord, and the vvord vvas vvith God, and that vvord vvas God. 1.13.6.& 1 13 11.& 1.13.22

3. All things vvere made by it, &c. 1.13 7.& 1.13 17

4. In it vvas life, and the life vvas the light of men. 1.13.13.& 1.15.4.& 2.2 19.& 2.6.1.& 4.17.8

5. And the light shineth in the darkenes, & the darkenes comprehended it not. 2.2.12

9. That vvas the true light vvhich lighteth euery manne that commeth into the vvorld. 2.12.4

10. He vvas in the vvorlde, and the vvorlde vvas made by him, and the vvorld knevv him not. 2.12.4

12. But as many as receiue him, to thē he gaue povver to be the ſonnes of God, euen to them that beleue in his name. 2.6.1.& 3.1.4.& 3.20.36 & 3.22.10

13. VVhich are borne not of blood, nor of the vvill of the fleshe, nor of the vvill of man, but of God. 2.2.19 & 2.13.2.& 3.1.4

14. And the vvorde vvas made fleshe, and dvvelt among vs, & vve ſavv the glory therof, as the glory of the only begotten ſonne of the Father, full of grace and trueth. 1.13.11.& 2.12.4 & 2.14.1.& 2.14.8

16. And of his fulnes haue all vve receiued, and grace for grace. 2.13.1 & 2.15.5& 3.11.9.& 3.20.1

17. For the lavv vvas giuen by Moſes, but grace and trueth came by Ieſus Chriſt. 2.7.16

18. No manne hath ſeene God at any time: the only begottē ſonne, vvhich is in the boſome of the Father, he hath declared him. 1.13.17.& 2.2.20 & 2.9.1.& 4.17.30

23. I am the voyce of him that crieth in the vvildernes, make ſtraight the vvay of the lord, as ſayd the Prophet Eſaias. 2.9.5

29. Beholde the lambe of God, vvhich taketh avvay the ſinnes of the vvorld. 2.14.3.& 2.16.5.& 2.17.4.& 3.4.26. & 4.15.7

32. So Iohn bare vvitneſſe, ſayinge, I ſavv the ſpirite come dovvne from heauen

heauen, like a doue, and it abode vpon him. 2.15.5.& 4.19.20
33. And I knevve him not: but he that sent me to baptise vvith vvater, he sayd vnto me, vppon vvhome thou shalt see the spirite come dovvne, and tary still on him, that is he vvhich baptiseth vvith the holie Ghost. 2.15.5
36. Behold the lambe of God. 2.9.5
40. Andrevve, Simon Peters brother, vvas one of the tvvo vvhich had hard it of Iohn, and that followved him. 4 6.5
42. And he brought him to Iesus, &c. 4.6.5
51. Hereafter shall ye see heauen open, & the angels of God ascending, and descendinge vppon the sonne of man. 1.14.12.& 2.9.2
2.1. And Iesus vvas called also, and his disciples vnto the mariage. 4.13.3
9. Novv vvhen the gouernour of the feast had tasted the vvater that vvas made vvine, &c. 4.13.3
15. Then he made a scourge of small cordes, & draue them all out of the temple, vvith the sheepe and oxen, & poured out the chaungers money, and ouerthrevv the tables. 4.19.23
19. Iesus answvered and sayd vnto the, destroy this temple, and in three dayes I vvill raise it vp againe. 2.14.4 & 3.25.7
21. But he spake of the temple of his body. 2.14.4 & 3.25.7
23. Novv vvhen he vvas at Ierusalem, at the passeouer in the feast, many beleued in his name, vvhē they savv his miracles vvhich he did. 4.2.5
24. But Iesus did not committe himselfe vnto them, because he knevve them all. 3.2.12
3.3. Verily, verily, I say vnto thee, except a man be borne againe, he can not see the kingdome of God. 2.3.1 & 4.16.17
5. Except that a man be borne of vvater & of the spirite, he can not enter into the kingdom of God. 4.16.25
6. That vvhich is borne of the fleshe, is fleshe: and that vvhich is borne of the spirit, is spirit. 2.1.6.& 2.3.1
13. For no man ascendeth vp to heauen, but he that hath descended from heauē, euen the sonne of man vvhich is in heauen. 2.14.2 & 4.17.30
14. And as Moses lifted vp the serpent in the vvilderneſſe, so must the sonne of man be lift vp. 2.12.4.& 4.18.20
16. For God so loued the vvorld, that he gaue his onely begotten sonne, that vvhosoeuer beleueth in him, shoulde not perishe, but haue life euerlasting. 2.12.4.& 2.16.4.& 2.17.2 & 3.14.17.& 3.24.5 & 3.24.7
23. And Iohn also baptised in Enovve besides Salem, &c. 4.15.6
27. Man can receiue nothinge, except it be giuen him from heauen. 2.2.20
33. He that hath receiued his testimony, hath sealed that God is true. 3.2 S
34. For he vvhome God hath sent, speaketh the vvord of God: for God giueth him not the spirit by measure. 2.15.1.& 2.15.5
36. He that beleueth in the sonne, hath euerlastinge life, and he that obeyeth not the sonne, shall not see life, but the vvrath of God abydeth on him. 4.16.31
4.1. Novv vvhen the lord knevv, that the Pharisees had hearde, that Iesus made and baptised more disciples then Iohn, 4.15.6
14. But vvhosoeuer drinketh of the vvater that I shall giue him, shal neuer be more a thirst: but the vvater that I shall giue him, shalbe in him a vvell of vvater, springinge out into euerlasting life. 3.1.3
22. Ye vvorship that vvhich ye knovv not: vve vvorshippe that vvhich vve knovv: for saluation is of the Ievves. 1.5.12.& 1 6.4.& 2.6.3
23. But the houre commeth, & novve is, vvhen the true vvorshippers shall vvorshippe the father in spirite and trueth: &c. 3.20.30.& 4.10.14
24. God is a spirit, &c. 1.13.24
25. I knovv vvel that Messias shal come,

vvhich is called Christ : vvhen he is come, he vvill tell vs all things. 2.15 1.& 4.8.7

35. Beholde, I say vnto you, lift vppe your eyes, and looke on the regions. for they are vvhite already vnto harueſt. 4.16.31

42. And they ſayd vnto the vvoman, novv vve beleue not becauſe of thy ſayinge: for vve haue heard him our ſelues, and knovv that this is in dede the Christ, that ſauiour of the vvorld. 3.2.5

53. Then the father knevv, that it vvas the ſame houre in the vvhich Ieſus had ſayd vnto him, thy ſonne liueth. And he beleued & all his houſehold. 3.2.5

5.8. Ieſus ſayd vnto him, riſe: take vp thy bed, and vvalke. 4.19.29

17. My father vvorketh hitherto, and I vvorke. 1.13.7.& 1.13.12.& 1.16.4 & 2.14.2

38. Therefore the Ievves ſought the more to kil him: not only becauſe he had broke the Sabbath: but ſaid alſo that God vvas his father, and made himſelfe equall vvith God. 1.13.12

21. For like as the father raiſeth vp the deade, and quickeneth them, ſo the ſonne quickeneth vvhom he vvil. 2.14.3

22. For the father iudgeth no manne, but hath committed all iudgement vnto the ſonne. 2.14.3.& 2.16.18

23. Becauſe that al men ſhould honor the ſonne, as they honor the father: he that honoreth not the ſonne, the ſame honoreth not the father, vvhich hath ſent him. 2.6.2.& 2.14.3

24. He that heareth my vvorde, & beleueth in him that ſent me, hath e uerlaſting life, and ſhal not come into condemnation, but hath paſſed from death to life. 2.9.3.& 3.15.6 & 3.24.5.& 3.25.1.& 4.16.26

25. The houre ſhall come, & novv is, vvhen the dead ſhal heare the voyce of the ſonne of God, and they that heare it, ſhall liue. 2.5.19.& 2.12.4 & 3.14.5

26. For as the father hath life in himſelfe, ſo likevviſe hath he giuen to the ſonne, to haue life in himſelfe. 4 17.9

28. Meruaile not at this: for the houre ſhall come in the vvhich all that are in the graues, ſhall heare his voyce. 3.25.4.& 3.25.7

29. And they ſhall come foorth, that haue done good vnto the reſurrection of life: but they that haue done euill, vnto the reſurrection of condemnation. 3.18.1

32. There is an other that beareth vvitnes of me, &c. 1.13.17

35. He vvas a burninge, & a shininge candell: and ye vvoulde for a ſeaſon haue reioyced in his light. 2.9.5

36. For the vvorke vvhich the father hath giuen me to finishe, the ſame vvorkes that I doe, beare vvitnes of me, that the father ſent me. 1.13.13

44. Hovve can you beleue, vvhich receiue honor one of an other, & ſeeke not the honor that commeth of God alone? 3.11.9

46. For hadde ye beleued Moſes, ye vvold haue beleued me: for he vvrote of me. 2.9.1

6.27. Labor not for the meate vvhich perisheth, but for the meate that endureth vnto euerlaſtinge life, vvhich the ſonne of man shal giue vnto you, &c. 3.18.1.& 4.14.25

29. This is the vvorke of God, that ye beleue in him vvhom he hath ſent. 3 19.10

35. I am the bread of life: he that cõmeth to me shall not hunger, and he that beleueth in me, shall neuer thurſt. 3.24.5.& 4.17.4

37. All that the father giueth me, shall come to me, and him that commeth to me, I caſt not avvay. 3.22.7 & 3.24.6

38. For I came dovvne from heauen, not to doe mine ovvne vvill, but his vvill vvhich ſent me. 2.14.2

39. And this is the fathers vvil vvhich hath ſent me, that of all vvhich he hath giuen me, I shoulde looſe nothing

thing, but should raise it vp againe at the last day. 3.22.7.& 3.22.10.& 3.24.6.& 3.24.7.& 3.25.8.

40. And this is the vvill of him that sent me, that euerie mā vvhiche seeth the sonne, & beleueth in him, should haue euerlasting life, &c. 3.22.10.& 3.24.6.

44. No man can come to me, except the father vvhiche sent me drawv him and I vvill raise him vp at the last day 2.2.20.& 2.5.5.& 3.2.34.& 3.22.7.& 3.24.1.

45. It is vvritten in the prophets, and they shal be all taught of God. Euery man therfore that hath heard, & hath learned of the father commeth vnto me. 1.3.10.& 2.2.20.& 2.3.7.& 2.5.5.& 3.2.34.& 3.24.1.& 3.24.14.

46. Not that any man hathe seene the father, saue hee vvhich is of God, he hathe seene the father. 3.2.34.& 3.22.10.& 3.24.1.

47. He that beleueth in me, hath euerlasting life. 1.13.13.

48. I am the bread of life, 3.11.9.& 4.17.4.& 4.17.8.

49. Your fathers did eat Manna in the vvildernes, and are dead. 2.10.6.

50. This is the bread vvhiche cōmeth dovvne from heauen, that he vvhich eateth of it, should not die. 2.10.6.& 4.17.34.

51. I am the liuinge bread, vvhiche came dovvne from heauē: if any man eat of this bread, he shall liue for euer: and the bread that I vvill geue is my flesh, vvhich I vvill geue for the life of the vvorld. 3.11.8.& 4.17.5.& 4.17.14.

53. Then Iesus sayd vnto them, verelie verely I say vnto you, except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you. 3.11.9.& 4.17.6.

54. VVhosoeuer eateth my flesh and drinketh my blood, hath eternall life and I vvill raise him vp at the laste day. 3.11.9.& 4.17.34.

55. For my flesh is meat indeed, and my blood is drinke indeede. 2.17.5.& 4.17.8.

56. Hee that eateth my flesh, & drinketh my blood, dvvelleth in me, and I in him. 4.17.33.

57. As the liuinge father hathe sent mee, so liue I by the father, and he that eateth me, euen hee shal liue by me. 2.17.5.

65. Therfore sayde I vnto you, that no man can come vnto me except it be geuen vnto him of my father. 3.23.13.

70. Haue not I chosen you tvvelue, & one of you is a diuell? 3.22.7.& 3.24.9.

7.16. My doctrine not mine, but his that sent mee. 2.8.26.& 4.8.4.

37. Novve in the laste and great day of the feaste, Iesus stode and cryed, saying: If any mā thurst, let him come vnto me and drinke. 2.16.14.& 3.1.2.& 3.11.3.& 4.19.6.

39. For the holie Ghost vvas not yet geuen, bicause that Iesus vvas not yet glorified. 4.17.22.

8.12. Then spake Iesus againe vnto them, saying, I am the light of the vvorlde: he that follovveth me, shall not vvalke in darkenes but shal haue the light of life. 2.14.3.& 3.2.1.& 3.11.12.& 4.19.23.

16. For I am not alone, but I and the father, &c. 1.13.17.

26. But he that sent me, is trevve: and the thinges that I haue heard of him those speake I to the vvorlde. 2.8.26.

30. As hee spake these thinges, many beleued in him. 3.2.5.

31. Then sayed Iesus to the Ievves vvhiche beleeued in him: if ye continevv in my vvorde, ye are verelie my disciples. 3.2.12.

34. Verelie, verelie, I say vnto you, that vvhosoeuer committeth sinne, is the seruaunt of sinne. 2.2.27.

44. Ye are of your father the deuill, &c. 1.14.5. he hath been a murtherer from the beginning, and abode not in the truthe, bycause there is no truth in him: vvhen he speaketh a lie,

then ſpeaketh he of his ovvne: for he is a liar, and the father thereof. 1.14. 16. & 1.14.18. & 1.14.19

47. He that is of God, heareth Gods vvordes: ye therefore heare them not bycauſe ye are not of God. 4.2.4.

50. And I ſeeke not mine ovvne praiſe but there is one that ſeeketh it, and iudgeth. 2.14.2.

56. Your father Abraham reioyced to ſee my day: and he ſavv it, and vvas gladde. 2 9.1. & 2.10.4.

58. Ieſus ſaid vnto them, verelie, verelie I ſay vnto you, before Abraham vvas, I am. 2.14.2.

9.3 Neither hath this man ſinned, nor his parentes: but that the vvorkes of God ſhold be shevved on him. 1.17.1

5. As longe as I am in the vvorlde, I am the light of the vvorlde. 2.14.3.

6. As ſone as hee had thus ſpoken, hee ſpat on the grounde, and made clay of the ſpittle, and annointed the eyes of the blinde vvith the clay 4.19.18.

7. And ſaid vnto him, go vvashe thee in the poole of Siloam (vvhiche is by interpretatiō, ſent) he vvent his vvay therefore, and vvashed, and came againe ſeeyng. 4.19.19.

24. And ſaid vnto him: geue glorie vnto God, &c. 2.8.24.

31. Novv vve knovv that God heareth not ſinners: but if any mā be a vvorshipper of God, and doth his vvill, him heareth he. 3.20.7. & 3.20.10.

10.3. To him the porter openeth, and the shepe heare his voyce, and he calleth his ovvne shepe by name, and leadeth them out. 3.24.6.

4. And vvhen he hath ſent forthe his ovvne shepe, hee goeth before them and the shepe follovve him: for they knovv his voyce. 3.22.10. & 4.2.4.

5. And they vvill not follovv a ſtranger but they flee frō him: for they knovv not the voyce of ſtrangers. 3.22.10.

7. Then ſaid Ieſus vnto them againe, verelie, verelie I ſay vnto you, I am the dore of the shepe. 4.19.23.

9. I am the dore: by me if any man enter in, hee shall be ſaued, and shall goe in & go out, & finde paſture. 2.14.3

11. I am the good shepeherde, the good shephearde geueth his life for his ihepe 2.14.3. & 4.19.14.

14. I am the good shepeherde, and knovve mine, &c. 4.2.4.

15. As the father knovveth me, ſo knovv I the father, and I lay dovvne my life for my shepe. 2.16.5.

16 Other shepe I haue alſo, vvhich are not of this folde: thē alſo muſt I bring &c. 3.1.4.6.

17. Therefore dothe my father loue me, bycauſe I lay dovvne my life, that I might take it againe 2.12.4.

18. No man taketh it from mee, but I lay it dovvne of my ſelf: I haue povver to lay it dovvne, and I haue povver to take it againe: this cōmaundement haue I receiued of my father. 2.12.4. & 2.16.5.

26. But ye beleue not: for ye are not of my shepe, &c. 3.22.10.

27. My sheepe heare my voyce, and I knovv them, &c. 3.24.6

28. And I geue vnto them eternall life and they shall neuer perishe, neither shall anie plucke thē out of my hand. 3.25.5. & 3.21.1. & 3.22.7. & 3.24.6.

29. My father vvhich gaue them me is greater then all, and none is able to take them out of my fathers hande. 3.22.10.

30. I and my father are one. 2.8.26.

34. Is it not vvrittē in your lavv, I ſaid, ye are Gods? 4.26.31.

35. If he called them Gods, vnto vvhome the vvorde of God vvas geuen, and the Scripture can not be broken. 4.20.4.

37. If I do not the vvorkes of my father beleeue me not. 1.13.13.

11.25. I am the reſurrection, and the life: he that beleueth in me, though he vvere dead, yet shall he liue. 1.13. 13 & 2.12.4. & 3.25.9. & 4.16.17.

41. Father, I thanke thee, bycauſe thou haſt hearde me. 1.13.13.

43. As he had ſpoke theſe things, he cryed vvith a loude voyce: Lazarus, come fourth. 4.19.29.

44. Then he that vvas deade, came forth bounde hand and foore vvith bandes, and his face vvas bounde vvith a napkin. Iesus saide vnto them: looſe him, & let him goe. 3.4.5.
47. Then gathered the hie prieſtes, and the phariſes a councell, and saide: vvhat shall vve doe? &c. 4.9.7.
12.27. Father, ſaue me frō this houre: but therfore came I vnto this houre. 2.12.4 & 2.16.12.
28. Father, glorifie thy name, &c. 2. 12.4.
31. Novv is the iudgement of this vvorld: novve shall the prince of this vvorlde be caſt out. 1.14 13
32. And I, if I vvere lift vp from the earth, vvill dravve all mine vnto me. 3.25.6
39. Therefore coulde they not beleue bycauſe that Eſaias ſayeth againe. 3. 24.13.
41. Theſe thinges ſaide Eſaias, vvhen he ſavve his glorie and ſpake of him. 1.13.11.& 1.13.23.
43. For they loued the praiſe of men, more then the praiſe of God. 3.11.9.
49. For I haue not ſpoken of my ſelfe. &c. 4.8.13.
13.4. He riſeth from ſupper, and layeth aſide his vpper garmentes, and toke a tovvel, and girde him ſelfe. 4.19 23
15. For I haue geuen you an exaumple that ye shoulde doe, euen as I haue done to you. 3.16.2.
18. I ſpeake not of you all: I knovv vvhome I haue choſen, &c. 3 22.7.& 3.24.9.
34. A nevve commaundemente geue I vnto you, that ye loue one another, as I haue loued you, that euen ſo ye loue one an other. 3.16.2.
14.1. Ye beleue in God, beleue alſo in mee. 1.13.13.& 2.6.4.
5. Thomas ſaid vnto him: Lorde vve knovv not vvhither thou goeſt: hovv can vve then knovve the vvay? 4.17. 23.
6. I am the vvay, and the truthe, and the life, &c 1.13.17 & 2.6.1. & 3. 20.21.& 4.16.17.
8. And Philip ſaide vnto him: Lorde, shevve vs the father, and it ſuffiſeth vs. 4.17.23.
10. Beleueſt thou not, that I am in the father, and the father in me? the vvordes vvhiche I ſpake vnto you, I ſpake not of my ſelfe: but the father that dvvelleth in me, he doth the vvorkes. 2.14.2.& 4.8.13.
11. Beleue mee, that I am in the father and the father in me: at the leaſt, beleue me, for the verie vvorkes ſake. 1. 13.13
13. And vvhatſoeuer ye aske in my name, that vvill I doe, that the father may bee glorified in the ſonne. 3.20.17.
16. And I vvill pray the father, and he he shall giue you an other comforter, &c. 1.13.17.& 4.8.11.
17. Euen the ſpirite of trueth, vvhom the vvorlde can not receiue, bycauſe it ſeeth him not, neither knovveth him: but ye knovv him, for he dvvelleth vvith you, & shalbe in you. 3 1. 4 & 3.2 39.
26. But the comforter, vvhiche is the holie Ghoſte vvhome the father vvil ſende in my name, hee shall teache you all things, and bring all thinges to your remēbraunce, vvhich I haue tolde you. 2 21.& 3.1.4.& 4.8.8.& 4. 8.13.
28. For my father is greater then I. 1. 13 26.
30. He reafter vvill I not ſpeake many thinges vnto you: for the prince of this vvorlde commeth, and he hath nought in me. 1.14.18.
15.1. I am the trevv vine, & my father is an husbandeman: euerie branche that beareth not frute in mee, he taketh avvay: and euerie one that beareth frute, hee purgeth it, that it may bringe forthe more. 2.3.9.& 2. 14.3.& 4.19.34.
3. Novv are ye cleane through the vvorde, vvhiche I haue ſpoken vnto you. 3.6.3.
5. I am the vine, ye are the branches: he that abideth in mee, and I in him, the

same bringeth forth muche frute: for vvithout me, &c. 2.2.8.& 2.3.9 & 2. 5.4.& 4.19.34.
10. If ye shall keepe my cõmaũdemẽts ye shall abide in my loue, euen as I haue kept my fathers commaundements and abide in his loue .3.16.2.
16. But I haue choſen you, and ordeined you, that ye go and bringe forth frute, & that your frute remaine, &c. 3.22.3.& 3.22.8.& 4.1.6.
19. If ye vvere of the vvorld, the vvorld vvolde loue his ovvne: but bycauſe ye are not of the vvorlde, but I haue choſen you out of the vvorld, therefore the vvorld hateth you .3.22.7
26. Euen the ſpirite of truth, vvhich procedeth of the father, &c 1.13.17.
16.2. They ſhall excommunicate you, &c. 4.2.6.
7. It is expedient for you, that I goe avvay, &c.1.13.26.& 2.16.14.& 3.25 3.& 4.17.26.
11. Of iudgement, bycauſe the prince of the vvorlde is iudged. 1.14.13
12. I haue yet many thinges to ſay vnto you, but ye can not beare them avvay. 3.21.2.& 4.8.14.
13. VVhen hee is come vvhiche is the ſpirite of truthe, hee vvill leade you into all truth: for he ſhall not ſpeake of him ſelfe, but vvhatſoeuer he ſhall heare, that ſhall he ſpeake, &c.1.9.1. & 3.2.34.& 4.8.8.& 4.8.13.
20. Verelie, verelie I ſay vnto you, that ye ſhall vveepe and lamente, and the vvorlde ſhall reioyce: and ye ſhall ſorrovve, but your ſorrovve ſhalbe turned to ioye. 3.8.9.
24. Hitherto haue ye asked nothinge in my name: aske & ye ſhall receiue, that your ioye maye be full. 3.20.17.
26. In that day ſhall ye aske in my name, &c. 3.20.18.
28. I am come out from my father, and came into the vvorlde: againe, I leaue the vvorlde, and goe to my father. 4.17.26.
17.3. And this is life eternall, that they knovve thee to be the onelie verie God, and vvhome thou haſt ſent Ieſus Chriſte. 1.13.26.& 2.6.1.& 3.2.3.
5. And novv glorifie mee, thou father vvith thine ovvvne ſelfe, vvith the glorie vvhich I had vvith thee, before the vvorlde vvas. 1.13.8 & 1. 13.22 & 2.14.1.
6. I haue declared thy name vnto the men vvhiche thou gaueſt mee out of the vvorlde: then they vvere, & thou gaueſt them me. 3.24.1.& 3.24.6.
9. I pray for them: I pray not for the vvorld but for thẽ vvhiche thou haſt geuen me. for they are thine. 3.22.7.
12. VVhile I vvas vvith them in the vvorlde, I kepte them in thy name: thoſe that thou gaueſt mee, I kepte, & none of them is loſte, but the childe of perditiõ, that the Scripture might be fulfilled. 3.22.7.& 3.24.6.7.9.
15. I pray not that thou ſhouldeſt take thẽ out of the vvorlde: but that thou keepe them from euill. 2.5.11.
19. And for their ſakes ſanctifie I my ſelfe, that they alſo may bee ſanctified through thy truthe. 2.13.1.4 & 2.15.6.& 2.17.6.& 3.11.12.
21. That they all may be one, as thou father art in me, and I in thee, euen that they may be alſo one in vs: that the vvorlde may beleeue, that thou haſte ſent mee. 3.2.24.
18.4. Then Ieſus, knovvinge all thinges that ſhould come vnto him: vvent forthe, and ſaid vnto them: vvhome ſeeke ye? 2.16.5.
36. Ieſus anſvvered: my kingdome is not of this vvorld: if my kingdome vvere of this vvorlde, my ſeruauntes vvould ſurely fight, that I ſhould not be deliuered to the Ievves: but novve is my kingdome not from hence. 2.15.3.
37. Euerie one that is of truth, heareth my voice. 4.24.
38. Pilate ſaid vnto him, vvhat is truth? & vvhen he had ſaid that, he vvent out againe vnto the Ievves, & ſaid vnto thẽ, I finde in him no cauſe at all. 2.16.5.
19.30. Novv vvhen Ieſus had receiued of the vinigre, he ſaide, it is finished, &c.4.18.3.13

&c. 4.18.3,13
34. But one of the ſouldiers vvith a ſpeare, pearced his ſide, and forth vvith came there out blood & vvater. 4.14.22.
36. Not a bone of him shal be broken. 1.16.9
20.8. Then vvēt in alſo the other diſciple, vvhich came firſt to the ſepulchre, and he ſavve it, and beleued. 3.1.4
17. Touche me not: for I am not yet aſcended to my father, &c. 2.12.2. & 4 17.29
19. The ſame day thē at night, vvhich vvas the firſt day of the vveeke, and vvhen the doores vvere shut vvhere the diſciples vvere aſſēbled for feare of the Ievves, came Ieſus and ſtoode in the middes, &c. 4.17.29
22. And vvhen he hadde ſayd that, he breathed on them, and ſayd vnto them: receiue the holy Ghoſt. 4 19 7,29
23. VVhoſoeuers ſinnes ye remit, they are remitted vnto them: and vvhoſoeuers ſinnes ye retaine, they are retained. 3.4.10. & 4.1.22. & 4.2.10 & 4.6.3. & 4.6.4. & 4.8 4. & 4 11.1 & 4.12.4
28. Thou art my lorde, & my God. 1.13 11
31. But theſe things are vvrytten, that ye might beleue, that Ieſus is Chriſt the ſonne of God, and that in beleuing, ye might haue life, &c. 3.2.6
21.15. Simon ſonne of Ioanna, loueſt thou me more thē theſe? he ſayd vnto him, yea lord, thou knovveſt that I loue thee: he ſaid vnto him, fede my lambes. 4.6.3. & 4.11.1. & 4.19.28
18. VVhen thou vvaſt yonge, thou guidedſt thy ſelfe, & vvalkedſt vvhether thou vvouldeſt: but vvhen thou shalt be olde, &c. 3 8.10

ACTES.

1.3. TO vvhom alſo he preſented him ſelfe aliue after that he hadde ſuffered by many infallable tokens being ſeene of them by the ſpace of forty dayes, and ſpeakinge of thoſe thinges vvhich appertained to the kingdome of God. 2.16.14. & 3.25.3 & 4.17 17
5. For Iohn in deede baptiſed vvith vvater, but ye shalbe baptiſed vvith the holy Ghoſt, vvithin theſe fevve dayes. 4.15.18
8. But ye shall receiue povver of the holy Ghoſt, vvhen he shall come on you: and ye shall be vvitneſſes vnto me both in Ieruſalem, and in all Iudea, and in Samaria, and vnto the vttermoſt pārte of the earth. 4.3.12 & 4.19 28
9. And vvhen he hadde ſpoken theſe things vvhile they beheide, he vvas taken vp, for a cloude tooke him out of their ſight. 2.16.14. & 3.25. .& 4 17.17. & 4.17.27
10. Behold tvvo men ſtoode by them in vvhite apparell. 1.14 6
11. This Ieſus vvhich is taken vp from you into heauen, shall ſo come, as ye haue ſeene him go into heauen. 1.14 6 & 2.16.17. & 4 17.24.27
15. And in thoſe dayes Peter ſtoode vp in the middes of the diſciples, and ſayd (novv the number of names that vvere in one place, vvere about an hundreth and tvventy) 4.3.15
23. And they preſented tvvo, Ioſeph called Barſabas, vvhoſe ſurname vvas Iuſtus, and Matthias. 4.3.13. & 4.3 14
26. Then they gaue forth their lottes: and the lot fell on Matthias, and he vvas by a common conſent counted vvith the eleuen Apoſtles. 4.3.15
2.3. And there appeared vnto them clouen tonges, like fire, and it ſat vpon eth of them. 4.15.8
4. And they vvere all filled vvith the holy Ghoſt, and beganne to ſpeake vvith other tonges. 4.19.8
21. VVho ſo euer shall call on the name of the Lorde, shalbe ſaued. 1 13.20
23. Him, I ſay, haue ye taken by the handes of the vvicked, beinge deliuered by the determinate councell and foreknovvledge of God, & haue

crucified and slaine: 1.18.1.& 3.22.6
24. VVhom God hath raised vp,& loosed the sorrovves of death,because it vvas vnpossible, that he shoulde be holden of it. 2.16.11.& 2.16.12
33. Since then that he by the right hande of God hath bin exalted, and hath receiued of his father the promise of the holy Ghost, he hath shed foorth this vvhich ye novve see and heare. 2.16.15
37. Men,and brethren, vvhat shal vve do? 3.3.4.& 4.16.23
38. Amende your liues, andbe baptised euery one of you in the name of Iesus Christ, for the remission of sinnes. & ye shall receiue the gift of the holy Ghost. 4.15.7.& 4.16.23
39. For the promise is made vnto you, and your children,and to all that are a farre of, euen as many as the Lorde our God shall call. 4.16.15
41. Then they that gladly receiued his vvorde, vvere baptised and the same day, therevvere added to the Church about three thousande soules. 4.15.7 & 4.17.6
42. And they continued in the Apostles doctrine, and felovvshippe, and breeking of bread,and prayers. 4.17 5.& 4.17.35.& 4.17.44
3.6. Then sayd Peter: Siluer and Golde haue I none, but such as I haue, that giue I thee: in the name of Iesus Christ of Nazareth, rise vp and vvalke. 1.13 13.& 4.19.18
15. And ye killed the Lorde of life, vvhome God hath raised from the deade, vvhereof vve arevvitnesses.2 17.1
18. But those things vvhich God before had shevved by the mouth of all his Prophets, that Christ shoulde suffer, &c. 1.18.1
19. Amende your liues therefore, and turne, that your sinnes may be put avvay,&c. 3 3.20
21. VVhome the heauen must containe vntill the time that all thinges be restored, vvhich God hath spoken by the mouth of all his Prophetes, since the vvorlde began. 2.16.15.& 4 17.29
25. Ye are the children of the Prophets,and of the couenaunt, vvhich God hath made vnto our fathers, &c. 2.10.23.& 4.16.15
26. Firste, vnto you God hath raised vppe his sonne Iesus, and him he hath sent to blesse you, in turninge euery one of you from your iniquities. 3.3.20
4.12. Neither is there saluation in any other: for amonge men there is geuen none other name vnder heauen, vvhereby vve must be saued. 2.16.1
28. To doe vvhatsoeuer thine hande and thy councell hadde determined before to be done. 1.18.1.& 1 18.3
32. And the multitude of them that beleued, vvere of one hart,& of one soule:&c. 4.1.3
5.4. Thou hast not lyed vnto men, but vnto God. 1.13.15
16. There came also a multitude out of the cities rounde about vnto Ierusalem, bringinge sicke folkes, and them vvhich vvere vexed vvith vncleane spirites, vvho vvere al healed. 4.19.18
29. VVe ought rather to obey God then men. 3.3.19
31. Him hath God lift vppe vvith his right hande, to be a prince and a sauiour, to giue repentance to Israell, and forgiuenesse of sinnes. 3.3.19
41. So they departed from the councell, reioycing that they vvere counted vvorthy to suffer rebuke for his name. 3.8.7
6.1. And in those dayes, as the number of the Disciples grevve, there arose a murmuringe of the Grecians tovvardes the Hebrevves, because that their vviddovves vvere neglected in the daylie ministeringe. 3.3 6
2. Then the twelue called the multitude of the Disciples together, and sayd: It is not meete that vve should leaue the vvorde of God to serue the tables.

tables. 3.2.6.& 4.3.15.& 4.11.9
3. VVherfore brethren, looke you out amonge you seuen men of honest reporte, &c. 4.3.9
6. And they prayed, and layed their handes on them. 4.3.16
7. And the worde of God increased, and the number of the disciples vvas multiplied in Ierusalem greatly, &c. 3.2.6
10. But they vvere not able to resist the vvisedom, and the spirite by the vvhich he spake. 3.3.22
7.5. And he gaue him none inheritance in it, no, not the bredth of a foote: &c. 2.10.13
28. VVilt thou kill me, as thou diddest the Egyptian yesterday? 4.20.10
44. Our fathers hadde the tabernacle of vvitnesse in the vvildernesse, as he hadde appointed, speakinge vnto Moses, that he shoulde make it accordinge to the fashion that he had seene. 2.7.1
48. The most high dvvelleth not in tẽples made vvith hands, &c. 3.20.30 & 4.1.5
53. VVhich haue receiued the lavv by the ordinaunce of Angels, and haue not kept it. 1.14.9
55. But he being ful of the holy Ghost, looked stedfastly into heauen, and savv the glory of God, & Iesus standing at the right hande of God, 3.25 3.& 4.17.17.& 4.17.29
56. And said: beholde, I see the heauẽs open, and the sonne of man standing at the right hand of God. 2.16.15.& 4 17.29
59. And they stoned Steuen, vvho called on God, and sayd, Lorde Iesus receiue, &c. 1.13.13.&1.15.2.& 3 25.6
8.13. Then Simon himselfe beleued also, and vvas baptised, and continued vvith Philip, & vvondred vvhen he savv the signes, &c. 3.2.10
14. They sent vnto them Peter & Iohn. 4.6.7.& 4.15.8
15. VVhich vvhen they vvere come dovvne, prayed for them, that they might receiue the holy Ghost. 4.19.6
16. For as yet, he vvas come dovvne on none of thẽ, but they vvere baptised onely in the name of the Lorde Iesus. 4.15.6.& 4.19.8
17. Then layed they their handes on them, and they receiued the holie Ghost. 4.15.8.& 4.16.31
18. And vvhẽ Simon savv, that through laying on of the Apostles handes, the holy Ghost vvas giuen, he offered them money. 3.2.10
22. Repent therefore of this thy vvickednesse, and pray God, that if it be possible, the thought of thine heart may be forgiuen thee. 4.1.26
27. And he arose, and vvent on: & beholde, a certaine Eunuche of Ethiopia, Candases Queene of the Ethiopians chiefe gouernor, vvho had the rule of all her treasure, and came to Ierusalem to vvorship. 3.2.32
31. And he sayd, hovve can I, except I had a guide? &c. 3.2.32
37. And Philip sayd vnto him, if thou beleuest vvith al thy hart, thou maist, &c. 4.14.8.& 4.16.23
38. And they vvent dovvne both of thẽ into the vvater, both Philip and the Eunuche, & he baptised him. 4.16.22 & 4.16.31
9.1 And Saul yet breathing out threatninges and slaughter against the disciples of the Lord, &c. 3.2.6
3. Novve as he iourned, it came to passe, that as he vvas come neere to Damascus, suddenlie there shined rounde about him a light from heauen. 4.17.17
4. And he fell to the earth, and heard a voyce, sayinge vnto him: Saul, Saul, vvhy persecutest thou me? 3.25.3. & 4.17.29
6. Arise and go into the city, and it shalbe tolde thee vvhat thou shalt do. 4.3.3
10. And there vvas a certaine disciple at Damascus named Ananias, and to him sayd the Lorde in a vision, Ananias, and he sayd, beholde, I am

here, lord. 3.2.6
13. Lord, I haue heard by many of this manne, hovve muche euyl he hath done to thy ſaintes at Ieruſalem. 1.14.13.
14. Moreouer here he hath authority of the high prieſtes, to binde all that call on thy name. 1.13.13.
15 He is a choſen veſſell vnto me, &c. 4.3.5.
17 Then Ananias vvent his vvay, and entred into the houſe, and put his handes on hym, and ſayde, brother Saul, the Lorde hath ſent me (euen Ieſus that appeared vnto thee in the vvay as thou cameſt) that thou mighteſt receiue thy ſight, &c. 4.19.10
19. So vvas Saule certaine dayes vvith the Diſciples vvhich vvere at Damaſcus. 3.2.6
25. Then the diſciples tooke him by night, & put him through the vvall, & let him dovvne in a basket. 3.2.6
36. There vvas alſo at Ioppa, a certain vvoman a Diſciple named Tabitha, vvhich by interpretation is called Dorcas: she vvas full of good vvorks and almes vvhich she did. 3.2.6
38. Novve foraſmuch as Lidda vvas neere to Ioppa, and the diſciples had hearde that Peter vvas there, they ſent vnto him tvvo men, &c. 3.2.6
40. But Peter put them all foorth, and kneled dovvne, & prayed, &c. 4.19.2
10.2. A deuout man, and one that feared God vvith all his houſeholde, vvhich gaue much almes to the people, &c. 3.24.10
3. He ſavv in a viſion euidently (about the ninthe houre of the day) an Angell of God comming in to him, &c. 4.3.3
25. And it came to paſſe as Peter came in, that Cornelius met him, and fell dovvne at his feete, and vvorshipped him. 1.12.3
31. And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembraunce in the ſight of God. 3.2.32
34. Of a truth I perceiue, that God is no accepter of perſons. 3.17.4.& 3.23.10
42. And he commaunded vs to preach vnto the people, and to teſtifie, that it is he that is ordained of God a iudge of quicke and dead. 2.16.17
43. To him alſo giue all the Prophets vvitneſſe, that through his name all that beleue in him ſhall receiue remiſſion of ſinnes. 3.4.25.& 3.5.2
44. VVhile Peter yet ſpake theſe vvords, the holy Ghoſt fell on all the vvhich heard the vvord. 4.16.31
48. So he commaunded them to be baptiſed in the name of the lord, &c. 4.15.15
11.3. Thou vventeſt in to men vncircumciſed, and haſt eaten vvith them. 4.6.7
4. Then Peter began, & expoũded the thing in order to them. 4.6.7
16. Then I remembred the vvorde of the lord, hovv he ſaid: Iohn baptiſed vvith vvater, but you ſhalbe baptiſed vvith the holy Ghoſt. 4.15.18
18. VVhen they hearde theſe thinges, they held their peace, and glorified God, ſayinge: Then hath God alſo to the Gentiles, graunted repentaunce vnto life. 3.3.31
26. Inſomuch, that the diſciples vvere firſt called Chriſtians in Antiochia. 3.2.6.& 4.16.31
29 Then the diſciples euery man accordinge to his ability, purpoſed to ſend ſuccour, &c. 3.2.6
12.15. Then ſayd they, it is his Angel. 1.14.7
13.2. Separate me Barnabas, & Saule, for the vvorke vvhereunto I haue called them. 4.3.14
3. Then faſted they, and prayed, and laid their hands on them, & let them go. 4.3.15.& 4.12.14.& 4.12.16
36. Hovvbeit, Dauid after he had ſerued his time, by the councell of God he ſlept, and vvas laid vvith his father, and ſavv corruption. 3.20.31
38. Be it knovven vnto you therefore, men & brethren, that through this manne is preached vnto you the forgiuenes

forgiueneſſe of ſinnes. 3.11.3. & 3.11 22

39. And from all thinges, from vvhich ye coulde not be iuſtified by the lavve of Moſes, by him euerie one that beleueth, is iuſtified. 2.17.5.& 3 11.3

43. VVhich ſpake to them, & exhorted them to cõtinue in the grace of God. 2.5 8

48. And vvhen the Gentiles heard it, they vvere glad, and glorified the vvord of the lorde: and as many as vvere ordained vnto eternal life, beleued. 3.2.11.& 3.24.2,13

52. And the diſciples vvere filled vvith ioy, and vvith the holy Ghoſt. 3.2.6

14.16. VVho in times paſt ſuffered all the Gentiles to vvalke in their ovvne vvayes. 1.5.13.& 2.11.11

20. Hovvbeit, as the diſciples ſtoode rounde about him, he aroſe vp, and came into the city, &c. 3.2.6

22. VVe muſt through many afflictiõs enter into the kingdome of God. 3.8 1.& 3.18.7.& 3.2.8

23. And vvhen they hadde ordained them Elders by election in euerie Church, and prayed, and faſted: they cõmended thẽ to the lord, in vvhom they beleued. 4.3.7,12,15.& 4.12 16

15.7. And vvhen there hadde beene great diſputation, Peter roſe vp, and ſayd vnto them: Ye menne and brethren, ye knovve that a good vvhile ago, amonge vs God choſe out me, &c. 4 6.7

9. And he put not differẽce betvvene vs & them, after that by faith he had purged, &c. 3.14.8.& 4.14.4

10. Novve therefore vvhy tempt ye God, and lay a yoke on the diſciples neckes? &c. 3.2.6

11. But vve beleue, through the grace of the lord Ieſus Chriſt, to be ſaued, euen as they do. 3.5.4

20. But that vve vvryte vnto them, that they abſtaine themſelues from filthineſſe of idols, and fornication, and that that is ſtrangled, &c. 4.10 17,21

29. That is, that ye abſtaine frõ things offred to idols, &c 4.10.17.

16.1. Then came he to Derben and to Lyſtra: and beholde, a certaine diſciple vvas there, named Timotheus, a vvomans ſon, vvhich vvas a Ievveſſe, and beleued, &c. 3.2.6

3. Therefore Paule vvoulde that he ſhoulde go foorth vvith him, and he tooke and circumciſed him, becauſe of the Ievves vvhich vvere in thoſe quarters, &c. 3.19.12

14. And a certaine vvoman named Lydia, a ſeller of purple, of the city of the Thyatiriãs, vvhich vvorshipped God, &c. 3.24 13

15. And vvhen ſhe vvas baptiſed, and her houſehold, &c. 4.16.8

33. And vvas baptiſed vvith all that belonged vnto him ſtraight vvay 4 16.8

37. Then ſayd Paule vnto them, after that they haue beaten vs openly vncondemned, vvhich are Romaines, they haue caſt vs into priſon: & novv vvould they put vs out priuily? nay verily: but let thẽ come and bring vs out. 4.20.19

17.27. That they ſhoulde ſeeke the lord, if ſo be they might haue groped after him, and founde him, though doutleſſe he be not farre from euery one of vs. 1.5.3.8,13

28. For in him vve liue, and moue, and haue our beinge, as alſo certaine of your ovvne poets haue ſayd, for vve are alſo his generation. 1.15.5.& 1 16.1,4

29. Foraſmuch then as vve are the generatiõ of God, vve ought not think, that the Godhead is like vnto golde, or ſiluer, or ſtone, grauen by art and the inuention of man. 1.11.2

30. And the time of this ignoraunce God regarded not, but novv he admoniſheth all men euery vvhere to repent. 3.3.7

32. Novv vvhen they heard of the reſurrectiõ from the dead, ſome mocked, &c. 3.25.7

18.18. After that he hadde shorne his head in Cenchrea: for he had a vovve. 4.19.26
23. Strenthening al the disciples. 3.2.6
19.1. And found certaine disciples, & said vnto them, &c. 3.2.6
3. Vnto vvhat vvere ye baptised? and they said, vnto Iohns baptisme. 4.15. 8,18
4. Iohn verily baptised vvith the baptisme of repentance, saying vnto the people, that they shoulde beleue in in him vvhich should come after him &c. 4.15.7
5. So vvhen they hearde it, they vvere baptised in the name of the Lord Iesus. 4.15.6,8,18
6. And Paul laid his handes vpon thē, & the holy Ghost came vpon them, and they spake vvith tonges, & prophecied. 4.3.15
12. So that frō his body vvere brought vnto the sicke kerchifes or handkerchifes, & the diseases departed from them, and the euil spirites vvent out of them. 4.19.18
13. Then certaine of the vagabonde Ievves, exorcistes, tooke in hand to name ouer them vvhich had euil spirites, the name of the Lord Iesus, saynge: vve adiure you by Iesus, vvhom Paule preacheth. 4.19.24
20.1. Novv after the tumult vvas ceassed, Paule called the disciples vnto him, and embraced them, &c. 3.2.6
10. But Paule vvent dovvne, and layd himselfe vppon him, and embraced him, saying: trouble not your selues, for his life is in him. 4.19.19
17. VVherefore from Miletum he sent to Ephesus, and called the elders of the Church. 4.3.8
18. Ye knovv from the first day that I came to Asia, after vvhat manner I haue bin vvith you at al seasons. 4.3.7
20. And hovve I kept backe nothinge that vvas profitable, but haue shevved you, & taught you openly, and throughout euery house 4.1.22.& 4 3.6.& 4.12.2
21. VVitnessing both to the Ievves & to the Grecians, the repentance tovvard God, and faith tovvardes our Lord Iesus Christ. 3.2.1.& 3.3.2,5
26. VVherefore I take you to record this day, that I am pure from the blood of all men. 4.4.3.& 4.12.2
28. Take heede therefore vnto your selues, and to all the flocke, vvhereof the holy Ghost hath made you ouerseers, to fede the church of God, vvhich he hath purchased vvith his ovvne blood. 2.14.2.& 4.5.2.& 3.11 8.& 3.13.11.& 4. 3.8.& 4.5.8
29. For I knovve this, that after my departinge, shall greeuous vvolfes enter in among you, not sparing the flocke. 4.9.4
30. Moreouer of your ovvne selues shal menne arise, speakinge peruerse things, to dravv disciples after them. 4.9.4
31. Therefore vvatche, and remember that by the space of three yeares I cessed not to vvarne euery one night and day vvith teares. 4.3.6
36. And vvhen he had thus spoken, he kneled dovvne, & praied vvith them all. 4.19.2
21.4. And vvhen vve hadde found disciples, vve taried there seuen daies. 3.2.6
22.1. Ye men, brethren, and fathers, heare my defence novve tovvardes you. 3.20.19
16. Arise, and be baptised, and vvashe avvay thy sinnes, in callinge on the name of the Lorde. 4.15.15
18. And I savve him, sayinge vnto me: make hast and gette thee quickely out of Ierusalem, for they vvill not receaue thy vvitnesse concerninge me. 4.17.17,29
25. And as they bounde him vvith thonges, Paule said vnto the Centurion that stoode by, is it lavvfull for you to scourge one that is a Romain, and not condemned? 4.20.19
23.1. And Paule beheld earnestly the councell, and sayd: Men & brethren, I haue in all good conscience serued God vntill this day. 3.17.14

8. For

8. For the Sadduces say, that there is no resurrection, neither Angell, nor spirit, &c. 1.14.9. & 1.15.2. & 2.10.23 & 3.25.5

12. And vvhen the day vvas come, certain of the Ievves made an assemblie, and bound themselues vvith an oth, saying, that they vvould neither eat nor drinke, till they had killed Paule. 4.13.3

24.12. And they neither found me in the temple disputing vvith any man, neither making vprore among the people, neither in the sinagogues, nor in the Citie. 4.20.19

15. And haue hope tovvards God, that the resurrection of the dead vvhich they themselues looke for also, shall be both of iust and vniust. 3.25.9

16. And herein I endeuour my selfe to haue alvvay a clere conscience tovvardes God, and tovvardes men. 3.19.16. & 4.10.4

25.10. Then said Paule: I stand at Cæsars iudgement seat, vvhere I ought to be iudged: To the Ievves I haue done no vvrong, as thou very vvell knovvest. 4.20.19

11. For if I haue done vvrong, or committed any thing vvorthy of death, I refuse not to dy: but if there be none of these things vvhereof they accuse me, no man can deliuer me vnto thē: I appeale vnto Cæsar. 4.20.19

26.17. Deliuering thee from the people, & from the Gentiles, vnto vvhom novve I send thee. 3.2.1

18. To open their eyes, that they may turne from darkenesse to light, and from the povver of Satan vnto God, that they may receaue forgeuenesse of sinnes, and enheritaunce among them, vvhich are sanctified by faith in me. 3.2.1

20. But shevved first vnto them of Damascus, and at Ierusalem, and through out all the coast of Iudea, and then to the Gentiles, that they should repent, and turne to God, and do vvorkes vvorthy amendmēt of life. 3.3.5

28.15. And from thence, vvhen the brethren heard of vs, they came to meete vs, &c. 4.6.17

16. So vvhen vve came to Rome, the Centuriō deliuered the prisoners to the generall captaine, &c. 4.6.15

25. VVell spake the holy Ghost by Esaias the Prophet, vnto our fathers. 1.13.15

ROMANES.

1.1. PAule a seruaunt of Iesus Christ, called to be an Apostle, put apart to preach the Gospell of God. 2.14.6. & 4.3.10

2. VVhich he had promised before by his Prophets in the holy Scriptures. 2.10.3

3. Conterning his sonne Iesus Christ our lorde vvhich vvas made of the seede of Dauid according to the flesh. 2.13.1,3. & 2.14.6

4. And declared mightely to be the sonne of God, touching the spirit of sanctificatiō by the resurrectiō from the dead. 2.16.13. & 4.19.22

5. By vvhom vve haue receaued grace and Apostleship, that obediēce might be geven vnto the faith in his name, among all the Gentiles. 3.2.6. & 3.2.8. & 3.2.29

7. Grace be vvith you, and peace from God our father, and from the lorde Iesus Christ. 1.13.13

9. For God is my vvitnesse, vvhom I serue in my spirit in the Gospell of his sonne, that vvithout ceassing I make mention of you. 2.8.27

16. For I am not ashamed of the Gospel of Christ, for it is the povver of God vnto saluation to euery one that beleueth, to the Ievve first, and also to the Grecian. 2.9.4. & 2.10.3. & 3.2.29. & 4.1.5

17. For by it the righteousnes of God is reueiled, from faith to faith: as it is vvritten, the iust shal liue by faith. 3.2.29, 32. & 3.11.19

19. Forasmuch as that, vvhich may be knovven of God, is manifest in them: for God hath shevved it vnto them. 1.5.1, 13

21. Because that vvhen they knevve God, they glorified him not as God, neither vvere thankfull, but became vaine in their imaginatiõs, &c. 1.5.12
22. VVhen they professed themselues to be vvise, they became fooles. 1.4.1
28. For as they regarded not to knovv God, euen so God deliuered them vp vnto a reprobate minde, to do those things vvhich are not conuenient. 1.18.2
2.6. VVho vvill revvarde euery man according to his vvorkes. 3.16.3.& 3.18.1
11. For there is no respect of persons vvith God. 3.23.10
12. For as many as haue sinned vvithout the lavve, shal perishe also vvithout the lavve, and as many as haue sinned in the lavve, shall be iudged by the lavve. 2.2.22
13. For the hearers of the lavve are not righteous before God, but the doers of the lavve shall be iustified. 3.11.15. & 3.17.13
14. For vvhen the Gētiles vvhich haue not the lavv, do by nature the things contained in the lavve, thy hauing not the lavve, &c. 2.2.22
15 VVhich shevve the effect of the lavv vvritten in their hartes, their conscience also bearing them vvitnesse, and thoughts accusing one an other, &c. 3.15.15.& 4.10.3
25. If thou be a transgressor of the lavve, thy circumcision is made vncircumcision. 4.14.24
3.4. Yea, let God be true, and euery man a lier, &c. 4.15.17
9. VVhat then? are vve more excellēt? no, in no vvise, for vve haue already proued, that all, both Ievves & Gentiles are vnder sinne. 3.4.6
10. As it is vvritten: there is none righteous, no not one. 2.1.9 & 2.3.2. & 2.5.3
12. There is none that doth good, no not one. 2.3.3
15. Their feete are svvift to shed blood, &c. 2.3.3
19. Novve vve knovv, that vvhatsoeuer the lavve saith, it saith it to them that be vnder the lavv: That euery mouth may be stopped, and all the vvorld be culpable before God. 2.7.8.& 2.10.3 & 3.4.6
20. Therefore by the vvorkes of the lavve, shall no fleshe be iustified in his sight: For by the lavve commeth the knovvledge of sinne. 2.5.6 & 2. 7.7.& 3.11.19
21. But novve is the righteousnesse of God made manifeste vvithout the lavve, hauing vvitnesse of the lavve, and of the Prophetes. 2.9.4.& 2.10.3 & 3.11.18,19
24. And are iustified freely by his grace, through the redemption that is in Christ Iesus. 2.5.3. & 2.16.5.& 2.17.5.& 3.4.30.& 3.11.4,19. & 3. 15.6.& 3.20.45
25. VVhom God hath set forth to be a, reconciliation through faith in his blood, to declare his righteousnesse, by the forgeuenes of the sinnes that are passed through the pacience of God. 4.15.3
26. To shevve at this time his righteousnesse, that he might be iust, and a iustifier of him vvhich is of the faith of Iesus. 3.11.12. & 3.13.1.& 3.13.2. & 3.14.17
27. VVhere is then thy reioicing? It is excluded. By vvhat lavve? of vvorkes? nay: but by the lavve of faith. 3.11 13.& 3.13.2.
4.2. For if Abraham vvere iustified by vvorkes, he hath vvherein to reioice, but not vvith God. 3.11.13.& 3.11.18
3. Abraham beleued God, and it vvas counted to him for righteousnesse. 3.17.8,10
4. Novve to him that vvorketh, the vvages is not counted by fauour, but by dette. 3.11.20
5. But to him that vvorketh not, but beleueth in him that iustifieth the vngodly, his faith is coũted for righteousnesse. 3.11.3,6
6. Euen as Dauid declareth the blessednesse of the man, vnto vvhom God

God imputeth righteousnesse vvithout vvorkes, saying. 2.17.5. & 3.11.4, 20, 22

7. Blessed are they vvhose iniquities are forgeuen, and vvhose sinnes are couered. 3.11.11

10. Hovve vvas it then imputed? vvhen he vvas circumcised, or vncircumcised? &c. 4.16.3

11. After he receaued the signe of circumcision, as the seale of the righteousnesse of the faith vvhich he had, vvhen he vvas vncircumcised, &c. 4.14.5, 21, 23. & 4.16.20

12. And the father of circumcision, not vnto thē onely vvhich are of the circumcision, &c. 4.16.12

13. For the promise that he should be the heire of the vvorld, vvas not geuē to Abraham, or to his seede, through the lavv, but through the righteousnesse of faith. 3.14.11

14. For if they vvhich are of the lavv, be heires, faith is made voide, and the promisse is made of none effect. 3.11.11. & 3.13.3

15. For the lavv causeth vvrath: for vvhere no lavve is, there is no transgression. 2.7.7. & 3.11.19

17. As it is vvritten: I haue made thee a father of many nations, euen before God vvhom he beleued, vvho quickneth the dead, & calleth those things vvhich be not, as though they vvere. 2.10.11. & 3.2.15. & 3.14.5

21. And being full certified that vvhat he had promised he vvas able also to performe. 3.2.31

25. VVho vvas deliuered to death for our sinnes, and is risen againe for our iustification. 2.16.5. & 2.16.13 & 2.17.5

5.1. Then being iustified by faith, vve haue peace tovvard God through our lord Iesus Christ. 3.2.16. & 3.13.5

3. Knovving that tribulation bringeth forth pacience, &c. 3.8.3

5. And hope maketh not ashamed, because the loue of God is shed abroad in our hartes by the holy Ghost, vvhich is geuē vnto vs. 3.1.2. & 3.2.12

8. But God setteth out his loue tovvardes vs, seing that vvhile vve vvere yet sinners, Christ died for vs. 2.12.4. & 2.16.4. & 3.4.25

9. Much more then, being novve iustified by his blood, vve shall be saued from vvrath through him. 2.16.5

10. For if vvhen vve vvere enemies, vve vvere reconciled to God by the death of his sonne, much more being reconciled, vve shall be saued by his life. 2.16.2, 4, 5 & 2.17.3, 6. & 3.11.21 & 3.14.6

12. As by one man sinne entred into the vvorld, and death by sinne, and so death vvent ouer all men, forasmuch as all men haue sinned. 2.1.6, 8 & 2.13.4

15. But yet the gifte is not so, as is the offence: for if through the offence of one many be dead, much more the grace of God, and the gifte by grace, vvhich by one man Iesus Christ, &c. 3.5.4

16. Neither is the gift so, as that vvhich entred in by one that sinned: for the fault came of one offence vnto condemnation, but the gift is of many offences to iustification. 2.17.3

19. For as by one mans disobedience many vvere made sinners, so by the obedience of one shall many also be made righteous. 2.1.4. & 2.16.5. & 2.17.3. & 3.11.4, 9, 12, 23. & 4.14.21

20. Moreouer, the lavve entred thereupon, that the offence should aboūd: neuertheless vvhere sinne abounded, there grace abounded much more. 2.5.6. & 2.7.7

6.3. Knovve ye not, that all vve vvhich haue bene baptized into Iesus Christ, haue bene baptized into his death? 4.15.5

4. VVe are buried then vvith him in baptisme into his death, that like as Christ vvas raised vp from the dead by the glory of the father, so vve also should vvalke in nevvnesse of life. 2.8.31. & 2.16.7, 13. & 3.3.5. & 4.16.16, 21. & 4.19.8

6. Knovving this, that our olde man is crucified vvith him, that the body of ſinne might be deſtroied, that hence forth vve ſhould not ſerue ſinne. 3.3.9,11

12. Let not ſinne therefore reigne in your mortall body, that ye ſhould obey it in the luſtes thereof. 3.3.13

14. For ſinne ſhall not haue dominion ouer you: for ye are not vnder the lavve, but vnder grace. 3.19.6.& 4. 15.12

18 Being then made free from ſinne, ye are made the ſeruaunts of righteouſneſſe. 3.6.3.& 3.16.2

19. I ſpeake after the maner of men, becauſe of the infirmitie of your fleshe, for as ye haue geuen your members ſeruaunts to vncleaneſſe, and to iniquitie, to commit iniquitie, &c. 3.24.10.& 3.25.8

23. For the vvages of ſinne is death: but the gift of God is eternall life through Ieſus Chriſt our lorde. 2.8. 58,59.& 3.4.28.& 3.14.21

7.1. Knovve ye not brethren, for I ſpeake to them that knovv the lavve, that the lavve hath dominion ouer a man as long as he liueth? 4.15.12

7. VVhat ſhall vve ſay then? is the lavve ſinne? God forbid. Nay I knovv not ſinne but by the lavve: &c. 2.5.6 & 2.7.6

12. VVherefore the lavve is holy, and the commaundemēt is holy, and iuſt, and good. 2.9.4

14. For vve knovve that the lavve is ſpirituall, &c. 2.8.6

15. For I allovve not that vvhich I do: for vvhat I vvould that do I not, but vvhat I hate that do I. 2.2.27

18. For I knovve, that in me, that is, in my fleshe, dvvelleth no good thing: for to vvill is preſent vvith me, &c. 2.1.9

19. For I do not the good thing, vvhich I vvould, but the euill, vvhich I vvould not, that do I. 2.2.27.& 3.3.11

20. Novve if I doe that I vvould not, it is no more I that do it, bus the ſinne that dvvelleth in me. 2.2.27

23. But I ſee an other lavve in my members, rebelling againſt the lavve of my minde, & leading mee captiue into the lavve of ſinne, vvhich is in my members. 3.3.14

24. O vvretched man that I am, vvho ſhall deliuer me from the body of this death? 3.9.4.& 3.11.11.& 4.15.12

8.1. Novve then there is no condemnation to them that are in Chriſt Ieſus, vvhich vvalke not after the fleshe, but after the ſpirit. 3.4.28.& 4.15.12

3. For that that vvas impoſſible to the lavve, in as much as it vvas vveake becauſe of the fleshe, God ſending his ovvne ſonne, in the ſimilitude of ſinfull fleshe, and for ſinne, condemned ſinne in the fleshe. 2.7.5.& 2.12 4.& 2.13.1,4.& 2.16.6.& 3.2.32.& 3 4.27.& 3.11.23

6. For the vviſedome of the fleshe is death: but the vviſedome of the ſpirit is life and peace. 2.31

7. Becauſe the vviſedome of the fleshe is enmitie againſt God: for it is not ſubiect to the lavve of God, neither in deede can be. 2.1.9.& 3.3.8.& 3. 20.24

9. Novve ye are not in the fleshe but in the ſpirit, becauſe the ſpirit of God dvvelleth in you: but if any man hath not the ſpirit of Chriſt, the ſame is not his. 3.1.2.& 3.2.39.& 4.17.12

10. And if Chriſt be in you, the body is dead becauſe of ſinne: but the ſpirit is life for righteouſnes ſake. 2.1.6.& 3. 1.3.& 3.2.24.& 3.25 3.& 4.17.12.

11. But if the ſpirit of him that raiſed vp Ieſus from the dead, dvvell in you, he that raiſed vp Chriſt frō the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dvvelleth in you. 1.13.18.& 3.1.2.& 3.2.39 & 3.25.3,8.& 4.17.12

14. For as many as are led by the ſpirit of God, they are the ſonnes of God. 3.2.39

15. For ye haue not receaued the ſpirit of bondage, to feare againe: but ye haue receaued the ſpirit of adoption,

adoption,&c. 2.11.9.& 2.14.5.& 3.1
3.& 3.2.11.& 3.13.5.& 3.20.1.& 3.
24.1.& 4.19.22
16. The ſame ſpirit beareth vvitneſſe vvith our ſpirit, that vve are the children of God. 3.2.39
17. If vve be children, vve are alſo heires, euen the heires of God, and heires annexed vvith Chriſt,&c.2.12.2
19. For the feruent deſire of the creature, vvaiteth vvhen the ſonnes of God ſhall be reueiled. 3.9.5.& 3.25.2
20. Becauſe the creature is ſubiect to vanitie, not of it ovvn vvill,&c. 2.1.5
21. For vve knovve that euery creature groneth vvith vs alſo, and trauelleth in paine togethervnto this preſent. 2.1.5.& 3.25.2
23. And not onely the creature, but vve alſo vvhich haue the firſt frutes of the ſpirit, euen vve do ſigh in our ſelues, vvaiting for the adoptiō, euen the redemption of our body. 3.18.3.& 3.25.11
24. For vve are ſaued by hope: but hope that is ſeene, is no hope,&c. 2.9.3
25. But if vve hope for that vve ſee not, vve do vvith patience abide for it. 3.2.41,42.& 3.25.1
26. Likevviſe the ſpirit alſo helpeth our infirmities: for vve knovve not vvhat to pray as vve ought,&c. 3.20.5
27. But he that ſearcheth the hartes, knovveth vvhat is the meaning of the ſpirit, for he maketh requeſt for the ſainctes,&c. 3.20.5,34
29. For thoſe vvhich he knevve before, he alſo predeſtinate to be made like to the image of his ſonne, that he might be the firſt borne among many brethren. 2.13.2.& 3.1.1,3.& 3.8.1 & 3.15.8.& 3.18.7.& 3.24.1
30. Moreouer, vvhom he did predeſtinate, thē alſo he called: And vvhom he called them alſo he iuſtified: And vvhom he iuſtified,&c. 2.5.2.& 3.14 21.& 3.18.4.& 3.24.6
32. VVho ſpared not his ovvne ſonne, but gaue him for vs all to death, hovve ſhall he not vvith him geue vs all things alſo? 2.14.7.& 2.17.6. & 3.24.5
33. VVho ſhall lay any thing to the charge of Gods choſen? it is God that iuſtifieth. 3.11.3,6,11
34. VVho ſhall condemne? it is Chriſt that is dead, yea or rather vvhich is riſen againe, vvho is alſo at the right hand of God,&c. 2.16.13.& 2.16.16 & 2.16.18.& 3.20.10
35. VVho ſhall ſeparate vs from the loue of Chriſt? ſhall tribulation, or anguiſhe, or perſecution, or famine, or nakedneſſe, or perill, or ſvvord? 3.13.5.& 3.2.28
36. For thy ſake are vve killed all the day long: vve are counted as sheepe for the ſlaughter. 3.9.6.& 3.25.3.& 3.14.19
38. For I am perſuaded, that neither death, nor life, nor Angells, nor principalities, nor povvers, nor things preſent, nor things to come. 3.2.16, & 3.2.40.& 3.15 8.& 3.24 6
39. Nor height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, vvhich is in Chriſt Ieſus our lorde. 3.2.16, 28,40
9.3. For I vvould vviſhe my ſelfe to be ſeperated from Chriſt, for my brethren, that are my kinſmen according to the fleshe. 3.20.35
5. Of vvhom are the fathers, and of vvhom concerning the fleshe, Chriſt came, vvho is God ouer all bleſſed for euer, amen. 1.13.11.& 2.13.1,3. & 2.14.6
6. For all they are not Iſraelites, vvhich are of Iſraell. 3.22.4.& 4.2.3
7. Neither are they all children, becauſe they are the ſeede of Abraham: But in Iſaac ſhall thy ſeede be called. 3.21.7.& 4.16.14
8. That is, they vvhich are the children of the fleshe, are not the children of God, but the children of the promiſe are accompted for the ſeede. 3.21.7
11. For yer the children vvere borne, & vvhen they had done neither good nor euill, that the purpoſe of God

might remaine according to electiō, not by vvorkes, but by him that calleth. 3.22.4
12. It vvas said vnto her, the elder shall serue the younger. 3.2.25
13. As it is vvritté, I haue loued Iacob, and haue hated Esau. 3.21.7. & 3.22.11
14. VVhat shall vve say then? is there vnrighteousnesse vvith God? God forbid. 3.22 8
15. I vvill haue mercy, on him to vvhom I vvill shevv mercy: & I vvill haue compassion, on him to vvhom I vvill haue compassion. 3.22.6
16. So then it is not in him that vvilleth, nor in him that runneth, but in God that shevveth mercy. 2.5.4, 17. & 3.24.1
17. For this same purpose haue I stirred thee vp, that I might shevve my povver in thee, &c. 3.24 14
18. Therefore he hath mercy on vvhom he vvill, & vvhom he vvill he hardeneth. 1.18 2. & 3 22.11
20. But, O man, vvho art thou that pleadest against God? &c. 3.23.1, 4 & 3.24.16
21. Hath not the potter povver of the clay to make of the same lumpe, &c. 3.17.5
22. VVhat and if God vvould, to shevve his vvrath, and to make his povver knovven, suffer vvith longe pacience the vessels of vvrath? &c. 1.14.18. & 3.23.1
24. Euen vs, vvhom he hath called, not of the Ievves onely, but also of the Gentiles. 3.24.16
32. For they haue stombled at the stombling stone. 1.13.23
33. Beholde, I lay in Sion a stombling stone, and a rocke of offence. 1.13.11 And vvhosoeuer beleueth on him, shall not be confounded. 1.13.13
10.3. For they being ignoraunt of the righteousnesse of God, and going about to establish their ovvn righteousnesse, &c. 3.11.13
4. For Christ is the ende of the lavve, for righteousnesse vnto euery one that beleueth. 1.6.2, & 2.6.4. & 2.7. 2. & 3.2.6. & 4.8.13
5. That the man that doth these things shall liue therby. 3.11.14, 17. & 3.17.3
6. But the righteousnesse of faith speaketh on this vvise: Say not in thy hart, vvho shall ascend into heauen? &c. 1.17.2
7. Or, vvho shall descend into the deepe? that is, to bring Christ againe from the dead. 1.17.2
8. This is the vvord of faith vvhich vve preach. 2.5.12. & 3.2.29, 30. & 4.14.14
9. For if thou shalt confesse vvith thy mouth, the Lorde Iesus, and shalt beleue in, &c. 3.11.14
10. For vvith the hart man beleueth vnto righteousnesse, and vvith the mouth man confesseth to saluation. 3.2.2, 8
11. VVhosoeuer beleueth in him, shall not be ashamed. 1.13.13
14. But hovve shall they call on him, in vvhom they haue not beleued? &c. 3.20.1, 11
17. Then faith is by hearing, & hearing, &c. 3.20.27. & 4.1.5. & 4.6.31. & 4.8 9. & 4.16.19
11.2. God hath not cast avvay his people vvhich he knevve before, &c. 3.22.6
4. But vvhat saith the aunsvvere of God to him? I haue reserued vnto my selfe seuen thousand men, vvhich haue not bovved the knee to Baal. 4.1.3
5. Euen so then at this present time, is there a remnāt, through the election of grace. 3.21.1
6. And if it be of grace, it is no more of vvorkes: or els vvere grace no more grace, &c. 3.14.5
16. For if the first frutes be holy, so is the vvhole lumpe; and if the roote be holy, so are the branches. 4.16. 15
17. And though some of the branches be broken of, & thou being a vvilde Oliue tree, vvast graft in for them, and made partaker of the roote, and fatnesse of the Oliue tree. 3.1.1

20. VVell, through vnbeleſe they are broken of, and thou ſtandeſt by fayth be not hie minded, but feare. 2.3.22. & 3.24.6.

26. And ſo all Iſraell ſhallbe ſaued, as it is vvritten : The deliuerer ſhall come out of Sion, and ſhall turne avvay the vngodlineſſe from Iacob. 3. 3.21.

29. For the giftes and calling of God are vvithout repentaunce. 4.16.14.

32. For God hath ſhut vp all in vnbeleeſe, that he might haue mercy on all. 2.7.8.& 3.23.11.& 3.24.16.

33. O the depeneſſe of the riches both of the vviſedome and knovvledge of God: hovv vnſearchable are his iudgementes, and his vvayes paſte finding out? 1.17.2.& 3.23.5.

34. For vvho hath knovven the minde of the Lorde? or vvho vvas his counſeller? &c. 3.2.34.& 4.18.19.& 4.19.2

35. Or vvho hath geuen vnto him firſt and he ſhall be recompenced? 3.14. 5.& 3.22.3.& 3.23.11.

36. For of him, and through him, and for him, are all things, &c. 2.8.13.

12.1. I beſeech you therfore brethren, by the mercies of God, that ye geue vp your bodies a liuing ſacrifice, holy and acceptable vnto God, vvhich is your reaſonable ſeruing of God. 3 7. 1.& 3.16.3.& 4.18.16.

2. And faſhion not your ſelues like vnto this vvorld, but be ye chaũged by the renuing of your minde, that ye maye proue vvhat is the vvill of God, good, and acceptable, and perfect. 2.1.9.& 4.16.4

3. As God hath dealt to euery man the meaſure of faith. 4.13.3.& 4.16.4.& 4.17.32.

4. For as vve haue many members in one body, and all members haue not one office. 3.16.2

VVhether vve haue prophecie, let vs prophecie according to the proportion of our fayth. 4.16.4.& 4.17.32.

7. Or an office, let vs vvaite on the office: or he that teacheth, onteaching. 4.3.8.

8. Or he that exhorteth, on exhortatiõ: he that diſtributeth let him doit vvith ſimplicitie: he that ruleth vvith diligence: he that shevveth mercy, vvith cherefulneſſe. 4.3.8.9.& 4.11.1. & 4. 20.4.

10. Be affectioned to loue one an other vvith brotherly loue: In geuing honour, goe one before an other. 3.7.4.

14. Bleſſe them that perſecute you: bleſſe, I ſay, and curſe not. 4.20.20.

19. Derely beloued, auenge not your ſelues, but geue place vnto vvrath: for it is vvritten: Vẽgeaunce is mine, I vvill repaye, ſayth the Lorde. 4.20. 19.

21. Be not ouercome of euill, but ouercome euill vvith goodneſſe. 4.20.20.

13.1. Let euery ſoule be ſubiect vnto the higher povvers: for there is no povver but of God: and the povvers that be, are ordained of God. 3.19 15. & 4.10.3.5 & 4. 20.4.7.23.

4. For he is the miniſter of God for thy vvealth: but if thou doe euill, feare: for he beareth not the ſvvorde for nought, for he is the miniſter of God, to take vẽgeaunce on him that doth euill. 4.20.10.& 4.20.17.& 4. 20.19.

5. VVherfore ye muſt be ſubiect, not bicauſe of vvrath onely, but alſo for conſcience ſake. 3.19.15.& 4.10.3.& 4.20.22.

6. For, for this cauſe ye paye alſo tribute: for they are Gods miniſters, applying thẽ ſelues for the ſame thing. 4.20.13.

8. Ovve nothing to any mã, but to loue one an other: for he that loueth an other, hath fulfilled the lavve. 2.8.53.

9. For this, thou ſhalt not committe adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe vvitneſſe, thou ſhalt not couet: and if there be any other commaundement, it is breefly comprehended in this ſaying, namely: Thou ſhalt loue thy neighbour as thy ſelfe. 2.8. 57.

14. But put ye on the Lord Ieſus Chriſt,

and take no thought for the flesh, to fulfill the luſtes of it. 3.1.1.& 3.10.3.
14.1. Him that is vveake in the fayth, receaue vnto you, but not for controuerſies of diſputations. 3.19.11.
5. This man eſteemeth one day aboue an other day, & an other man counteth euery day alike: let euery man be fully perſuaded in his minde. 2.8. 3.3.
10. For vve shal all appeare before the iudgement ſeate of Chriſt. 1.13.11 & 3.5.8.
11. For it is vvritten I liue, ſayth the Lorde: And euery knee shall bovv to me, & all tounges shall confeſſe vnto God. 1.13.11.23.& 3.25.7.
13. Let vs not therefore iudge one an other any more: but vſe your iudgement rather in this, that no man put an occaſiō to fal, or a ſtōbling blocke before his brother. 3.19.11.
14. I knovv, & am perſvvaded through the Lorde Ieſus, that there is nothing vncleane of it ſelf: but vnto him that iudgeth any thing to be vncleane, to him it is vncleane. 3.19.8
17. For the kingdome of God is not meate and drinke: but righteouſneſſe & peace, and ioye in the holy Ghoſt. 2.15.4.
22. Haſt thou fayth? haue it vvith thy ſelfe before God: bleſſed is he that condemneth not him ſelfe in that thing vvhich he allovveth. 3.19.8.
23. For he that doubteth, is cōdēned if he eate, bycauſe he eateth not of fayth: and vvhatſoeuer is not of fayth is ſinne. 3.5.10.& 3.15.6.& 4.13.17.& 4.15.22.
15.1. VVe vvhiche are ſtrong, ought to beare the infirmites of the vveake and not to pleaſe our ſelues. 3.19.11.
5. Novv the God of patience & conſolation, graunt that you be like minded one tovvardes an other, according to Chriſt Ieſus. 4.2.5.
6. That ye vvith one minde and vvith one mouth maye praiſe God, euen the father of our Lorde Ieſus Chriſt. 3.20.29.31.
8. Novv I ſaye, that Ieſus Chriſt vvas a miniſter of the circumciſion, for the truthe of God, to confirme the promeſſes made vnto the fathers. 3.2.32. & 4.16.15.
12. There shall be a roote of Ieſſe, and he that shall riſe to reigne ouer the Gentiles, in him shall the Gentiles, truſt. 1.13.13.
19. So that from Ieruſalem, and round about vnto Illyricum, I haue cauſed to abound the goſpell of Chriſt. 4.3.4
20. Yea, ſo I enforced my ſelfe to preach the Goſpell, not vvhere Chriſt vvas named, &c. 4.3.4
25. But novv goe I to Ieruſalē, to miniſter vnto the Saincts. 4.6.14.
30. Alſo brethren, I beſeeche you for our Lorde Ieſus Chriſtes ſake, and for the loue of the ſpirite that ye vvoulde ſtriue vvith mē by prayers to God for me. 3.20.20.
16.3. Greete Priſcilla and Aquila my fellovv helpers in Chriſt Ieſus. 4.6.14
7. Salute Andronicus & Iunia my couſins and fellovv priſoners, vvhich are notable among the Apoſtles & vvere in Chriſt before me. 4.3.5.
20. The God of peace shall tread Satā vnder your feete shortly. 1.14.18. & 3.15.5.
25. By the reuelation of the myſtery, vvhich vvas kept ſecrete ſince the vvorld began. 2.9.4.
26. But novv is opened, and published among all nations by the Scriptures of the Prophets, &c. 2.9.4.

1. CORINTHIANS.

1.1. Paule called to bee an Apoſtle of Ieſus Chriſt, through the vvill of God, and our brother Soſtenes. 4.3.10.
3. Grace be vvith you, and peace from God our father, and from the Lorde Ieſus Chriſt. 1.13.13.
9. God is faythfull, by vvhom ye are called vnto the fellovvſhip of his ſonne Ieſus Chriſt, &c 3.5.5.
11. For it hath bene declared vnto me, my brethren, of you by them that are of the houſe of Cloe, that there are contentions

contentions among you. 4 1.14.
12. Novv this I ſaye, that euery one of you ſayth, I am Paules, &c. 4.1 3.14.
13 Is Chriſt deuided? vvas Paule crucified for you? either vvere ye baptized into the name of Paule? 3.5.2.& 4.15.13.
20. VVhere is the vviſe? vvhere is the ſcribe? vvhere is the diſputer of this vvorld? &c. 2.2.20.
21. For ſeing the vvorld by vviſedome knevv not God in the vviſedome of God, it pleaſed God by the fooliſhneſſe of preaching to ſaue them that beleue. 2.6 1.
23. But vve preach Chriſt crucified: vnto the Ievves, euen a ſtombling blocke, and vnto the Grecians, fooliſhneſſe. 3.2414.
26. For brethren, you ſee your calling hovv that not many vviſe men after the flesh, not many mightie, not many noble are called. 3.23 10.
30. But ye are of him in Chriſt Ieſus vvho of God is made vnto vs, vviſedome and righteouſneſſe, & ſanctification, &c. 2.15 2.& 2.16.19.& 3.3. 19.& 3.4.30.& 3.11.6 12.& 3.14. 17.& 3.15.5.& 3 16.1.
2.2. For I eſteemed not to knovv any thing among you, ſaue Ieſus Chriſt, and him crucified. 1.13.13.& 2.12.4. 5.& 2.15.2.& 3.2.1.
4. Neither ſtoode my vvorde and my preaching in the entiſing ſpeech of mans vviſedome, but in plaine euidence of the ſpirite. 1.8.1.& 4.1.6.& 4.14.11.
5. That your fayth shoulde not be in the vviſedome of men, but in the povver of God. 3.2.35.
8. VVhich none of the princes of this vvorlde hath knovven, for had they knovven: &c. 1.5.12.& 2.14.2.& 4. 17.30.
10. But God hath reueiled them vnto vs by the ſpirite: for the ſpirite ſearcheth al things, yea the deepe things of God. 1.13 14.& 3.2.34.
11. For vvhat mā knovveth the things of a man, ſaue the ſpirite of a man vvhich is in him? euen ſo the things of God knovveth no man, but the ſpirite of God. 3.2.34.
12. Novv vve haue receaued not the ſpirite of the vvorld, but the ſpirite vvhich is of God, that vve might knovv the thinges that are geuen to vs of God, 3.2.39.& 4.8.11.
13. Comparing things ſpirituall vvith ſpirituall thinges. 4.16.31.
14. But the naturall man perceaueth not the thinges of the ſpirite of god: for they are folishneſſe vnto him: neither can he knovv them, bicauſe they are ſpiritually diſcerned. 2.2.20. & 3.2.34.
16. For vvho hath knovven the minde of the Lorde, that he might inſtructe him? but vve haue the mind of Chriſt. 1.1 3.14.& 3.13.4
3.2. I geue you milke to drinke, and not meate: for ye vvere not able to beare it: neither yet novv are ye able. 3.19 13.
3. For vvhere as there is among you enuying, and ſtrife, and diuiſions, are ye not carnall, and vvalke as men? 2.5.4.& 4 1.14.
4. For vvhen one ſayth, I am Paules, an other, I am Appollos, are ye not carnall? 4.4.2.& 4.13.14
6. I haue planted, Appollo vvatered, but God gaue the encreaſe. 4.14.11.
7. So then neither is he that planteth any thing, neither he that vvatereth but God geueth the encreaſe. 2.5.4. & 3.23.14.& 4.1.6
8. And euery man shall receaue his vvages according to his labour. 3. 16.3.& 3.18.1
9. For vve together are gods labourers ye are gods husbandry, and gods building. 2.5.17.& 4.1.6.
11. For other foundation can no man lay, then that vvhich is laide, vvhich is Ieſus Chriſt. 3.15.5.& 4.6.6.
12. And if any man build on this foundatiō, golde, ſiluer, or precious ſtones timber, haye, or ſtuble. 3.5.9.
13. Euery mās vvorke shal be made manifeſt: for the day shal declare it bicauſe

it shall bee reueiled by the fire, &c. 3.5.9.
14. If any mans vvorke that he hath buil‡ vpon, abide, he shall receaue vvages. 3.5.9.
15. If any mãs vvorke burne, he shall loſe, but he shall be ſafe him ſelfe: neuertheleſſe yet as it vvere by the fire 3.5.9.
16. knovv ye not that ye are the Temple of God, & that the ſpirite of God dvvelleth in you. 1.3.15 & 3.6.3. & 3 16.2.& 3 25.7.& 4.3 1.
19 For the vviſedome of this vvorld is folishneſſe vvith God: for it is vvritt‡ He catcheth the vviſe in their ovvne craftineſſe. 1.5.7.& 2.2.20.
21, Therefore let no man reioyce in men: for all thinges are yours. 4 19 1
4.1. Let a man ſo thinke of vs, as of the miniſters of Chriſt, and diſpoſers of the ſecretes of God. 4.3.6 & 4.8.1.
4 For I knovv nothing by my ſelfe, yet am I not thereby iuſtified: but he that iudgeth me, is the Lorde. 3.12 2.& 3. 17 14.
5. Therefore iudge nothing before the time, vntill the Lord come, vvho vvill lighten thinges that are hid in darkneſſe, and make the counſels of the heart manifeſt: &c. 3. 2.4.
7. For vvho ſeperateth thee? & vvhat haſt thou, that thou haſt not receaued? if thou haſt receaued it, vvhy reioyceſt thou, as though thou haddeſt not receaued it? 2.5.2 & 3.7 4.& 3. 24 12.
15. For in Chriſt Ieſus I haue begotten you through the Goſpell. 4.1.6.
5.1. It is heard certainly that there is fornication amõg you, and ſuch fornication as is not once named amõg the Gentiles: &c. 4 1.14.
2. And ye are puffed vp and haue not rather ſorrovved, that he vvhich hath done this deede, might bee put from among you. 4.1.15.
4. VVhen ye are gathered together, and my ſpirite, in the name of our Lorde Ieſus Chriſt, that, ſuch a one, I ſay, by the povver of our Lord Ieſus Chriſt, 4.12.5.& 4 12.4
5. Be deliuered vnto Satan, for the deſtruction of the flesh, that the ſpirite may be ſaued in the day of the Lord Ieſus. 4.12.5.6.
6. knovv ye not that a litle leauen, leaueneth the vvhole lumpe? 4.12.5.
7. For Chriſt our paſſeouer is ſacrificed for vs. 4.12.13.& 4.18 3
11 If any that is called a brother, bee a fornicator, or couetous, or an idolater, or a railer, or a drunkard, or an extortioner, vvith ſuch a one eate not. 4.1.15.& 4 12.5.
12. For vvhat haue I to doe, to iudge them alſo, vvhich are vvithout? doe ye not iudge them that are vvithin? 4.11.5.
6.6. But a brother goeth to lavv vvith a brother, & that vnder the infidels. 4.20.21.
7. Novv therefore there is vtterly a fault among you, bicauſe ye go to lavv, one vvith another. 4.1.14.
9. knovv ye not that the vnrighteous shall not inherite the kingdome of God? &c. 3.4.21.& 3.24.10.
10. Be not deceaued, neither fornicators, nor idolaters, nor adulterers, nor vvantons, nor buggerers, nor theues, nor couetous, nor drunkardes nor railers, nor extortioners shal inherite the kingdom of God. 3.4.21.
11. But ye are iuſtified in the name of the Lorde Ieſus, and by the ſpirite of our God. 1.13 14.& 3.1.1.& 3.6.3.& 3.14.6.& 3.24 10.
13. Meates are ordained for the bellye, & the belly for the meates: but God shall deſtroy both it, and them, &c. 3.25.8.& 4.13.9.& 4.19.7.
15. knovv ye not, that your bodies are members of Chriſt? &c. 3.6.3.& 3.25. 8.& 4.17.9.
19 knovv ye not, that your bodye is the temple of the holy Ghoſt, vvhich is in you, vvhom you haue of God? &c. 1.13.15.& 3.3.9.& 3 25.7.& 3. 25.8.& 4.3.1.
20. For ye are bought for a price: therefore glorifie God in your body, and in your

in your ſpirit: for they are Gods. 2. 17.5.& 3.25.7

7.2. Neuertheleſſe, to auoide fornication, let euery man haue his vvife, and let euery vvoman haue her ovvn huſband. 2.8 43

3. Let the huſband geue vnto the vvife due beneuolence, and likevviſe alſo the vvife vnto the huſband. 4.12.16

5. Defraude not one an other, except it be vvith conſent for a time, that ye may geue your ſelues ro faſting, and praier: and againe come togethet that Satan tempt you not for your incontinencie. 4.12.16

7. I vvould that all men vvere euen as I my ſelfe am: but euery man hath his proper gift of God, one after this maner, and an other after that. 2. 8.42

9. But if they can not abſtaine, let them marry: for it is better to marry then to burne. 2.8.43.& 4.13.17

14. For the vnbeleuing huſband is ſanctified by the vvife, and the vnbeleuing vvife is ſanctified by the huſband, els vvere your children vncleane: but novve are they holy. 2.1 7.& 4.16.6.& 4.16.15.& 4.16.31

19. Circumciſion is nothing, and vncircumciſion is nothing: but the keeping of the commaundements of God. 4.14.24

21. Art thou called being a ſeruaunt? care not for it: but if yet thou maieſt be free, vſe it rather. 4.20.1

23. Ye are bought vvith a price: be not ſeruauntes of men. 4.20.32

31. And they that vſe this vvorld, as though they vſed it not: for the faſhion of this vvorld goeth avvay. 3. 10.1,4.& 4.19.7

34. The vnmarried vvoman careth for the things of the lorde, that she may be holy both in body & in ſpirit, &c. 2.8.43

35. And this I ſpeake for your ovvne commodities, not to tangle you in a ſnare, &c. 4.10.2

8.1. And as touching things ſacrificed vnto idoles, vve knovve, that vve haue knovvledge, &c. 4.10.22

5. For though there be that are called Gods, vvhether in heauen, or in earth, &c. 1.13.11

6. Yet vnto vs there is but one God, vvhich is the father, of vvhom are all things, and vve in him: and one lorde Ieſus Chriſt, &c 1.13.11.& 2.3. 6.& 2.14.3.& 2.15.5

9. But take heede leſte by any meanes this povver of yours bee an occaſion offalling to them that are vveake. 3. 19.11.& 4.10.22

9.1. Am I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our lorde? are ye not my vvorke in the lorde? 3.14.15. & 4.1.14.& 4 17. 17.& 4.17.29

2. For ye are the ſeale of my Apoſtleſhip in the lorde. 4.1.6

5. Or haue vve not povver to leade about a vvife being a ſiſter, as vvell as the reſte of the Apoſtles, and as the brethren of the lorde, and Cephas? 4.12.25

12. Neuertheleſſe, vve haue not vſed this povver: but ſuffer all things, that vve ſhould not hinder the Goſpell of Chriſt. 3 14 15

16. And vvoe is vnto me, if I preach not the Goſpell. 4.3.6

19. For though I be free from all men, yet haue I made my ſelfe ſeruaunt vnto all men, that I might vvinne the more. 3.19.12

20. And vnto the Ievves I become as a Ievve, that I might vvinne the Ievves, &c. 4.19.26

22. To the vveake I become as vveake, that I may vvinne the vveake: I am made all things to all men, that I might by all meanes ſaue ſome. 3. 19.12

10.1. Moreouer, brethren I vvould not that ye ſhould be ignoraunt, that all our Fathers vvere vnder the cloude, and all paſſed through the ſea. 2.10.5

2. And vvere all baptized vnto Moſes, in the cloud, and in the ſea. 4.15.3

3. And did all eate the ſame ſpirituall meate. 4.14.23.& 4.18.20
4. And did all drinke the ſame ſpirituall drinke, for they dranke of the ſpirituall rocke that followed them: & the rocke vvas Chriſt. 1.13.10.& 2.9. 1.& 4.14.26.& 4.17.15,21,22
5. But vvith many of them God vvas not pleaſed: for they vvere ouerthovven in the vvildernesſe. 4.14.24
11. And all theſe things came vnto them for enſamples,& vvere vvritten to admonishe vs, vppon vvhom the endes of the vvorld are come. 2.10.5. & 3.2.22
12. VVherefore let him that thinketh he ſtandeth, take heede leſt he fall. 3. 2.40.& 3.24.6
13. There hath no tentation taken you, but ſuch as appeareth to man,&c. 3. 20.46
16. The cuppe of bleſſing vvhich vve bleſſe, is it not the communion of the blood of Chriſt? the breade vvhich vve breake, is it not the cõmunion of the body of Chriſt? 4.17. 10.& 4.17.15.& 4.17.22.& 4.17.38. & 4.18.8
17. For vve that are many, are one bread and one body, becauſe vve all are partakers of one breade. 4. 17.14
23. All things are lavvfull for me, but all things are not expediẽt: all things are lavvfull for me, but all things edifie not. 3.19.12
25. VVhatſoeuer is ſolde in the shambles, eate ye, and aſke no queſtion for conſcience ſake. 3.19.11
28. But if any man ſay vnto you, this is ſacrificed vnto idoles, eate it not, becauſe of him that shevved it, and for thy conſcience, &c. 3.19.16.& 4.10.4
29. And the conſcience I ſay, not thine, but of that otner, &c. 3.19.11.& 4. 10.4
31. VVhether therefore ye eate or drinke, or vvhatſoeuer ye do, do all to the glory of God. 3.20.44
32. Geue none offence, neither to the Ievves, nor to the Grecians, nor to the Church of God. 3.19.11
11.4. Euery man praying or prophecying hauing any thing on his head, dishonoreth his head. 4.19.26
5. But euery vvoman that praieth or prophecieth bareheaded, dishonoreth her head. 4.10.29
7. For a man ought not to couer his head: foraſmuch as he is the image and glory of God: but the vvoman is the glory of the man. 1.15.4
16. But if any man luſt to be contentious, vve haue no ſuch cuſtome, neither the Churches of God. 4.10.31
20. VVhen ye come together therefore into one place, this is not to eate the lordes ſupper. 4.18.12
22. Haue ye not houſes to eate and drinke in? deſpiſe ye the Church of God, &c. 4.10.29
23. For I haue receaued of the lorde that vvhich I alſo haue deliuered vnto you, &c. 4.17.35,50
24. And vvhen he had geuen thankes, he brake it, and ſaid, Take, eate: this is my body, vvhich is broken for you: this do you in remembraunce of me. 4.17.1 & 4.17.20
25. After the ſame maner alſo he tooke the cup, vvhen he had ſupped, ſaying: this is the nevve Teſtament in my blood, &c. 4.17.20
26. For as often as ye shall eate this bread, and drinke this cup, ye shevve the lordes death vntill hee come. 4. 16.30.& 4.17.37
28. Let a man therefore examine himſelf, and ſo let him eate of this bread, and drinke of this cup. 4.1.15.& 4.16. 30.& 4.17.40
29. For he that eateth and drinketh vnvvorthely, eateth & drinketh his ovvne damnation, becauſe he diſcerneth not the lordes body. 4.1.15.& 4. 16.30.& 4.17.33,34,40
31. For if vve vvould iudge our ſelues, vve ſhould not be iudged. 3.3.18
32. But vvhen vve are iudged, vve are chaſtened of the lorde, becauſe vve ſhould not be condemned vvith the vvorld

vvorld. 3 4.33.& 3.8.6
12.3. VVherefore, I declare vnto you, that no man ſpeaking by the ſpirit of God, calleth Ieſus execrable,&c. 2.2.20
6. And there are diuerſities of operations, but God is the ſame, vvhich vvorketh all in all. 2.3.6,9
8. For to one is geuen by the ſpirit, the vvord of vviſedome, and to an other the vvord of knovvledge, by the ſame ſpirit. 4.3.11
10. And to an other diuerſities of tounges,& to an other the interpretation of tounges. 1.14.14.& 3.2.9
11 And all theſe things vvorketh euen the ſelfe ſame ſpirit, diſtributing to euery man ſeuerally as hee vvill. 1 13.14.& 4.13.3
12. For as the body is one, and hath many members, and all the members of the body vvhich is one, though they be many, yet are but one body: eueu ſo is Chriſt. 1 13 16.& 3.7.5.& 3.16.2.& 4.17.22
13. For by one ſpirit are vve all baptized into one body, vvhether vve be Ievves or Grecians,&c. 4.14 7.& 4. 15.15.&4.16.22
25. Leſt there ſhould be any diuiſion in the body: but that the members ſhould haue the ſame care one for an other. 3.10.10
28. And God hath ordeined ſome in the Church, as firſt Apoſtles, ſecõdly Prophets, thirdly teachers, then thẽ that do miracles: after that, the giftes of healing, helpers,&c. 4.3.8. &.4.11.1.& 4.20.4
31. But deſire you the beſt giftes, and I vvill yet ſhevve you a more excellent vvay. 3 2.9
13.1. Though I ſpeake vvith the toũges of men and Angells, and haue not loue, I am as ſounding braſſe, or a tinckling Cymball. 2.5.4
2. If I had all faith, ſo that I could remoue mountaines, and had not loue, I vvere nothing. 3.18.8
3. And though I feede the poore vvith all my goodes, and though I geue my body that I be burned, and haue not loue, it profiteth me nothing. 4.12.13
4. Loue ſuffereth long: it is bountifull: loue enuieth not: loue doth not boaſt it ſelfe: it is not puffed vp. 3.7.5,6
9. For vve knovve in parte, and vve prophecie in parte. 3.2.20
10. But vvhen that vvhich is perfect, is come, then that vvhich is in part, ſhall be abolished. 3.2.13
12. For novve vve ſee through a glaſſe darkly: but then ſhall vve ſee face to face,&c. 3.22.11.& 4.18.20
13. And novve abideth faith, hope, and loue, euen theſe three: but the chiefeſt of theſe is loue. 3.18.8
14.15. VVhat is it then? I vvill pray vvith the ſpirit, but I vvill pray vvith the vnderſtanding alſo.&c. 3.20.5.& 3.20.32
16. Els, vvhen thou bleſſeſt vvith the ſpirit, hovve ſhall he that occupieth the roome of the vnlearned, ſay Amen at thy geuing of thankes,&c. 3.20.33
29. Let the Prophets ſpeake tvvo or three, and let the other iudge. 4.8.9. & 4.9.13
30. And if any thing be reueiled to an other that ſitteth by, let the firſt holde his peace. 4.1.12
34. Let your vvomen keepe ſilence in the Churches, for it is not permitted vnto them to ſpeake,&c. 4.10.29
40. Let all things be done honeſtly and by order. 2 8.32.& 3.20.29.& 4 2.10.& 4 10.27,30
15.6. After that, he vvas ſeene of moe then fiue hundreth brethren at once, &c. 3.25.3
10. But I labored more aboundauntly then they all, yet not I, but the grace of God vvhich is in me. 2.3.12.& 4. 1.6.
12. Novve if it be preached, that Chriſt is riſen from the dead, hovve ſay ſome among you, that there is no reſurrection of the dead? 3.25.7.& 4. 1.14

13. For if there be no resurrectiō of the dead, then is Christ not risen. 3.25.3
14. And if Christ be not risen, then is our preaching in vaine, & your faith is also in vaine. 3.25.3
16. For if the dead be not raised, then is Christ not raised. 2.13.2
17. And if Christ be not raised, your faith is vaine, &c. 2.13.2. & 2.16.13
19. If in this life onely vve haue hope in Christ, vve are of all men the most miserable. 3.9.6. & 3.18.4
20. But novve is Christ risen from the dead, and vvas made the first frutes of them that slept. 2.16.13
21. For sith by man came death, by man came also the resurrection of the dead. 2.1.6
22. For, as in Adā all men dy: euen so in Christ shall all be made aliue. 4.16.17
25. For he must reigne till he hath put all his enemies vnder his feete. 2.16.16
28. And vvhen all things shall be subdued vnto him, then shall the sonne also himselfe be subiect vnto him, &c. 1.13.26 & 2.8.30. & 2.14.3. & 2.15.5 & 3.20.42. & 3.25.12
36. Thou foole, that vvhich thou sowest is not quickned, except it dy. 3.25.4
39. All flesh, is not the same flesh, but there is one flesh of men, &c. 3.25.8
41. There is an other glory of the Sunne, an other glory of the Moone, an other glory of the Starres: for one starre differeth from an other starre in glory. 4.19.34
45. The first man Adam vvas made a liuing soule: and the last Adam vvas made a quickning spirit. 1.15.4. & 3.1.2
46. Howbeit that vvas not first made vvhich is spirituall, but that vvhich is naturall, & aftervvard that vvhich is spirituall. 4.16.31
47. The first man is of the earth, earthly: the second man is the lorde from heauen. 2.12.7. & 2.13.2. & 2.13.4. & 4.17.25
50. Flesh and blood can not inherite the kingdome of God, &c. 4.16.17
51. Beholde, I shevve you a secrete thing, vve shall not all sleepe, but vve shall all be chaunged. 2.16.17. & 3.25.8
52. In a moment, in the tvvinckling of an eye, at the last trumpet: for the trumpet shall blovve, and the dead shall be raised vp incorruptible, and vve shall be chaunged. 2.16.17
53. For this corruptible must put on incorruption, &c. 3.25.7
54. So vvhen this corruptible hath put on incorruptiō, and this mortal, hath put on immortality, &c. 3.25.10
16.2. Euerie first day of the vveke, let euerie one of you put aside by himselfe, and lay vp as God hath prospered him, &c. 2.8.33
7. For I vvill not see you novve in my passage: but I trust to abide a vvhile vvith you, if the lord permit. 1.17.11

II. CORINTHIANS.

1.2. GRace be vvith you, and peace from God our father, and from the lorde Iesus Christ. 1.13.13
3. The father of mercie, and the God of all comfort. 3.20.37
6. And vvhether vve be afflicted, it is for your consolation and saluation, vvhich is vvrought in the induring of the same sufferings, vvhich vve also suffer: or vvhether vve be comforted, it is your consolation and saluation. 3.5.4
12. For our reioicing is this, the testimonie of our conscience, that in simplicitie and godlie purenes, and not in fleshlie vvisedome, &c. 3.2.41 & 3.17.14
19. For the sonne of God Iesus Christ, vvho vvas preached among you by vs. &c. 4.17.50
20. For all the promises of God in him, are yea, and are in him amen, &c. 2.9. 2. & 3.2.32. & 3.20.17. & 4.14.20
22. VVho hath also sealed vs, and hath giuen the earnest of the spirit in our heartes. 1.7.4. & 3.1.3. & 3.2. 36. & 3.24.1
23. Novve, I call God for a recorde vnto my soule, that to spare you, I came

came not as yet to Corinthus 2.8.24 & 2.8.27

24. Not that vve haue dominion ouer your faith, but that vve are helpers of your ioie, &c. 4.8.9

2.6. It is ſufficient vnto the ſame man, that he vvas rebuked of many. 3.4.13

7. So that novve contrarie vviſe, ye ought rather to forgiue him, & comfort him, leſt the ſame ſhould be ſvvalovved vp vvith ouer much heauines. 4.1.29. & 4.12.8

8. VVherefore, I pray you, that you vvould confirme your loue tovvards him. 4.12.9

16. To the one vve are the ſauour of death, vnto death: and to the other the ſauour of life, vnto life, &c. 2.5.5

3.3. In that ye are manifeſt, to be the epiſtle of Chriſt, miniſtred by vs, and vvritten, not vvith ynke, &c. 2.8.57

5. Not that vve are ſufficient of our ſelues, to thinke any thing, as of our ſelues, &c. 2.2.25, 27. & 2.3.6

6. VVho alſo hath made vs able miniſters of the nevve Teſtament, not of the letter, but of the ſpirit: for the letter killeth, but the ſpirit geueth life. 1.9.3. & 2.7.2. & 3.1.4. & 4.1.6. & 4 14.11

7. If then the miniſtration of death vvritten vvith letters and ingrauen in ſtones, vvas glorious, ſo that the childrē of Iſraell coulde not beholde the face, &c. 2.7.7

8. Hovve ſhall not the miniſtration of the ſpirit be more glorious? 1.9.3

9. For if the miniſterie of condemnation vvas glorious, much more doth the miniſtration of righteouſneſſe exceede in glorie. 4.3.3

14. Therefore their mindes are hardened: for vntill this day remaineth the ſame couering vntaken avvay in the reading of the olde Teſtament, vvhich vaile in Chriſt is put avvay. 2.10.23

15. But euen vnto this day, vvhen Moſes is read, the vaile is laide ouer their hartes. 2.10.23

17. Novve the lorde is the ſpirit, and vvhere the ſpirit of the lord is, there is libertie. 2.2.

18. But vve all beholde as in a mirror, the glorie of the lorde, vvith open face, and are chaunged into the ſame Image, &c. 1.15.4. & 1.15.5. & 3.2.20 & 3.3.9

4.4. In vvhom the God of this vvorld hath blinded the mindes, that is, of the infidels, that the light of the glorious Goſpell of Chriſt, vvhich is the image of God, &c. 1.14.13. & 1.14.18. & 1.18.2. & 2.4.1

6. For God that commaunded the light to ſhine out of the darkenes, is hee vvhich hath ſhined in our hearts, &c. 2.9.1. & 3.2.1. & 4.1.5. & 4.3.3

7. But vve haue this treaſure in earthē veſſels, that the excellencie of that povver might be of God, and not of vs. 4.1.5. & 4.3.1

8. VVe are afflicted on euerie ſide, yet are vve not in diſtreſſe: in pouertie, but not ouercome of pouerty. 3.8.9. & 3.15.8

9. VVe are perſecuted, but not forſaken: caſt dovvne, but vve perishe not. 3.15.8

10. Euerie vvhere vve beare about in our body, the dying of the lorde Ieſus, that the life of Ieſus alſo might bee made manifeſt in our mortall fleshe. 3.15.5. & 3.15.8. & 3.18.7. & 3.25.3. & 3.25.7

13. And bycauſe vve haue the ſame ſpirit of faith, according as it is vvritten, I beleued, and therefore haue I ſpoken, &c. 3.2.35

5.1. For vve knovve, that if our earthly houſe of this tabernacle be deſtroied, vve haue a building geuen of God, &c. 3.25.6

2. For therefore vve ſigh, deſiring to be clothed vvith our houſe, vvhich is from heauen. 3.9.5

4. Bycauſe vve vvould not be vnclothed, but vvould be clothed vppon, that immortalitie might be ſvvalovved vp of life. 1.15.2. & 3.9.5

5. VVho alſo hath geuen vnto vs the

earneſt of the ſpirit. 2.9 3.& 3.2.36
6. Therefore vve are alvvaies bolde, though vve knovve that vvhiles vve are at home in this body, vve are abſent from the lorde 1.15.2.& 3.2. 14.& 3.9.4 & 3 25.1.& 3.25.6
7. For vve vvalke by faith, and not by ſight. 3.2.14
8. Neuertheles, vve are bolde, and loue rather to remoue out of the body, and to dvvell vvith the lorde. 1.15.2
10. For vve muſt all appeare before the iudgement ſeat of Chriſt,&c.1.13.11 & 1.15.2.& 3.18.1.& 3.25.7
18. And all things are of God, vvhich hath reconſiled vs vnto himſelfe by Ieſus Chriſt,&c.3.2.29.& 3.5.5.& 3. 11.4.& 4 6.3
19. For God vvas in Chriſt, and reconſiled the vvorld to himſelfe, not imputing their ſinnes vnto them, &c 2. 12.4. & 2.17.2. & 3.2.32. & 3.4 25.& 3 11.22.& 3.14.11.& 4.1.23
20. Novve then are vve ambaſſadors for Chriſt: as though God did beſeche you through vs, &c. 3 4.27.& 4 1.22.& 4.3.1
21. For hee hath made him to be ſinne for vs, vvhich knevve no ſinne, that vve ſhould be made the righteouſneſſe of God in him. 2.16.5.& 2.16.6 & 2.17.2. & 3.5.2. & 3.11.11.& 3.11. 22.& 3 11.23
6.8. By honour,& diſhonour,by euill reporte and good reporte,&c. 3.8.8
16 For ye are the temple of the liuing God,&c. 1.13.15.& 3.6 3 & 3.16.2
7.1. Seing then vve haue theſe promiſes, dearly beloued let vs cleanſe our ſelues from all filthines of the fleshe and the ſpirit,&c. 1.15.2.& 2. 5.11.& 2.9.3.& 3.16 2.& 3.25.7
10. For godly ſorrovve,cauſeth repentance vnto ſaluation, not to be repented of: but the vvorldly ſorrovve cauſeth death. 3.3.7.& 3.4.2
11. For beholde, this thing that ye haue bene godly ſorie, vvhat great care it hath vvrought in you, &c. 3.3.15
8.11. Novve therefore performe to do it alſo, that as there vvas a readines to vvill, euen ſo ye may performe it of that vvhich ye haue. 2.5.8
16. And thankes be vnto God, vvhich hath put in the heart of Titus the ſame care for you. 2.5.8
17 Becauſe vve accepted the exhortation,&c. 2.5.8
9.6. That he vvhich ſovveth ſparingly, ſhall reape alſo ſparingly,and he that ſovveth liberally, ſhall reape alſo liberally. 3.18.6
7. As euerie man vvisheth in his heart, ſo let him giue,not grudginglie,or of neceſſitie:for God loueth a chearfull geuer. 3.16.3
12. For the miniſtratiõ of this ſeruice, not onely ſupplieth the neceſſitie of the ſainctes,&c. 3 7.5
10.4. For the vveapons of our vvarfare are not carnall, but mightie through God, to caſt, &c. 4.8.9.& 4.11.5.& 4.11.10
6. And hauing ready the vengeance againſt all diſobedience, vvhen your obedience is fulfilled. 4.6.3
8. For though I ſhould boaſt ſomevvhat more of our authority, vvhich the lorde hath geuen vs for edification,&c. 4.8.1
11.14. And no meruaile:for Satan himſelfe is transformed into an Angell of light. 1.9.2.& 4.12.12
12.2. I knovve a man in Chriſt aboue fourtene yeares agone (vvhether hee vvere in the body, I can not tell. God knovveth) vvhich vvas taken vp into the thirde heauen. 1.9.1.& 1. 14 4.& 4.33
4. Hovve that he vvas taken vp into Paradiſe, and heard vvordes vvhich can not be ſpoken, vvhich are not poſſible for man to vtter. 1.14.4
7. And leſt I ſhould be exalted out of meaſure, through the aboundance of reuelations, there vvas geuen vnto mee a pricke in the fleshe, the meſſenger of Satan,&c. 1.14.18. & 3.3.14.& 4.17.34
8. For this thing,I beſought the lorde thriſe,

thrise, that it might departe from me. 1.13.20
9. And he sayd vnto me, my grace is sufficient for thee: &c. that the povver of Christ may dvvell in me. 1.3 13.& 1.13.20 & 3.3.14
21. I feare least vvhen I come againe, my God debase me among you, and I shall bevvayle many, &c. 3.3.18.& 4 1.27
13.4. For though he vvas crucified concerninge his infirmity, yet liueth he through the povver of God. And vve no dout, are vveake in him: &c. 2 13.2.& 2.14.6.& 2.16.13
5. Proue your selues vvhether ye are in the faith: examine your selues: knovv ye not your ovvne selues, hovve that Iesus Christ is in you, except ye be reprobates? 3.2.39
10. Accordinge to the povver vvhich the Lorde hath giuen me, to edification, & not to destruction. 4.8.1
13. The grace of our Lorde Iesus Christ, and the loue of God, and the communion of the holy Ghost, &c. 3.1.2

GALATIANS.

1.1 PAule an Apostle not of men, neither by mā, but of Iesus Christ, &c. 4.3.13.& 4.3.14
2. And all the brethren that are vvith me, vnto the Churches of Galatia. 4 1.14
3. Grace be vvith you, & peace from God the father, and from the Lorde Iesus Christ. 1.13.13
6. I maruell that ye are so soone remoued avvay vnto an other Gospel, from him that hath called you in the grace of Christ. 4.1.27
8. But though that vve, or an Angell from heauē, preach vnto you othervvise then that vvhich vve haue preached vnto you, lette him be accursed. 4 9.12
16. To reueale his sonne in me, that I should preache him among the Gentiles, &c. 3.22.7
18. Then after three yeares I came againe to Ierusalem to visite Peter, and abode vvith him fifteene dayes. 4 6.7.& 4.6.14
2.1. Then fourtene yeres after, I vvent vp againe to Ierusalem vvith Barnabas, and tooke vvith me Titus also. 4.6.14
3. But neither yet Titus vvhich vvas vvith me, though he vvere a Grecian, vvas compelled to be circumcised. 3 19.12
6. God accepteth no mans persone, &c. 3.23.10
7. VVhen they savv the gospell of the vncircumcision vvas committed vnto me, as the gospell of the circumcision vvas vnto Peter. 4.6.7
8. For he that vvas mighty by Peter in the Apostleship ouer the circumcisiō, vvas also mighty by me tovvards the Gentiles. 4.1.6.& 4.6.7
9. And vvhen Iames, and Cephas, and Iohn knevve of the grace that vvas giuen vnto me, &c. 4.6.13
14. But vvhen I savve, that they vvent not the right vvay to the trueth of the gospell, I sayd vnto Peter before al men, if thou, &c. 4.12.3
16. Knovve that a man is not iustified by the vvorks of the lavv, but by the faith of Iesus Christ, &c. 3.17.2
19. For I through the lavv am dead to the lavve, and that I might liue vnto God, &c. 2.16.7
20. Thus I liue yet, not I novve, but Christ liueth in me, &c. 4.19.35
3.1. O foolish Galatiās, vvho hath bevvitched you, that ye shoulde not obey the trueth, &c. 1.11.7.& 4.1.27 & 4.18.11
2. Receiued ye the spirit by the vvorks of the lavve, or by the hearing of the faith preached? 3.2.33.& 4.1.6
6. Yea rather as Abrahā beleued God, and it vvas imputed to him for righteousnesse. 3.17.8
8. For the Scriptures foreseeing, that God vvoulde iustifie the Gentiles through faith, preached before the gospell vnto Abraham, &c. 3.11.3
10. For as many as are of the vvorkes of the lavve, are vnder the curse: for

it is vvritten, curſed is euery manne that cõtinueth not in all things, &c. 2.7.5.& 2.7.17.& 2.16.2.& 3.11.19

12. And the lavve is not of faith: but the man that shall do thoſe thinges, shall liue in them. 3.11.18.& 3.11.19

13. Chriſt hath redeemed vs from the curſſe for vs, &c. 2.7.15.& 2.8.57 & 2.16.2.& 2.16.6.& 2.16.19.& 2.17 4.& 3.4.27.& 3.11.12.& 3.19.3. & 4.13.21

16. Novv to Abraham, and to his ſede vvere the promiſes made, &c. 2.6.2 & 2.13.3.& 4.14.21

17. And this I ſay, that the lavv vvhich vvas foure hundreth and thirty yeres after, can not diſanull the couenant that vvas confirmed afore of God in reſpect of Chriſt, that it should make the promiſes of no effect. 3.11.20

18. For if the inheritãce be of the lavv, it is no more by the promeſſe, but God gaue it vnto Abraham by promes. 3.11.17

19. VVherfore then ſerueth the lavv? it vvas added becauſe of the tranſgreſſion, &c. 1.14.9.& 2.5.6.& 2.7.2

21. Is the lavve then againſt the promiſes of God? God forbid, &c. 3.11 19.& 3.4.6

22. But the Scripture hath concluded all vnder ſinne, that the promes by the faith of Ieſus Chriſt shoulde be giuen to them that beleue. 3.4.6

24. VVherfore the lavv vvas ſchoolemaiſter to bring vs to Chriſt, that vve might be made righteous by faith. 2 7.2.& 2 7.11.& 2.11.5

27. For all ye that are baptiſed into Chriſt, haue put on Chriſt. 2.1.1.& 3. 1.3.& 4.14.7.& 4.15.6.& 4.16.21.& 4 19.8

28. There is neither Ievv nor Grecian: there is neither bonde nor free: there is neither male nor female: for ye are all one in Chriſt Ieſus. 2.11.11.& 4 20.1

4.1. Then this I ſay, that the heire as longe as he is a childe, differeth nothing from a ſeruaunt, though he be lord of all. 2.11.2.& 2.11.5.& 2.11.13

2. But is vnder tutors & gouernours, vntill the time appointed of the father. 4.10.14

3. Euen ſo vve, vvhen vve vvere children, vvere in bondage vnder the rudimentes of the vvorld. 4.10.14

4. But vvhen the fulneſſe of time vvas come, God ſent forth his ſonne, borne of a vvoman, &c. 2.16 5.& 2.7.15 & 2.11.11.& 2.12.7.& 2.13.1.& 2.13 3.& 2.17.5.& 4.20.15

5. That he might redeeme thẽ vvhich vvere vnder the lavv, that vve might receiue the adoptiõ, &c. 2.7.15.& 3 19.2

6. And becauſe ye are the ſonnes, God hath ſent forth the ſpirit of his ſonne into your heartes, vvhich crieth Abba, that is, Father. 2.14.5.& 3.1.3.& 3 2.11.& 3 13.5.& 3 20.37

8. But euen then, vvhen ye knevv not God, ye didde ſeruice vnto them, vvhich by nature are not gods. 1.4.3 & 1.12.3

9. But novv, ſeeinge ye knovve God, ye are rather knovven of God, &c. 4. 1.27.& 4.10 10.& 4.19.7

10. Ye obſerue daies, and monethes, & times, and yeares. 2.8.33

11. I am in feare of you, leaſt I haue beſtovved on you labour in vaine. 2 8.33

22. For it is vvritten, that Abrahã had tvvo ſonnes, one by a ſeruaunt, an other by a free vvoman. 2.11.9.& 4.2.3

24. By the vvhich thinges, an other thing is ment for theſe mothers, are the tvvo Teſtaments, &c. 2.11.9

25. For Agar or Sina is a mountaine in Arabia, and it anſvvereth to Ieruſalem that novv is, &c. 3.2.6

26. But Ieruſalem, vvhich is aboue, is free: & is the mother of vs all. 4.1.1

28. VVe are after the manner of Iſaac, children of the promes. 4.16.12

30. Put out the ſeruaunt & her ſonne, &c. 3.18.2

5.1. Stand faſt in the liberty therefore vvhervvith Chriſt hath made vs free: &c. 3.19.2.& 3.19.14.& 4.10.8.& 4 10.9.& 4.20.1

4. VVho-

4. VVho ſo euer are iuſtified by the lavv, ye are fallen from grace. 3.19 14
5. For vve through the ſpirite, vvayte for the hope of righteouſnes through faith. 3.2.43
6. In Chriſt Ieſus neither circumciſion auaileth any thinge, nor vncircumciſion, &c. 3.11.20
13. For brethren, ye haue bene called vnto liberty: only vſe not your liberty, &c. 3.19.11
14. For all the lavve is fulfilled in one vvord, vvhich is, Thou ſhalt loue thy neighbour as thy ſelfe. 2.8.53
17. For the fleshe luſteth againſt the ſpirit, and the ſpirit againſt the flesh, &c. 2.7.5.& 2.2.27
19. Moreouer the vvorkes of the flesh are manifeſt, vvhich are adultery, fornication, vncleanneſſe, vvantonneſſe, 2.1.8 & 3.14.1.& 4.15.10
6 10 VVhile vve haue therefore time, let vs doe good vnto all men, &c. 3 7.6.& 3 20.38
14. But God forbid, that I ſhoulde reioyce, but in the Croſſe of our Lord Ieſus Chriſt, vvherby the vvorlde is crucified vnto me, and I vnto the vvorld. 2.16.7
15. For in Chriſt Ieſus, neither circũciſion auaileth any thinge, nor vncircumciſion, &c. 4.14.24
17. From henceforth let no man put me to buſineſſe: for I beare in my bodie the markes, &c. 3.18.7.& 3. 25.8

EPHESIANS.

1.2 GRace be vvith you, and peace from God our father, & from the Lord Ieſus Chriſt. 1.13.13
3. VVhich hath bleſſed vs vvith all ſpirituall bleſſing in heauenly things in Chriſt. 3.22.10
4. As he hath choſen vs in him, before the foundation of the vvorlde, that vve shoulde be holy, &c. 2.3.8.& 2 8.53. & 2.12.5. & 2.16.4. & 3.15.5. & 3.17.15. & 3.19.2. & 3.22.1. & 3. 23.12.& 3.24.3.& 3.24.5
5. VVho hath predeſtinate vs to be adopted through Ieſus Chriſt vnto himſelfe, &c. 2.12.5.& 3.13.4.& 3.18.2
6. To the praiſe of the glory of his grace, vvherevvith he hath made vs accepted in his beloued. 2.17.2.& 3 2.32.& 3.11.4
7. By vvhome vve haue redemption through his blood, &c. 3 4.30
9. And hath opened vnto vs the miſtery of his vvill, accordinge to his good pleaſure, &c. 4.14.2.& 4.19.36
10. That in the diſpenſation of the fulneſſe of the times, he might gather together in one all things, both vvhich are in heauen, and vvhich are in earth, euen in Chriſt. 2.12.5.& 3 20 21
13. In vvhom alſo ye haue truſted, after that ye heard the vvord of truth, euen the goſpel of your ſaluatiõ, &c. 1.7.4.& 2.9.3.& 2.10.3.& 3 1.4.& 3 2.36 & 3.24.1.& 3.24.8
14. VVhich is the earneſt of our inheritaunce, vntill the redemption, &c. 3.24.8
17. That the God of our Lorde Ieſus Chriſt, the father of glory, might giue vnto you the ſpirite of vviſedom, &c. 2.2.21
18. That ye may knovv, vvhat the hope of his callinge, and vvhat the riches of his glorious inheritaunce is in the ſainctes. 3.2.16.& 4.8.11
20. VVhich he vvrought in Chriſt, vvhen he raiſed him from the deade, &c. 2.16.15
21. Far aboue all principality, and povver, and might, & domination, and euery name that is named, &c. 1.14.5 & 2.15.5 & 2.16.15
22. And he hath appointed him ouer all thinges to be the heade to the Church. 2.15.5.& 4 6.9
23. VVhich is his body, euen the fulneſſe of him that filleth all in all thinges. 2.15.5.& 3.20.38.& 4.1.10 & 4.17.9
2.1. That vvere dead in treſpaſſes, and ſinnes, &c. 3.24.10
2. VVherein, in time paſt ye vvalked, accordinge to the courſe of this vvorlde, and after the Prince that ru-

leth in the ayer, &c. 1.14.13.& 1.14 18.& 2.4.1.& 3.24.10

3. Among vvhom vve alſo had our cõuerſation in time paſt, in the luſtes of our flesh, in fulfilling the vvill of the flesh, & of the minde, &c. 2.1.6.& 2 1.11.& 4.16.17

4. But God vvhich is riche in loue, through his great loue vvherevvith he loued vs. 3.14.5

5. Euen vvhẽ vve vvere dead by ſinnes, he quickened vs, &c. 2.5.19

6. And hath raiſed vs vp together, & made vs to ſit together in the heauẽly places in Chriſt Ieſus. 2.16.16.& 3 15.6.& 3.25.1

8. For by grace are ye ſaued through faith, & that not of your ſelues: it is the gift of God. 3.13.2.& 3.14.11

9. Not of vvorkes, leaſt any manne ſhould boaſt himſelfe. 3.13.2

10. For vve are his vvorkemanſhippe created in Chriſt Ieſus vnto good vvorkes, &c. 2.3.6.& 3.3.21.& 3.14 5.& 3.15.7.& 3.23.13

11. VVherefore remember thatye being in time paſt Gentiles in the flesh, and called vncircumciſion, &c. 4.14 12.& 4.16.15

12. That ye vvere, I ſay, at that time vvithout Chriſt, and vvere alienates from the common vvelth of Iſraell, &c. 1.4.3.& 1.5.12.& 2.6.1.& 3.24.10 & 4.14.12.& 4.16.3.& 4.16.24

14. For he is our peace, vvhich hath made of both one, &c. 2.7.17.& 2.11 11.& 3.2.28.& 3.2.32.& 3.13.4.& 4 16.13

16. And that he might reconcile both vnto God in one body by the croſſe, &c. 2.17.2

19. Novve therefore, ye are no more ſtrangers and foreners: but Citizens, &c. 3.25.1

20. And are built vpon the foundatiõ of the Apoſtles and Prophets, &c. 1 7.2.& 4.2.1 & 4.2.4.& 4.6.5

21. In vvhome all the buildinge coupled together, grovveth vnto an holie Temple in the Lorde. 3.15.5.& 3 16.2

3.2. If ye haue heard of the diſpenſation of the grace of God, vvhich is giuen me to you vvard. 4.14.2

7. VVhereof I am made a miniſter by the gift of the grace of God, &c. 3 22.7

10. To the intent, that novv vnto principalities, and povvers in heauenlie places, &c. 1.18.3.& 2.11.12.& 3.24 16

12. By vvhom vve haue boldneſſe and entraunce by confidence, &c. 3.2.15 & 3.13.5.& 3.20.12

14. For this cauſe I bovve my knees vnto the father of our Lorde Ieſus Chriſt. 3.2.15

15. Of vvhom is named the vvhole family in heauen and in earth. 2.14.7

16. That he mighr graunt you accordinge to the riches of his glory, that ye may be ſtrengthened, &c. 2.12.5

17. That Chriſt may dvvel in your harts by faith, &c. 2.9 3.& 2.12.5.& 4 17.5

18. That ye, beinge rooted and grounded in loue, may be able to comprehende vvith all ſainctes, &c. 2.12.5 & 3.2.14.& 3.14.19

19. And to knovv the loue of Chriſt, vvhich paſſeth knovvledge, &c. 2.12.5

4.2. VVith long ſuffering, ſupporting one an other through loue. 4.12.11 & 4.12.13

3. Indeuouringe to keepe the vnity of the ſpirit in the bonde of peace. 4.12 11.& 4.12.13

4. There is one body, and one ſpirite, &c. 4.1.3.& 4.3.1.& 4.6.10

5. There is one Lord, one faith, & one baptiſme. 1.13.16.& 4.2.5

7. But vnto euerie one of vs is giuen grace, &c. 2.15.5.& 3.1.2.& 4.6 10

8. VVhen he aſcended vppe on hie, he ledde captiuity captiue, &c. 1.13.11 & 2.16.16

10. He that deſcẽded, is euen the ſame that aſcended far aboue all heauens, &c. 2.16.14.& 4.3.2 & 4.6.10

11. He therfore gaue ſome to be Apoſtles, & ſome to be Prophets, &c. 4.1 1,5.& 4.3.4.& 4.6.10.& 4.8.12

13. For

12. For the gathering together of the Saincts, that for the vvorke of the miniſtery,&c. 4.1.5
13 Till vve all meete together, in the vnity of faith,&c. 4 14.8
14. That vve be no more hencefoorth children,vvaueringe & caried avvay vvith euerie vvinde of doctrine, &c. 4.3.1
15. But lette vs followve the trueth in loue,and in all thinges grovve vp into him,&c. 2.16.15.& 3.1 1.& 3.1.3. & 4.3.2.& 4.6.9.& 4.17.9
16. By vvhom all the body being coupled and knitte together by euerie ioynt,&c. 2.13.1 & 4.6.9
17. This I ſay therefore, and teſtifie in the Lorde, that ye henceforth vvalke not,&c. 2.3.1
18. Hauing their cogitation darkened, and being ſtraungers,&c. 2.3.1
20. But you haue not ſo learned Chriſt. 3. 2.6.& 3.6.4
22. That is, that ye caſt of, concerning the cõuerſation in time paſt, the old man,&c. 3.3.8.& 3.6 4
23. And be renevved in the ſpirite of your minde. 2.1.9 & 2.3.1.& 3.3 8 & 3.7.1
24. And put on the nevv man, vvhich after God is created,&c. 1.15.4
27. Neither giue place to the deuill.1 14.18
28. Let him that ſtole, ſteale no more, but let him rather labour, &c.3 24 10
30. And greue not the holy ſpirite of God by vvhom,&c. 2.5.8
5.1. Be ye therefore followvers of God, as deere children. 3.6.3
2. And vvalke in loue, euen as Chriſt hath loued vs, and hath giuen himſelfe,&c. 2.17.5.& 4.19.23
6. Lette no manne deceiue you vvith vaine vvordes, for ſuch thinges,&c. 3.2.27
8. For ye vvere once darkeneſſe, but are novv light in the Lorde,&c.3 16 2.& 3.24 10
14. Avvake thou that ſlepeſt, & ſtand vp from the deade, and Chriſt ſhall giue thee light. 2.5.19
23. For the husbande is the vviues heade,euen as Chriſt is the heade of the Church,&c. 3.6.3 & 4 6.9
25. And gaue himſelfe for it. 4.1.17.& 4 8.12
26. That he might ſanctify it,& clenſe, &c.3.3.11.& 3.6.3 & 4.1.13.& 4.15.2 & 4 16 22
27. That he might make it vnto himſelfe a glorious Church, not hauing, &c. 3.3.11.& 4.1.10
28. So ought menne to loue their vviues as their ovvne bodies, &c.4 19.35
29. For no manne euer yet hated his ovvne flesh,but nourisheth,and cherisheth it,euen as the Lord doth the Church. 4.19.35
30. For vve are members of his body, of his flesh,&c. 2.12 2.& 2.12.7.& 3 1.3.& 4.17.9
32. This is a great miſtery,but I ſpeak concerning Chriſt and concerninge the Church. 4.12 24
6.1. Children obey your parentes in the Lorde:&c. 2.8 36.& 2.8.38.& 4 20.29
4. And ye fathers, prouoke not your children to vvrath,&c. 4.20 29
9. Neither is there reſpect of perſons vvith him. 3.23.10
10. Finally my brethren be ſtronge in the Lord:&c. 2.5.8
12. For vve vvreſtle not againſt fleshe and blood:&c. 1.14.13.& 1.17 8
13. For this cauſe, take vnto you the vvhole armour of God, &c. 1.14.13 & 2.5.11
16. Aboue all take the shield of faith, vvherevvith ye may quench all, &c. 3.2.21.& 3.20.12
18. And pray alvvay vvith all manner of prayer and ſupplication in the ſpirit:&c. 3.20.5.& 3.20.7.& 3.20.12
19. And for me,that vtterance may be giuen vnto me: that I may open my mouth boldly:&c. 3.20.20

PHILIPPIANS.

1.1. PAul & Timothe the ſeruauntes of Ieſus Chriſt,&c.4.3.7.& 4.3.8

4. Alvvayes in all my prayers for all you,&c. 2.2.25
6. I am perſvvaded of this ſame thing, that he that hath begon this ſame good vvork in you,&c.2.3.6.&3.18 1.&3.24.6
20. As I hartily looke for, and hope, that in nothing I shalbe ashamed, but that vvith all confidence,&c. 3.2.43
23. For I am greatly in dout on both ſides, deſiring to be looſed and to be vvith Chriſt,&c. 3.9.4
29. For vnto you it is giuē for Chriſt, that not onely ye shoulde beleue in him,&c. 2.17.5
2.2. Fulfil my ioy, that ye be like minded, hauing the ſame loue,&c. 4.2.5
3. That nothing be done through cōtention, or vaine glory: but that in meekeneſſe,&c. 3.7.4
5. Let the ſame minde be in you, that vvas euen in Chriſt Ieſus. 4.2.5
6. VVho beinge in the forme of God, thought it no robbery,&c. 1.13.11 &1.13.24
7. But he made himſelfe of no reputation, & tooke on him the forme of a ſeruaunt, and vvas made like vnto men,&c. 1.13.24.&2.13.2.&2.16.5. &4.17.25
8. He humbled himſelfe, and became obedient vnto the death,&c. 2.13.2 &2.14.3.&3.15.8.&4.14.21
9. VVherefore God hath alſo highly exalted him,& giuē him a name,&c. 2.11.12.&2.13.2.&2.15.5.&2.16.15 &2.17.6
10. That at the name of Ieſus shoulde euery knee bovv,&c. 1.13.24.&2.11 12.&2.14.3.&3.5.8
12. VVherefore my beloued, as you haue alvvayes obeyed, not as in my preſence,&c.2.5.11.&3.2.23.&3.18.1
13. For it is God that vvorketh in you both the vvill, and the deede,&c.2.2 27.&2.3.6.& 2.3.11.&2.5.11.&3.2 23.&3.11.12
15. That ye may be blameleſſe,& pure, and the ſonnes of God vvithout rebuke,&c. 3.17.15
17. Yea and though I be offered vp vpon the ſacrifice, and ſeruice of our faith, I am glad & reioyce vvith you all. 3.2.6
20. For I haue no manne like minded, vvho vvill faithfully care for your matters. 4.6.15
21. For all ſeke their ovvne,& not that vvhich is Ieſus Chriſtes. 4.6.15
3 5. An Ebrevve of the Ebrevves, by the lavv a Phariſee. 3.24 10
6. Concerning zeale, I perſecuted the Church,&c. 3.24.10
8. Yea, doutleſſe I thinke all thinges but loſſe, for the excellent knovvledge ſake of Chriſt Ieſus my Lorde, &c. 3.11.13.&3.25.2
10. That I may knovv him, & the vertue of his reſurrection, &c. 2.16.13 &3.8.1 &3.15.8.&3.25 2
12. Not as though I had already attained to it, either vvere already perfect:but,&c. 4.8 11
13. But one thing I do: I forgette that vvhich is behinde, &c. 3.14.13.&3 25.1
15. Let vs therefore as many as be perfect,be thus minded:& if ye be othervviſe minded:&c. 3.2 4.&4.1.12
20. But our conuerſation is in heauen, from vvhence alſo vve looke for the ſauiour, &c. 3.25.2.&4.17.27.&4. 17.29
21. VVho shal chaunge our vile body, &c. 3.25.4.&3.25.8.&4.17 29
4.3. Yea, and I beſeeche thee, faithfull yoke felovv, help thoſe vvomen that laboured vvith me in the goſpell, &c. 3.24.9
6. Be nothing careful, but in all things lette your requeſtes be shevved to God, in prayer and ſupplication,&c. 3.20.28.&3.20.40
12. And I can be abaſed: and I can abounde euery vvhere in all thinges I am inſtructed, &c. 3.10.5.&3.19.9
18. I vvas euen filled, after that I had receiued of Epiphroditus,&c.4.18.16

COLOSSIANS.

1.4. SInce vve hearde of your faith in Chriſt Ieſus, and of your loue tovvard all ſaintes. 2.10.3.&3.18.3 5. For

5. For the hopes ſake, vvhiche is layed vp for you in heauen, &c. 3.18.3.& 3. 25.1.
9. For this cauſe vve alſo, ſince the day vve hearde of it, ceaſe not to pray for you, &c. 2.2.25.
10. And increaſing in the knovvledge of God. 2.2.25.
12 Geuing thankes vnto the father vvhiche hath made vs, &c. 3.22.1.
13. VVho hath deliuered vs, from the povver of darkenes, &c. 3.15.6.
14. In vvhome vve haue redemption through his blood, &c. 2.17.5.& 3.4. 30.& 3.15.5.
15. VVho is the image of the inuiſible God, the firſte borne of euerie creature. 2.2.20.& 2.6.4.& 2.12.4.& 2. 12.7.& 2.14.2.& 2.14.5
16. For by him vvere all things created, vvhiche are in heauen, & vvhich are in earth, things viſible and inuiſible, &c. 1.14.10.& 2.12.7.
18. And he is the head of the bodie of the Churche, &c. 2.12.7.& 4.6.9.
20. And by him to reconſile all thinges vnto him ſelfe, &c. 1.14.10.& 2. 17.2.& 3.4.27.& 3.15.5
21. And you vvhiche vvere in times paſt ſtrangers and enimies, by cauſe your mindes. &c. 2.16.2.& 3.14.6.
22. Hath he novve alſo reconſiled, in the bodie of his flesh. &c. 2.16.2.
24. Novv reioyce I in my ſufferings for you, &c. 3.5.2.& 3.5.4.& 4.12.5
26. VVhiche is the myſterie hid ſince the vvorlde began: and from all ages, but novve is made manifeſte vnto his ſainctes. 2.7.17.& 2.11.12.& 3.2.14.& 4.14.2.
2.2. That their heartes might bee cõforted, & they knit together in loue, &c. 3.2.14.
3. In vvhome are hid all the treaſures of vviſedome & knovvledge. 2.12.4.& 2.15.2.& 3.2.13.& 2.11.5.& 3.11.12. & 4.8.7.& 4.10 8.& 4.18.20.
8. Bevvare leſte there bee any man that ſpoyle you through Philoſophie, &c. 4 10.8.& 4 10.24.
9. For in him dvvelleth all the fulnes of the Godhead bodelie. 1.13.13.& 3.11.5.
10. And ye are cõpleate in him, vvhich is the head of all principalitie, and povver. 1.14.5,& 4.6.9.
11. In vvhome alſo ye are circumciſed vvith circumciſion made vvithout handes, &c. 4.14.24.& 4.16.11.
12. In that ye are buried vvith him in baptiſme, &c. 3.25.8.& 4.15.5.& 4. 16.21.
13. And ye vvhiche vvere dead in ſinnes, and in the vncircũciſion of youre fleshe, &c. 2.7.17.
14. And puttinge out the hande vvritinge of ordinañces that vvas againſt vs: &c. 2.7.17.& 2.17.5.& 3. 4.25.
15. And hath ſpoyled the principalities and povvers, and hathe made a shevve of them openlie, &c. 2.16.6.
16, Let no man therefore condemne you of meate & drinke or in reſpecte of an holy day, &c. 2.8.33.
17. VVhiche are but a shadovve of thinges to come: but the bodie is in Chriſte. 2.7.16.& 2.8.31.& 4.14.22. & 4.14.25.
19. And holdeth not the head, vvhere of all the body is fnrnished and knit togeather by ioyntes, &c. 2.15.1.
20. VVherefore if ye be dead vvith Chriſt from the ordinaunces of the vvorld, &c. 4.10.9.& 4.10.13.& 4.19.7
21. Touche not, nor taſte not, &c. 4. 10.13.
23. VVhiche thinges haue indeede a shevv of vviſdome, in volũtary religiõ, &c. 4.10.11.& 4.10.24.& 4.13.2
3.1. If then ye be riſen vvith Chriſte, ſeeke thoſe things vvhiche are aboue &c. 3.6 3.& 4.17.36.
2. Set youre affections on thinges vvhich are aboue & not on thinges vvhiche are on the earthe. 4.17.36.
3. For ye are dead, and your life is hid vvith Chriſt in God. 2.16.7.& 2.16. 13.& 3.25.1.
5. Mortifie therefore youre members vvhiche are on the earthe, fornicatiõ, vncircumciſion, &c. 2.16.13.6

6. For the vvhich thinges ſakes the vvrath of God commeth on the children of diſobedience. 3.2.27.
9. Lie not one to an other, ſeinge that ye haue put of the olde mā, &c. 3.3.8
10. And haue put on the nevv, vvhich is renevved, &c. 1.15.4. & 2.12.9. & 3.3.9.
11. VVhere is neither Greciá nor Ievve, circumciſion nor vncircumciſiō, Barbarian, &c. 4.20.1.
14. And aboue all theſe things, put on loue, &c. 2 8 53. & 3 18.8. & 4.13.13.
16. Teaching, and admonishinge your ovvne ſelues, in pſalmes, and hymnes &c. 3.20 32.
20. Children, obey your parentes, &c. 2.8.36.
24. knovvinge that of the Lorde, ye ſhall receiue the revvarde of the inheritaunce, &c. 3.18.2
25. Neither is there no reſpect of perſons. 3.23.10.
4.3. Praying alſo for vs, that God may open vnto vs the dore of vtteraunce &c. 3.20.20.
17. And ſay to Archippus, take heede to the miniſterie, that thou haſt receiued, &c. 4.3.7.

I. THESSALONIANS.

2.18. THerefore vve vvoulde haue come vnto you (I Paul) &c. 1. 17.18.
19. For vvhat is our hope, or ioy, or crovvne of reioycing? 3.25.10.
3.5. Euen for this cauſe, vvhen I could no longer forbeare, I ſent him that I might knovve of your faith, &c. 3.20 46. & 4.1.6.
12. And the Lorde increaſe you, and make you abounde in loue one tovvarde an other, &c. 2.5.6.
13. To make your hearts ſtable, and vnblameable in holines before God, &c. 3.17.15
4.3. For this is the vvill of God, euen your ſanctification, &c. 3.16.2.
7. For God hathe not called vs vnto vncleanes, but vnto holines. 3.16.2. & 3.19.2. & 3.23.13.
15. For this ſay vve vnto you by the vvord of the Lorde, that vve vvhich, liue, and are remayning in the comming of the Lorde, ſhall not preuent thoſe vvhiche ſlepe. 3.25.8.
16. For the Lorde him ſelfe ſhall deſcende from heauen vvith æshoute, & vvith the voyce of the Archangell, & vvith the trōpet of God: & the dead in Chriſt ſhal firſt riſe. 1.14.8. & 2.16 17.
17. Then ſhall vve vvhiche liue and remaine, be caught vp vvith them alſo in the cloudes, to mete the Lorde in the ayer: & ſo ſhall vve euer be vvith the Lorde. 2.16.17.
5.2 For you your ſelues knovve perfectly, that the day of the Lorde ſhall come, euen as a theefe in the night. 4. 19.34.
9. For God hath not appointed vs vnto vvrath, but to obtaine ſaluation by the meanes of our Lorde Ieſus Chriſt. 3.16.2.
17. Pray continuallie. 3.20.7. & 3.20. 28.
18. In all thinges geue thankes, for this is the vvill of God in Chriſt Ieſus tovvarde you, &c. 3.20 28.
19. Quenche not the ſpirite. 1.9.3. & 25.11.
20. Deſpiſe not prophecying. 1.9.3.
23. Novv the verie God of peace ſanctifie you throughout: and I pray God that your vvhole ſpirit and ſoule and bodie, may be kept blameles vnto the comminge of our Lorde Ieſus Chriſte. 3.6 3. & 3.17.15. & 3.25.7

II. THESSALONIANS.

1.4. SO that vve our ſelues reioyce of you in the Churches of God bycauſe of your patience and faith in all your perſecutions and tribulatiōs that ye ſuffer. 3.2.11
5. VVhiche is a token of the righteous iudgement of God, that ye may bee counted vvorthie of the kingdome of God, for the vvhiche ye alſo ſuffer 3.2

3.2.11.& 3.18.7

6. For it is a righteous thinge vvith God, to recompense tribulation to them that trouble you. 3.9.6.& 3.18. 7.& 3.25.4.

7. And to you vvhich are troubled, rest vvith vs vvhen the Lorde Iesus shall shevve him selfe from heauen vvith his mightie Angels. 3.18.7.

9. VVhich shal be punished vvith euerlasting perdition, from the presence of the Lorde, and from the glorie of his povver. 3.25.12.

10. VVhen he shall come to be glorified in his Saincte, and to bee made merueillous in all them that beleue (bycause our testimony tovvarde you vvas beleued) in that day. 3.25.10.

11. VVherefore, vvee also pray allvvaies for you, that our God may make you vvorthie of his callinge, and fulfill all the good pleasure of his goodnes, and the vvorke of fayth vvith povver .2. 5.8.& 3.2.35.

2.3. Let no man deceiue you by any meanes: for that day shall not come, except there come a departinge first, and that that man of sinne be disclosed, euen the sonne of perditiō. 4.9.7

4. And exalteth himselfe againste all that is called God, or that is vvorshipped so that hee dothe sit as God in the Temple of God, &c. 4.2.12.& 4.7.25.& 4.7.29.& 4.9.4.

9. Euen him vvhose comminge is by the vvorking of Satan vvith all povver & signes, & lying vvonders. 1.14 17.

11. And therfore God shall sende them strong delusion, that they shoulde beleue lyes. 1.14.17.& 1.18 2.& 2.4 5

12. That all they might be damned, vvhich beleue not the truth, but had pleasure in vnrighteousnesse. 1.18.2. & 2.4.5.

13 But vve ought allvvaies to geue thankes to God for you, brethren beloued of the Lord, bycause he hath chosen you from the beginninge to saluation, thorovve sanctification of the spirit, and beleife of the truth. 3.1.2.

14. VVherunto he called you by our Gospell, to the obtaining of the glory for our Lorde Iesu Christ. 2.10 3.

3.6. VVe do commaund you, brethren, in the name of our Lord Iesus Christ that ye vvithdravv your selues from euery brother that vvalketh inordinately, &c. 4.1.26.

10. For euen vvhē vve vvere vvith you this vve vvarned you of, that if there vvere anie that vvolde not vvorke, that he shoulde not eate. 4.16.29.

12. Those that bee suche maner of persons, vve commaunde, and beseche for our Lorde Iesus Christ, that they vvorke vvith quietnes, aud eate their ovvne bread. 4.1.26.

14. And if there be anie that follovve not our counsell, note by a letter, and haue no cōpanie vvith him, that he may be ashamed. 4.12.5

15. Yet count him not as an enemie, but admonish him as a brother. 4.12,10.

1. TIMOTHE.

1.5. THe ende of the lavve, is loue out of a pure heart and good conscience, & of faith vnfained. 2.5.6.& 2.8.51.& 3.2.12.& 3.19.16.& 4.10.4

5. knovving that the lavv is not put for Iust men, but for the lavvles and disobedient, and for those that vvill not be ruled, for the vvicked, &c. 2. 7.10

13. I, I saye vvhich vvas first a blasphemer, and a persecuter, and a doer of vvrong: but he had mercie of mee, for I did it ignorātly, not beleuing. 3.3.22

15. Christ Iesus came into the vvorlde to saue sinners, of the vvhiche I am cheifest. 2.12.5.

17. To the king eternall, immortall, inuisible, the onely vvise God, be honor and glory, &c. 1.13.11.24.

19 Hauing fayth & a good conscience the vvhiche being put avvay, some haue made shipvvracke of faith. 3.2. 12.

2.1. I exhort therfore, that first of all prayers, supplications, intercessiōs, & geuyng of thankes be made for all men. 3.20.19.& 4.20.23.

2. For kinges and for all that are in authoritie, that vve may lead a quiet & peaceable life in all holineſſe and honeſtie. 4.20.5,27.

4. VVho vvould haue all men to be ſaued, & to come to the knovvledge of the truth. 3.24.15.

5. One God & one Mediator betvvene God and man, the man Chriſt Ieſus. 2.12.1. & 2.17.5. & 3.20.17.20. & 4. 12.25.

6. VVho gaue him ſelfe a raunſome for all men, I ſaye Chriſt that teſtimony ordained in due time. 2.17.5.& 3.4. 30.

8. I vvill therefore that the men pray euery vvhere lifting vp pure handes vvithout vvrath or doubting 3.20. 29.& 3.25 7.& 4.19 2.

3.2. A Bishop ought to be vnblameable, the husbād of one vvife, vvatchfull, ſober, ſetled, harborous, apt to teach. 4.3.12.& 4.4.7.10.& 4.5.2.& 4.12.23 24.

9. Holding the myſterie of the fayth vvith a pure conſcience. 3.2.13.& 4. 19.36.

15. VVhich is the Church of the liuing God, the piller & ground of all truth. 4.1.10.& 4.2.1.10 & 4 8.12

16. And vvithout controuerſie great is the myſterye of godlineſſe, God vvas made manifeſt in fleshe. 1 13.11. & 4.14 2.

4.1. The ſpirite ſpeaketh euidently, that in the latter times ſome shal depart from the faith, and shall geue heede to ſpirites of error, and to doctrine of deuills. 4 9.14.

2. Teaching lies through hipocriſie, vvhoſe conſcience is marked vvith a hote iron. 4.9.14.

3. Forbidding mariage, and cōmaunding to abſtaine from meates vvhich God hath created to be receaued vvith thankes geuing of the faithfull and of them that hath knovven the truth. 4.9.14,& 4.12.23

4. For vvhatſoeuer God hath created is good, nor nothing is to be refuſed if it be taken vvith thankes geuing. 3.19.8.

5. For it is ſanctified by the vvorde of God and prayer. 3.19.8.& 3.20.28.

6. Being nourished vp in the vvordes of fayth, & in good doctrine, vvhich thou haſt continually followed. 3. 2 13.

8. But godlineſſe is profitable vvhich hath promiſe of this life & of the life to come. 2.9.3.& 3.2.28.& 3.20 44.

10. Therfore vve labour and are reproched, bicauſe vve hope in the liuing God, vvhich is the ſauiour of all mē, but moſt cheefly of the faythfull. 3 8 8

13. Attend vnto reading, exhortation, and doctrine, vntill I come. 1.9.1.

14. Neglect not the gift that is in thee vvhich vvas geuē thee to prophecie vvith laying on of the handes of the Elders. 4.3.16.& 4.19.28

5.9 Let not a vvidovv be taken into the number that is younger then 60. yeares olde, that hath bene the vvife of one husband. 4.3.9.

12. Therfore to be condēned, bicauſe they haue forſaken their firſt faith 4. 13.18.

17. The Elders that rule vvell, are vvorthy double honor, but moſt cheefly thoſe that doe labour in the vvordes and doctrine. 2 8.35.& 4.11.1.

20. Thoſe that offend, reproue openly, that the reſt maye feare 4.12.3.

21. I charge thee before God & our Lord Ieſu Chriſt, and the electe Angels, that thou keepe theſe thinges vvithout preferring one before an other, and do nothing parcially. 1.14. 9.16.& 3.23.4.

22. Lay handes ſodenlie vpon no man neither be partaker of other mens ſinnes 4.3.12.15.

6.4 He is puffed vp and knovveth nothing, but doteth about queſtions and ſtrife of vvords, of vvhich there riſeth enuie, ſtrife, railinges, and euill ſurmiſing. 1.13.3.

10. For the roote of all euill is the loue of money, the vvhich vvhileſt ſome luſted after, they haue erred from the faith,

faith, & pearced themselues through vvith many sorrovves. 3.2.13
16. VVho onely hath immortalitie, dvvelling in the light that none can attaine vnto, vvhom neuer man savv, neither yet can see, vnto vvhome be honor and povver euerlasting, Amen. 1.6.3.& 2.18.3.& 3.2.1
17. Charge those that be riche in this vvorld, that they be not hie minded, and that they put not trust in vncertaine riches, but in the liuinge God, vvho giueth all thinges aboundantly to enioy. 3.18.6
20. O Timothe, keepe that that is cõmitted vnto thee, & auoide profane and vaine bablings, and oppositions of science falsely so called. 1.16.8

II. TIMOTHE.

1.1 PAule the Apostle of Iesus Christ, by the vvill of God, according to the promise of life vvhich is in Christ Iesus. 2.9.3
6. I do put thee in remembrance that thou stirre vp the gift of God vvhich is in thee, by the layinge on of my handes. 4.3.16
9. VVho hath saued you and hath called you vvith an holy calling, not accordinge to our vvorkes, but accordinge to his ovvne purpose & grace, &c. 2.12.5.& 3.14.5.& 3.22.3.& 4.1 26
10. But novve is made manifest by the appearing of our Lorde Iesus Christ, vvho hath abolished death, and hath brought life & immortality to light through the gospell. 2.9.2.& 3.15.1
12. For the vvhich cause also I suffer these things, neither am I ashamed: I knovve vvhom I haue beleued, and I am persvvaded, he is able to keepe that I haue committed vnto him against that day. 3.2.31.& 3.25.4
14. That vvorthy thing that vvas cõmitted vnto thee, keepe through the holy Ghost vvhich is in vs. 3.2.33
18. The Lord graunt him, that he may finde mercy vvith the Lorde in that day. 3.25.10
2.10. Therefore I suffer all thinges for the elect sake, that they might also obtaine the saluatiõ that is in Christ Iesu, vvith eternall glory. 3.5.4
12. If vve be dead vvith him, vve shall also liue vvith him: and if vve suffer, vve shal also raigne vvith him. 3.15.8
13. If vve beleue not, yet abideth he faithfull: he can not deny himselfe. 1 4.2.& 3.20.36
16. Stay profane babling about vaine things, for they vvil procede to more vngodlines. 3.2.13
19. The foundation of God standeth sure, hauinge this seale, The Lorde knovveth vvho be his, &c. 3.22.6. & 4.1.2,8
20. In a great house there be not only golden and siluer vessels, but also of vvoode and of earth, and some of them be to honor, and some to dishonor. 3.15.8
25. Instruct them vvith meekenes that are contrary minded, if that God vvil giue them at any time repentaunce, that they may knovve the trueth. 1.14 18.& 4.3.21.& 3.24.15
26. And that they vvhich be taken in the snare of the deuill, in the vvhich they be helde captiue, may, &c. 1.14 18.& 3.3.21
3.7. Euer learning, but they can neuer come to the knovvledge of the truth. 3.2.5
8. And as Iannes and Iambres vvithstoode Moses, so they vvithstand the trueth, men corrupt in minde, & reprobate touching the faith 3.2.13
16. The vvhole Scripture is giuen by inspiration of God, and is profitable to teach, to reproue, and to correct, &c. 1.9.1.& 2.7.14
17. That the man of God may be perfect, being perfectly instructed to euery good vvorke. 1.9.1
4.1. I charge thee therefore before God, & before the Lord Iesus Christ, vvho shall iudge the quicke and the dead at his glorious comming in his kingdom. 2.16.17
8. It remaineth, that there is a crovvn laid vp for me, vvhich the Lord that

righteous iudge shall giue vnto me in that day. 3.18.5.& 3.25.4
16. At my first answering no man assisted me, but all forsooke me. 4.6.15

TITVS.

1.1. PAul a seruaunt of God, and an Apostle of Iesus Christ according to the faith of the elect of God, and knowledge of the trueth, which is according to holinesse. 3.2.12.& 3 22.10
5. For this cause I left thee in Creta, that thou shouldest go forwards to amende those thinges that remaine, & that thou shouldest appoint euery where Elders, as I haue commaũded thee. 4.3.7,8,15
6. If any be blameles, lette it be the husbande of one wife, hauinge children that be faithfull,&c. 4.3.12.&4 12.23
7. A Bishoppe must be blameless, as the steward of God, &c. not greedy of filthy luker. 4.5.19
9. A holder of that faithfull worde which serueth to teach, that he may exhort by sound doctrine,& confute them that speake thereagainst. 4.3.6
13. This witnes is true: wherefore reproue them earnestly, that they may be sound in faith. 3.2 13
15. All thinges is pure to the pure: but to the defiled & faithlesse, nothing is pure,&c. 3.19.9.& 4.13.9.& 4 17.40
2.2. That old men be sober, shewing thẽselues worthy to be reuerenced, and temperate, sounde in faith, loue, and patience. 3.2.13
11. For the grace of God that bringeth saluation to all men hath appeared. 2.12.4. & 3.7.3.& 3.16.2 & 4.1.26
12. Teaching vs, that wickednes being forsaken and worldly lustes, we should liue soberly, righteously, and holily, in this present life. 3.16.2.& 3 25.1
13. Looking for that blessed hope. and for that glorious comminge of the glory of that great God & Sauiour euen Christ Iesus. 3.9 5.& 3.16.2
3.1. Put them in minde that they be subiect to principalities, and obey powers, that they be prepared to euery good worke. 4.20.23
4. But when the bountifulnes & loue of God our Sauiour towardes man appeared. 2.5.17.& 3.14.5.& 4.1.26
5. Not by the works of righteousnes that we had done, but according to his mercy he saued vs, by the washinge of regeneration,&c. 1.13.14 & 2.5.17.& 3.4.25.& 4.15.2,5.&4 16.20.& 4.17.22
7. That beinge iustified by his grace, we should be made heires according to the hope of eternall life. 3.15.6
9. But stay foolish questions & genealogies,& contentions, & brawlings about the lavv, for they are vnprofitable and vaine. 2.12.5

HEBREVVES.

1.1. GOd many times & diuersly spake to the fathers by the Prophets. 2.9.1.& 2.15.1.& 4.8.7
2. In these later daies he spake to vs by his sonne. 1.13.7.& 4.8.7.& 4.18.20
3. VVho being the brightnesse of his glory, and the ingraued forme of his person, and beareth vp all thinges by his mighty worde, hath by himselfe purged our sinnes,&c. 1.13.2,12.&1 16.4.& 2.2.20.& 2.14.3
4. Being made so much more excellent then Angels, by howe much he hath obtained a more excellent name. 1 14.9
6. Let all the Angels of God worship him. 1.13.11,23
10. And thou, O Lorde, in the beginning hast laid the foundations of the earth: and the heauens be the works of thy handes. 1.13.11,23,26
14. Be they not all ministringe spirites sent forth to minister for their sakes that shalbe heires of saluatiõ? 1.14.9 & 3.20.23
2.5. He hath not put in subiection to the Angells, the world to come, of which we speake. 1.14.9
9. But we see Iesus crowned with glory and honor, which was made a litle while inferiour to Angels, by reason

reason of sufferinge death, that by Gods grace he might tast of death for all men. 1.13.26.& 2.16.7
11. For he that sanctifieth, and those that are sanctified, are all of one: wherefore he is not ashamed to call them brethren. 2.13.2
14. That he might destroy through death, him that had the empire and power of death, that is, the deuill, &c. 1.14.18.& 2.13.1,2.& 3.11.12
15. And that he might deliuer all them, which for feare of death were all their life time subiect to bondage. 2.16.7
16. For in no wise he tooke the Angels, but he tooke the seede of Abraham. 1.14.9.& 2.13.1,2
17. In all thinges it became him to be made like to his brethren, that he might be mercifull, and a faithfull high priest in thinges concerninge God. 2.13.1.& 2.16.2,19
3.14. We be made partakers of Christ, if we keepe sure vnto the ende that beginninge wherewith we are vpholden. 3.2.16.
4.9. There remaineth therefore a rest to the people of God. 2.8.29
14. Hauinge therefore a great high priest, that hath entred into heauen, euen Iesus the sonne of God, let vs hold this profession. 2.7 2.& 4.14.21
15. We haue not a hie priest that can not be touched with the infirmitie of our flesh, but was in all thinges tẽpted in like sort, yet without sin. 2.12.1,7.& 2.13.1.& 2.16.12.& 4.17.24
16. Leate vs approche therefore with boldnes vnto the throne of grace, that we may receiue mercy, & finde grace to helpe at time of nede. 3.20.12,17
5.1. Euery hie priest is taken from amongest mẽ, & is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifice for sinnes. 2.12.4
4. Neither doth any man take this honor vnto himselfe, but he that is called of God, as was Aaron. 4.3.10 &4 5.22.& 4.18.9,14
5. And so Christ tooke not to himselfe this honor, to be made hie priest, &c. 4.14.21.& 4.18.2
6. Thou art a priest for euer, after the order of Melchisedec. 4.19.28
7. Which in the dayes of his flesh did offer vppe prayers and supplications, with strong cryinge and teares vnto him, that was able to saue him from death, and was also hearde in that which he feared. 2.16.11
8. Although he were the sonne, notwithstanding he learned obedience by those things that he suffred. 3.8.1
10. And called of God an hie priest, after the order of Melchisedec. 4.18.2
6.4. For it cã not be that those which were once lightened, and haue tasted of the heauenly giftes, and were made partakers of the holy Ghost. 3 2.11.& 3.3.21,23
6. If they fall, that they should be renued againe by repentãce, &c. 3.3.21
10. For God is not vniust, that he should forget your workes, and labour of loue, which ye shewed towards his name, &c. 3.18.7
13. For when God made the promise to Abrahã, when as he coulde swere by none greater, he swore by himself. 2.8.25
16. For men verily sweare by him that is greater then themselues, & an oth for confirmation is an ende of strife amongest them. 2 8.27
7.3. Without father, without mother, without kindred, and hauinge neither beginninge of his dayes, nor ende of his life, but is likened to the sonne of God, and continueth a priest for euer. 4.19.28
7. But without all controuersie, that which is the least is blessed of him that is the greater. 4.18.2
11. If there had bin a ful perfection by the Leuitical priesthood, &c. 2.11.4
12. The Priesthoode therefore beinge chaunged, it must nedes be, that there be a chaũge of the lawe. 3.4.4.& 4 6.2
17. Thou art a priest for euer, after the order of Melchisedec. 4.18.2

19. The lavve ſanctified nothinge, but the bringing in of a better hope did it, by the vvhich vve come neere to God. 2.7.17.& 2.11.4
21. But this, he is made vvith an othe by him that ſaid vnto him, The Lord hath ſvvorne and vvill not repent, thou art a prieſt for euer,&c. 4.18.2
22. Ieſus is made ſo much greater ſurety of a better Teſtament. 4.18.2
24. And he, becauſe he abideth for euer, hath an euerlaſting prieſthode. 2.15.6
25. VVhereby he is able to ſaue thoſe vvhich come vnto God by him. 2.16.16
8.1. But this is the ſum of that vvhich vve haue ſpoken: that vve haue ſuch an high Prieſt, that ſitteth on the right hand of the throne of maieſtie in heauen. 2.16.15
5. See, quoth he, that thou make all things according to the paterne that vvas ſhevved thee in the mountaine. 2.7.1
6. But novv our hie prieſt hath obtained a more excellent office, in as much as he is the mediator of a better Teſtament,&c. 2.16.12
9.1. The firſt teſtament had alſo ordinaunces of religion, and a vvorldly ſanctuary. 4.14.21
7. But into the ſeconde vvent the hie prieſt alone once euery yeare, not vvithout blood vvhich he offered for himſelfe and for the people. 2.7 17.& 2.15.6
8. VVherby the holy Ghoſt this ſignified, that the vvay into the holieſt of all, vvas not yet opened, vvhileſt as yet the firſt tabernacle vvas ſtanding. 2.7.17.& 2.15 6
9. VVherein vvere offred giftes & ſacrifices that coulde not make holy, cõcerning the conſcience of him that did the ſeruice. 2.7.17.& 2.11.4.& 4 14.25
11. But Chriſt being come a hie prieſt of good things to come,&c. 2.16.16 & 4.14.21.& 4.18.2
12. Neither by the blood of goates & calues, but by his ovvn blood entred he once into the holy place. 2.17.4&4.18.3
13. For if the blood of bulles & goats, & the aſſhes of an heifer ſprinklinge them that are vncleane, ſanctifieth as touching the purificatiõ of the fleſh. 2.17.4
14. Hovve much more ſhall the blood of Chriſt, vvhich through the eternall ſpirite offered himſelfe vvithout ſpot to God,&c. 2.16.6.& 3.16.2.& 4 14.22
15. And for this cauſe he is the mediator of a nevve Teſtament, that through death,&c. 2.7.17.& 4.17.4
16. For vvhere a teſtament is, there muſt be the death of him that made the teſtament. 4.18.5
22. And all thinges almoſt accordinge to the lavve, vvas purified by blood, & vvithout shedinge of blood there vvas no remiſſion. 2.15.6.& 2.17.4
26. But novv once in the ende of the vvorld hath he appered to put avvay ſin by the ſacrifice of himſelf. 4.18.3
27. And as it is ordained for men that they ſhal once die,& after that cometh the iudgemẽt. 2.16.17.& 3.25.8
28. So Chriſt vvas once offred to take avvay the ſinnes of many, and vnto them that looke for him, ſhall he appeare the ſecond time vvithout ſinne vnto ſaluation. 3.25.3
10.1. For the lavv hauing the ſhadovv of good things to come, and not the very image of the thinges, can neuer vvith thoſe ſacrifices vvhich they offer yearely, ſanctifie the commers thereto. 2.7.16,17.& 2 11.4.& 4.14.23
2. For vvould they not then haue ceaſſed to haue bin offered becauſe that the offerers once purged, ſhoulde haue hadde no more conſcience of ſinne. 3.19.15.& 4 10.3.& 4.14.23
4. For the blood of bulles and goates can not take avvay ſinne. 4.14.25
7. Then I ſaid, loe, I come (in the beginning of the booke it is vvritten of me) that I ſhold do, ô God, thy vvil. 2.16.5
8. Aboue, vvhen he ſaid, ſacrifice, and offerings, & burnt offerings, & ſinne offeringes, thou vvouldeſt not haue, neither haſt thou pleaſure therein vvhich

vvhich are offred by the lavv, &c. 2.16.5
10. By the vvhich vvill vve are sanctified, euen by the offering of the body of Christ once made. 3.6.3. & 4.18.3
14. For vvith once offering he hath consecrated for euer, those that are sanctified. 3.5.2. & 4.18.3
19. VVherefore brethren, seing vve haue liberty to enter the holy place through the blood of Iesus. 3.20.20
20. By the nevv and liuing vvay vvhich he hath prepared for vs through the vaile, that is, his flesh. 3.20.18
26. If vve sin vvillingly after that vve haue receaued the knovvledge of the truth, there remaineth no more sacrifice for sinne. 3.3.21, 23. & 4.18.3
27. But a fearful looking for of iudgemente, and violent fire vvhich shall deuoure the aduersaries. 3.25.12
29. Of hovv much more sorer punishement thinke ye, shall he be vvorthy, vvhich treadeth vnder foote the sonne of God, and coũteth the blood of the testament as an vnholy thing, vvherevvith he vvas sanctified, and doth despise the spirit of grace. 3. 3.21
36. Ye haue neede of pacience, that after ye haue done the vvill of God, ye might receaue the promises. 3 2.37
11.1. Novve faith is the ground of things that are hoped for, and the euidence of things that are not sene. 3.2.41. & 3.25.1
3. By faith vve vnderstand, that the vvorld vvas made by the vvord of God, in such sort, that the things that vve see, vvere not made of things that did appeare. 1.5.13 & 1.6.1. & 1.16.1
6. VVithout faith it is vnpossible to please him, for he that commeth to God must beleue that God is, & that he doth reward them that seke him. 3.11.15. & 3.14.4. & 3.20.40
7. By faith vve being vvarned of God of the things vvhich vvere as yet not seene, &c. 3.2.30
9. By faith he abode in the lãd of promise as a straunger, &c. 2.10.13
17. By faith Abraham offered vp Isaac, vvhen he vvas tried, and he that had receaued the promises, offered his onely begotten sonne. 3.19 6
21. He vvorshipped God leaning vpon his staffe. 1.11.15
12.3. Consider him therefore that indured such speaking against of sinners, least ye should be vvearied and faint in your mindes. 3.3.15
5. And you haue forgotten the exhortation, vvhich speaketh vnto you as vnto children: My sonne, despise not the chastening of the lorde, neither faint in thy mind vvhen thou art reproued of him. 3.4.32
8. For if you be vvithout correction, vvhereof all are partakers, then are ye bastardes and not sonnes. 3 8.6
9. Moroeuer, vve haue had the fathers of our bodies, vvhich corrected vs, and vve gaue them reuerence, should vve not much rather be in subiection vnto the father of spirits, that vve might liue? 1.15.2
17. For ye knovve hovve that aftervvard vvhen he vvould haue inherited the blessing, he vvas reiected, for he foũd no place to repent, although hee sought the blessing vvith teares. 3. 3.24
18. For ye came not to the mount that might be touched, nor vnto burning fire, nor to blackneſſe, and darkneſſe, &c. 2.11.9
22. But ye came to the mount Sion, and to the Citie of the liuing God, the celesti all Ierusalem, and to the cõpany of innumerable Angels. 1.14.9
23. To the congregation of the first borne vvhich are vvritten in heauen, and to God the iudge of all. 3.25.6
13.4. Mariage is honorable amongest all men, and the bed vndefiled: but vvhooremõgers and adulterers God vvill iudge. 4.9.14. & 4.12.25. & 4. 13.3
8. Iesus Christ the same yesterday, and to day, and also for euer. 2.10.4
15. By him therefore let vs daily offer vp to God the sacrifice of praise, that is, the frute of the lips, vvhich con-

feſſe his name. 3.20.28.& 4.18.16,17

16. To do good, and to diſtribute forget not: for vvith ſuch ſacrifices God is pleaſed. 3.4.36.& 3.7.5.& 3.15.4.& 4.18.17

17. Obey your guides and be ruled by them, for they vvatch for the helth of your ſoules, as ſuch that ſhall geue accompt therefore. 1.15.2

I A M E S.

1.2. MY brethren, count it for an exceding ioy ſo often as you fall into diuers temptations. 3.20.46

12. Bleſſed is the man that ſuffereth temptation, for vvhen he ſhall be tried, he ſhall receaue the crovvne of life. 3.17.10

13. Let no man vvhen he is tempted ſay, that he is tempted of God, for God can not be tempted vvith euils, neither doth he tempt any man. 3.20.46

14. But eche one is tempted vvhen he is dravven avvay by his ovvne concupiſcence, and is entiſed. 3.20.46

15. Then vvhen luſt hath conceaued, it bringeth forth ſinne, and ſinne vvhen it is finiſhed, bringeth forth death. 3.3.13

17. Euery good gift and euery perfect gift commeth from aboue from the father of lightes, vvith vvhom there is no variableneſſe, neither ſhadovve by turning. 1.13.8.& 2.2.21.& 4.14.10

21. VVherefore lay apart all maliciouſneſſe and ſuperfluitie of maliciouſneſſe, and receaue vvith mekeneſſe the vvord that is ingrafted in you, vvhich is able to ſaue your ſoules. 4.17.25

2.5. Hath not God choſen the poore of this vvorld, that they ſhould be riche in faith, and heires of the kingdome vvhich he promiſed to thoſe of vvhō he is beloued. 3.23.10

10. For vvhoſoeuer ſhall keepe the vvhole lavve, and yet faileth in one point, he is giltie of all. 3.14.10.& 3.18.10

14. VVhat auailleth it him my brethré, though a man ſay he hath faith, vvhen he hath no vvorkes, can the faith ſaue him? 3.2.9,12

19. Thou beleueſt there is one God, thou doeſt vvell, & the deuils beleue and tremble. 3.2.10

21. VVas not Abraham our father iuſtified thorovve vvorkes, vvhen he offered vp Iſaac his ſonne vppon the alta? 3.17.11

4.3. You aſke and you receaue not, becauſe you aſke amiſſe that ye might conſume it on your luſtes. 3.20.7

6. But the Scripture offereth more grace, and therefore ſaith, God reſiſteth the proude, and geueth grace to the humble. 2.2.10.& 3.12.5

8. Dravve ny to God, and he vvill drayve ny to you: cleanſe your hādes ye ſinners, and purge your hartes ye vvauering minded. 3.3.16

11. He that ſpeaketh euill of his brother, ſpeaketh againſt the lavve, and condemneth it: but if thou cōdemne the lavve, &c. 4.10.7

12. There is one lavve geuer that is able to ſaue and to deſtroy. 4.10.7

14. VVho can not tell vvhat ſhall be the next day, for vvhat is your life? it is euen a vapor, &c. 3.20.28

15. For that ye ought to ſay, if the lord vvill, and if vve liue, vve vvil do this or that. 3.20.28

5.12. Before all things, my brethren, ſvveare not, neither by heauen, neither by earth, neither any other othe, but let your yea be yea, and your nay nay, &c. 2.8.26

13. Is any man afflicted amongeſt you? let him pray: is any man mery? let him ſing Pſalmes. 3.20.7

14. Is any ſicke amongeſt you? let him ſend for the Elders of the Church, and let them pray for him, &c. 4.19.18,21

15. And the praier for faith ſhall ſaue the ſicke, and the lord ſhall raiſe him vp, and if he haue committed ſinne, it ſhall be forgeuen him. 3.20.11

16. Acknovvledge your faultes one to an other, & pray one for an other, that

that ye may be healed: for the praier of a righteous man auaileth much, if it be feruent. 3.4.6,12.& 3.20.27
17. Elias vvas a man subiect to those things that vve be, and he praied earnestly that it might not raine, and it rained not on the earth for the space of three yeare and sixe monethes. 3.20.26

1. PETER.

1.2. TO the elect according to the foreknovvledge of God the father vnto sanctificatiō of the spirit, through obedience and sprinkling of the blood of Iesus Christ, grace and peace be multiplied vnto you. 3.1.1. & 3.14.6.& 3.22.6.& 4.15.2
3. Blessed be God the father of our lorde Iesu Christ, vvho of his great mercy hath begot vs againe into a liuely hope, by the resurrection of Christ Iesu from death. 2.16.13
5. VVho are kept by the povver of God through faith to saluation, vvhich is prepared to be declared in the last time. 3.2.42.& 3.18.3
7. That the triall of your faith, being much more faithfuller then the triall of golde vvhich perisheth, although it be tried by fire. 3.8.4
9. Receauing the ende of your faith, euen the saluation of your soules. 1. 15.2.& 3.18.3.& 3.25.1
11. Searching vvhen or vvhat time the spirite vvhich testified before of Christ, vvhich vvas in them, should declare the suffering that should come vnto christ,&c.1.13.18.& 2.9.1
12. Vnto vvhom it vvas reueiled, that they should not minister vnto themselues, but vnto vs the things vvhich are novv shevved vnto you by them, 2.9.1.& 2.11.6
15. But as he vvhich hath called you is holy, so be you holy in all maner of conuersation. 3.6.3
16. Be you holy, for I am holy. 3.6.2
18. Knovving that ye vvere not redeemed vvith corruptible things, as siluer and gold, from your vaine conuersation, receaued by the traditiōs of the fathers. 2.17.5
19. But vvith the precious blood of Christ, as of a lambe vndefiled and vvithout spot. 2.17.5.& 3.6.3
20. VVhich vvas ordained before the foundation of the vvorld, but vvas declared in the last times for your sakes. 3.22.6.& 4.18.20
21. VVhich by his meanes do beleue in God that raised him vp from the dead, and gaue him glory, that your faith and hope might be in God. 2.16. 13.& 3.2.1,43
22. Seing your soules are purified by obeying the truth through the spirit, vvith brotherly loue vvithout faining. 1.15.2.& 2.5.11
23. Being borne againe, not of mortall seede, but of immortall, by the vvord of the liuing God, vvho liueth and endureth for euer. 2.10,7.& 4.1.6.& 4.16.18,31
2.5. And ye as liuely stones, be made a spirituall house, &c. 4.6.5.& 4.18.16
9. But ye are a chosen generation, a kingly priesthoode, a holy nation, a people that God hath chalenged to himselfe, that you should shevve forth the vertues of him vvhich hath called you from darknesse into his vvonderfull light. 2.7.1.& 3.13.2.& 4.18.17.& 4.19.25
11. Beloued, I pray you as pilgrimes and strangers, that you abstaine from the lustes of the fleshe, vvhich striue against the soule. 1.15.2
13 Be you subiect vnto euerie ordinance of man for the lordes sake, vvhether it be to the King, as to the superior. 4.20.23
17. Honor all men, loue brotherlines, feare God, honor the King. 4.20.7
21. Christ hath suffered for vs, leuing vs an example that vve should folovve his steppes. 3.16.2
24. VVho bore our sinnes vppon his body on the crosse, that vvee being dead to sinne, might liue to righteousnesse: by vvhose stripes ye are healed. 2.16.6.& 2.17.4.& 3.4.26.& 3.4.27.& 3.4.30.& 4.14.21

25. You vvere as ſtraied shepe, but novve ye be tourned to your shepeherde and bishop of your ſoules. 1. 15.2. & 3.25.6

3.7. Likevviſe ye Huſbands, vſe your ſelues, as it becommeth men of knovvledge, geuing honor to the vvomā, as to the vveaker veſſell, &c. 4.20.29

18. For Chriſt ſuffered once for ſinnes, the iuſt for the vniuſt, that he might bringe vs to God, and vvas put to death concerning the flesh, but liued according to the ſpirit. 2.13.2

19. By the vvhich hee alſo vvent, and preached to the ſpirits that vvere in priſon. 2.16.9

21. To the vvhich alſo the figure that novve ſaueth vs, euen Baptiſme agreeth (not the puttinge avvay of the filthe of the fleshe, but in that a good conſcience maketh requeſt to God) by the reſurrection of Ieſus Chriſt. 3.19.15.& 4.10.3.& 4.14.4. & 4.14.24.& 4.15.2.& 4.16.21

4.3. It is enough for vs that in the foreparte of our life, vve haue liued according to the luſt of the Gentiles, vvhen vvevvalked in, &c. 3.15.8.& 3. 24.11

8. Before all things haue feruent loue amongeſt you, for loue couereth the multitude of ſinne. 3.4.31.& 3.4.36

10. Let euery man as he hath receaued the gift, miniſter the ſame one to an other, as good diſpoſers of the manifolde graces of God. 3.7.5

11. If any man ſpeake, let him ſpeake as the vvordes of God. 3.8.8.& 4. 8.9

17. For time is come, that iudgement muſt beginne at the houſe of God, if ſo be it begin firſt vvith vs, vvhat ſhall be the ende? &c. 3.4.34

5.1. The elders vvhich be amongeſt you, I beſeche alſo that am an elder, &c. 4.6.7

2. Feede the flocke of God vvhich dependeth vppon you. 4.6.3.& 4.10.17

3. Not as though ye vvere lordes ouer Gods heritage. 4.4.9.& 4.10.7

5. God reſiſteth the proude, & geueth grace vnto the humble. 3.12.5

6. Humble your ſelues vnder the mighty hand of God, that he may exalte you in due time. 3.2.40

7. Hauing all your care caſt vpon him, hee careth for you. 1.17.6

8. Be ye ſobre, and vvatche, for your aduerſarie the Deuill, as a roaring Lion vvalking about, ſeketh vvhom he may deuoure. 1.4.18.& 1.14.13. & 3.20.46

10. And the God of all grace, vvhich hath called vs vnto his eternall glory in Chriſt Ieſus, after ye haue ſuffered a little, make you perfect, &c. 3.20.46

II. PETER.

1.4. VVHereby moſt great and pretious promiſes be geuen vs, that by them vvee ſhould be partakers of the godly nature, &c. 3.11. 10.& 3.25.10

5. Therefore geue euen all diligence thereunto: therunto ioine moreouer vertue to your faith, & vvith vertue, knovvledge. 2.5.11

10. VVherefore brethren, giue rather diligence to make your callinge and election ſure: for if you do theſe things, you ſhall neuer fall. 3.15.8

14. Seing I knovve the time is at hande, that I muſt lay dovvne this my tabernacle, as the lorde Ieſus declared vnto me. 3.25.6

19. VVe haue alſo a moſt ſure vvord of the prophets, to the vvhich you do vvell that you take heede, as vnto a light that shineth in a darke place vntill the day davvne, &c. 1.9.2

21. For the prophecie came not in olde time by the vvill of man, but holy men of God ſpake as they vvere moued by the holy Ghoſt. 1.13.7.& 1.13.18

2.1. There vvere falſe prophets amōgeſt the people, as amongeſt you there ſhalbe falſe teachers, &c .4.9.4

4. If God ſpared not the Angells that ſinned, but caſt them dovvne into hell, and deliuered them into the chaines

chaines of darkeneſſe, &c. 1.14.16.& 1.14.19.

9. The Lorde knovveth hovv to deliuer the godly out of temptation. 3. 20.46

19. Of vvhome ſoeuer a man is ouercome, euē of the ſame he is brought into bondage. 2.2.8.

34. VVhere is the promiſe of his comming? for ſince the fathers died, all thinges continevv alike from the beginning &c. 3.2.42.

8. Dearly beloued, be not ignorant of this one thing, that one day is vvith the Lord as a thouſand yeares, and a thouſand yeares as one day. 3.2.42.

9. And vvold haue no man to perishe, but vvold haue all men to come to repentance. 3.24.15.

1. IOHN.

1.1. THat vvhich vvas from the beginninge, that vve haue heard, that vve haue ſeene vvith our eyes, that vve haue behelde, and that our hands haue handled of the vvorde of life. 2.14.2.& 2.14.7.& 4.17.8.

7. That if vve vvalke in the light as he is in the light, vve haue mutuall felovvship, and the blood of his ſonne Ieſu Chriſte purgeth vs frō all ſinne. 2.17.4.& 3.5.2.& 4.14.21

9. If vve confeſſe our ſinnes, he is faithfull and iuſt, ſo that he vvill forgeue vs our ſinnes, &c. 3.4.9.& 3.20.9.

10. If vve ſay vve haue no ſinne, vvee make him a liar. &c. 3.20.45

2.1. If any man haue ſin, vve haue an aduocate vvith the father Ieſus Chriſt the righteous. 3.4.26,& 3.20. 17.

2. He is the propitiation for our ſinnes and not for oures onely, but for the ſinnes of the vvhole vvorld. 2.17.2. & 3.4.26.& 3.20.20.

12. I vvrite vnto you litle children, bycauſe your ſinnes be forgeuen you for his name ſake. 2.17.5.& 3.4.26.

18. Litle children, it is the laſt time,& as you haue heard, Antichriſt ſhall come, 4.18.20.

19. They vvent out from, vs but they vvere not of vs: for if they had ben of vs, they vvold haue continued vvith vs, &c. 3.3.23.& 3.24.6.7.

20. But ye haue an ointement frō him that is holie,& you knovv all things. 3.1.3.

23. VVhoſoeuer denieth the ſonne, the ſame hath not the father. 2.6.4.

27. But the ointment that you haue receaued of him, abideth in you, neither neede you that any man teache you, but as the ſame oyntment teacheth you, &c. 3.1.3.

3.1. Beholde, vvhat loue the father hath shevved on vs, that vve should be called the ſounes of God, for this cauſe the vvorlde knovveth you not bycauſe it knovveth not him. 3.6 3. & 3.20.36.

2. Dearlie beloued, vve are novve the ſonnes of God, but yet it dothe not appeare vvhat vve shall be: and vve knovve, that vvhen he shal appeare, vve shalbe like him: for vve shall ſee him as he is, &c 2.9 3.& 3.2.14.& 3.11.10.& 3.25.10.& 4.18.20.

3. And euery man that hathe this hope in him, purgeth him ſelfe euen as he is pure. 3.16.2.

8. He that commiteth ſinne is of the deuill, for the deuill ſinneth from the beginninge, but the ſonne of God, &c. 1.14.15.18.19.& 3.15.8.

9. VVhoſoeuer is borne of God ſinneth not, for his ſeede remayneth in him, neither can he ſinne, bycauſe he is borne of God. 2.3.10.& 2.5.11.

10. In this are the children of God knovven, and the children of the deuill, &c. 1.14.19.& 3,16.2.

15. VVho ſo hateth his brother, is a mankiller, & ye knovv that no mankiller hath eternall life abiding in him. 2.8.39.

16. Hereby haue vve perceiued loue, that he laid dovvne his life for vs, therfore vve ought alſo to lay dovvne one lyues for the bretheren. 2.14.2.

20. For if our hearts condemne vs, God is mightier thē our heart,& knovveth

all things. 3.4.18.
22. And vvhatsoeuer vve aske, vve receiue of him, bycause vve kepe his commaundements, &c. 3.20.7.10.
24. He that kepeth his commaundements, dvvelleth in him, and hee in him: and by this vve knovv, that hee dvvelleth in vs, euē by the spirit that he hath geuen vs. 3.1.4.& 3.2.39.
4.1. Derely beloued, beleue not euery spirite, but proue the spirits vvhether they bee of God, &c. 4.9.12.
3. VVhat spirite soeuer confesseth not that Christ Iesus is come in the flesh is not of God. 4.17.32.
10. Herein is loue, not that vve loued God, but that he loued vs, &c. 2.17. 2.& 3.14.6.
11. Derely beloued, if God so loued vs, vve ought to loue one an other. 3. 16.2.
13. By this vve knovv that vve dvvell in him and he in vs, bycause he hath geuen vs of his spirite. 3.1.4.& 3. 24.2.
18. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes, and he that feareth, &c. 3.2.27.
19. VVe loue him, bycause he loued vs first. 2.16.3.
5.4. VVhatsoeuer is borne of God, ouercommeth the vvorlde, and this is the victorie that ouercōmeth the vvorlde, euen your fayth. 1.18.3.& 2. 5.11.& 3.2.21.
6. This is that Christe Iesus vvhiche came by vvater and blood, &c. 4.14. 22.
7. There be three vvhiche beare vvitnes in heauē, the Father, the VVord, and the holy Ghost, and those three be one. 3.1.1.
8. And there be three that beare vvitnes in earth, the spirite, the vvater & the blood: and these three agree in one. 3.1.1.
12. He vvhich hath the sonne, hath life, but he that hath not the sonne of God hath not life in him 1.14.4.& 3.15.6.
14. And this is the assurance that vve haue in him, that if vve aske any thing according to his vvill, he heareth vs, &c. 3.20.5.
15. And if vve knovve that he heareth vs, vvhatsoeuer vve aske, vve knovv that vve haue the petition that vve haue desired of him. 3.20.52.
18. He that is borne of God, kepeth himselfe. 2.5.11.
19. VVe knovve vve be of God, and the vvhole vvorlde lyeth in vvickednes. 3.2,14.
20. The same is verie God and life eternall. 1.13.11.26
21. Babes kepe your selues from idols, Amen. 1.11.13.

II. IOHN.

1.7. MAnie deceiuers are entred into the vvorlde, vvhiche confesse not that Iesus Christ is come in the fleshe. 4.17.32.

The generall Epistle of Iude.

1.6. THe Angels also vvhich kept not their first estate but left their ovvne habitation, he hath reserued in euerlasting chaines vnder darkenes, vnto the Iudgement of the great day. &c. 1.14.16,& 1.14.19,& 3.25.6
9. Yet Michaell the Archangell, vvhen he stroue against the deuill, and disputed about the bodie of Moses, durst not blame him vvith cursed speaking, but sayd, the Lorde rebuke thee. 1.14.8.& 1.14.19.

The Reuelation of S. Iohn.

1.5. TO him that loued vs, and vvashed vs from oure sinnes by his blood. 4.14.21
6. And made vs kinges and priestes to God his father. 2.15,6.& 4.18.17
5.13. And all the Creatures that are in heauen, and on the earth, & vnder the earth, and in the sea, and all that are in them, heard I, saying, &c. 3.5.8
7.14. These be they that came out of great affliction, and haue vvasshed their longe robes, and haue made them vvhite in the blood of the Lābe. 3.5.2.
13.5. And a mouth vvas giuē him that spake great thinges & blasphemies. 4.7.

4.7.25.

14.13. Bleſſed are the dead hereafter, thoſe I ſay, that dye for the Lordes ſake. Euen ſo ſayeth the ſpirit: for they reſt from their labours. 3.5.10.

18.6. Revvard her as she hath revvarded you, and double vnto her double accordinge vnto her vvorkes. 3.9.6.

19.10. And I fell before his feete, that I might vvorship him: but he ſayed vnto mee, ſee thou doe it not, I am thy fellovv ſeruant & one of thy bretheren vvhich hath the teſtimonie of Ieſus: vvorship God. 1.12.3. & 1.14.10

20.4. And I ſavve ſeattes: and they ſat vppon thē, & Iudgement vvas geuen vnto them, and I ſavve the ſoules of them that vvere beheaded for the vvitnes of Ieſus, and for the vvord of God, & vvhich did not vvorship the beaſt neyther his Image, neither had taken his marke vpon their forheads, or on their handes, and they liued, and raigned vvith Chriſte a thouſand yeares. 3.25.5.

21.27. And there shall enter into it no vncleane thing, neither vvhatſoeuer vvorketh abomination or lies: but they that are vvritten in the Lambes boke of life. 4.16.17.

22.8. But I, vvhen I had heard & ſeene theſe thinges, I fell dovvne to vvorship before the ſeate of the Angell vvhiche shevved me theſe thinges. 1. 12.3. & 1.14.10.

9. But he ſayd vnto mee, ſee thou doe it not, for I am thy fellovve ſeruaunt, and one of thy bretheren the Prophets, &c. 1.14.10.

18. If any man shall adde vnto theſe things, God shall adde vnto him the plages that are vvritten in this boke. 4.9.2.

19. And if any man shall deminiſhe of the vvordes of the boke of this prophecie, God shall take avvay his parte out of the boke of life, &c. 4.9.2.

FINIS.

T. V.